THE SECOND PART OF THE LIVES of SAINTS.

The Month of JULY.

Our Bleſſed LADY's VISITATION of St. *Elizabeth.*

JULY 2. AS it is the natural and eſſential Property of the Sun to enlighten, of Fire to warm, and of Water to moiſten: So is it moſt proper to the divine Goodneſs to communicate itſelf to it's Creatures. Whence it comes that holy Perſonages, in whom God doth dwell, are carried on with the like Inclination and Deſire of imparting to others the Knowledge and Love of the ſovereign Good which they themſelves poſſeſs: Whereunto, if it were in their Power, they would draw all the Men of the World. This appears evidently in the Queen of Angels, the ever bleſſed Virgin *Mary*, our Lady; who as ſoon as ſhe had uttered that wonderful *Fiat*, or *be it done*, which rejoiced Heaven and Earth; and given her Conſent to the Words of the Angel; and conceived the Eternal Word in her moſt precious Bowels, becoming thereby the true Mother of God; St. *Luke* ſaith, *ſhe roſe up, and with great Diligence and Speed went unto the Hilly Country into a City of* Juda; *and entring into the Houſe of* Zachary, *ſaluted* Elizabeth. The Cauſe of this long Journey taken by the glorious Virgin of ſeven and twenty Leagues (for ſo far diſtant was St. *Zachary*'s Houſe from *Nazareth*) was that the Holy Ghoſt, by whoſe Virtue ſhe had conceived the only begotten Son of God, did effectually move and incite her to communicate with her Couſin, St. *Elizabeth*, the moſt ineſtimable Treaſure ſhe had within her; and to make her Partaker of thoſe divine Gifts which herſelf was full of. For God would have his Precurſor St. *John* to be ſanctified in his Mother's Womb by the bleſſed Virgin's Voice, and thoſe many Miracles to be wrought in her Preſence and by her Means; of St. *John*'s leaping in his Mother's Womb for Joy, and thereby repleniſhing her with the Holy Ghoſt, and reſtoring Speech to his dumb Father, and making both Father and Mother to propheſy. All which Miracles God would have to be wrought by the Preſence, and for the Merits of our bleſſed Lady: Who was now become a publick Perſon, and a Mediatrix in the great Affairs of the World's Redemption. And it is the Duty and Obligation of publick Perſons, ſuch as are Biſhops and Paſtors, to go about and viſit their Flock, and provide it with what is Neceſſary for Life, Nouriſhment and Safety: And never ſo to attend to themſelves, as to omit any thing that concerns the Good and Happineſs of thoſe that are committed to their Care and Cuſtody.

JULY 2. Upon this Account then did the glorious Virgin take a long Journey; and went with that Speed and Diligence to viſit St. *Elizabeth:*

JULY 2. *beth:* Firſt to rejoice and congratulate with her for the Favours and Graces our Lord had beſtow'd upon her, by granting her Requeſt, and making her in her old and decay'd Age become Mother of a Son that was to prove ſo great and admirable a Man, and to bring Joy and Exultation to the whole World. For Charity maketh us no leſs glad of another Man's Good than of our own, and to praiſe, bleſs and magnify Almighty God for the Bleſſings and Graces he has been pleaſed to beſtow upon others, as if we had them ourſelves. Another Cauſe of this Journey and Viſit made by our Lady, was to aſſiſt and ſerve St. *Elizabeth* during this time of her being with Child. For being moſt eminent in Humility, and knowing that the Son of God, whom ſhe then lodged in her Womb was coming into the World not to be ſerved and attended upon, but to ſerve and wait upon others: She intended to imitate him herein; and came expreſly to ſerve her that was but her Servant and Waiting Maid; ſhe being now Lady and Queen of Heaven and Earth. It was not Curioſity that made her undertake this Journey, nor any Doubt ſhe had of what the Angel had told her, no nor the Deſire of ſeeing with her Eyes the admirable Things which ſhe had heard of her Couſin St. *Elizabeth:* But that which moved her to it, was a particular Inſpiration of the Holy Ghoſt, an ardent Charity and ſincere Love of her Neighbour, a moſt profound Humility to ſerve and attend her, and the exceeding Joy which it cauſed in her to underſtand that her Couſin was with Child, and conſequently was no more ſubject to the Diſgrace and Malediction that was annexed to Sterility. It was an Interview of two miraculous Mothers: The one a young Maid, the other an aged Woman: The one a Virgin, the other Barren: The one that had newly conceived, the other that was ſix Months gone with Child: The one was Mother of him that is truly God, the other was Mother of a Man that was eſteemed and reputed for God. Though this was not only a Salutation and Entertainment between two Mothers, but much more between two little Babes that were ſhut up in their Mothers Wombs, and yet notwithſtanding did ſalute one the other, and diſcourſe together by the Mouths of thoſe in whoſe Bowels they lay incloſed. For although our Lord and Redeemer JESUS CHRIST was an Infant for Body and Age, yet in Prudence, Knowledge and Judgment he was as perfectly a Man even whilſt he was in his Mother's Womb, yea and from the very firſt Moment of his Conception (according to the Propheſy of holy *Jeremy*) as he is now in Heaven. And the little *John Baptiſt*, though his Mother had gone with him but ſix Months, by this Viſit of our Lord, came to have the Uſe of Reaſon, which he never loſt.

JULY 2. The holy Evangeliſt St. *Luke* ſaith that Mary *riſing up in thoſe Days went to the Hilly Country with ſpeed into a City of* Juda. *And ſhe entred into the Houſe of* Zachary, *and ſaluted* Elizabeth. The holy Virgin having on her Part contributed what was required for the Myſtery of the Incarnation of the eternal Word, and having given Thanks to Almighty God for ſo ſingular a Favour and Honour he had done her, in chuſing her for Mother of his only Son, after ſome time ſpent in Contemplation of this ineffable Myſtery, would acquit herſelf of her Duty towards her Kinſwoman, and make her partake of the infinite Happineſs ſhe had received from the all-bountiful and powerful Hand of God. For ſometimes we are to leave our ſweet Entertainment with God, for the Service of God; and to exchange Prayer for Action, thereby to aſſiſt and help our Neighbour: Although the holy Virgin was ſo abſorpt in God, and ſo perfectly united with him that the Offices of *Martha* and *Mary* did wonderfully in her conſpire together; and her charitable Employment did not give the leaſt Diſtraction to her moſt recollected Quiet of Contemplation. Therefore *ſhe roſe up in thoſe Days*, that is to ſay, ſome little time after our Lord's Incarnation, *to go unto a City of* Juda, which St. *Auguſtin* and Venerable *Bede* take to be *Jeruſalem*; but other Authors more probably think it was ſome other little City, not far from *Jeruſalem*, ſeated upon the Mountains of *Jury*, where *Zachary* dwelt. The Evangeliſt obſerves that our Lady made this Journey *with great Speed* and Diligence, to give us to underſtand, that the Child which ſhe bore in her Womb, was no ways Troubleſom or a Burden to her, but a great Eaſe and Comfort: That the Holy Ghoſt did carry her along; and that her very Son that was within her, did quicken her Diligence, and haſten her Pace towards the Houſe of St. *Elizabeth* her Couſin, becauſe he deſired out of hand to ſanctify his Precurſor. St. *Ambroſe* addeth, that another Cauſe of making ſo great Speed was her virginal Modeſty and Baſhfulneſs: Which made it ſeem long to her until ſhe were come to her Couſin's Houſe, there to be retired and kept ſecret, and attend to Prayer. *Learn, you Virgins*, ſays this holy Doctor, *not to frequent the Houſes of Strangers, not to ſtay in the Streets, nor to wander up and down, and haunt Places that are full of Company, nor to talk where there is much People; ſeeing the Virgin of Virgins, the true Mirror wherein you are to glaſſe yourſelves and learn your bounden Duty, kept herſelf retired at home; and when Occaſion called her abroad, made no ſtop or ſtay, but haſtned to her Journey's End.* Yet this Speed of our bleſſed Lady was nothing unbeſeeming her Gravity and Modeſty: Nor was it ſo haſty

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JULY 2. as to put her to any Trouble or Diſorder; but her Gate and whole Comportment of her Body was ſuch, as became a moſt venerable Virgin, and cauſed both Edification and Admiration in all thoſe that were ſo happy as to meet her on the Way.

The moſt pure Virgin Mother when ſhe was arrived at the City, entred into her Couſin's Houſe, and ſaluted her. And when St. *Elizabeth* heard the Salutation given her by our Lady, the Child that was in her Womb exulted for Joy: And at the ſame inſtant St. *Elizabeth* was filled with the Holy Ghoſt, and ſpoke out aloud, and ſaid: *Bleſſed art thou among Women, and bleſſed is the Fruit of thy Womb. And whence is this to me, that the Mother of my Lord doth come unto me?* The Virgin ſaluted St. *Elizabeth* in Words, embraced her, and gave her the Kiſs of Peace, as to her Couſin, according to the Cuſtom of the *Jews*. But it is not ſaid that ſhe did the like to St. *Zachary*; for virginal Baſhfulneſs permitted her not to approach near to Men, although they were aged and virtuous. Our Lady being of ſo great Quality, and raiſed to ſo high a Dignity, yet ſaluted *Elizabeth*, her Inferior, yea and began firſt, before St. *Elizabeth* did ſalute her or bid her welcom: *For Virgins*, as ſaith St. *Ambroſe*, *the more eminent they are in Purity and Chaſtity, the more ought they to excel in the Virtue of Humility.* No ſooner did the Sound of our Bleſſed Lady's Words (which were probably, *God ſave you*, or *our Lord be with you*) enter the Ears of St. *Elizabeth*, but preſently God was with her; and the ſame Voice of her's paſſing by the Mother's Ears into the Soul of the little Infant, accelerated in him the uſe of Reaſon, and made him know and underſtand who was come to viſit him: And withal gave him a clear Light of the hidden and unſpeakable Myſtery of the Incarnation. And this Light and Underſtanding was ſeconded by an interior Joy, ſo new, ſo great, and ſo extraordinary, that it redounded to his Body, and made it after a moſt unuſual and unheard-of Manner exult in his Mother's Womb; who by thoſe wonderful Signs and an Inſpiration of the Holy Ghoſt came to underſtand that ſacred Myſtery which her little Babe was adoring and reverencing within her Bowels, to teach us what Eſteem and Veneration we ought to have of it. And it is no Wonder that St. *John*, being prevented by ſo great and abundant Grace, did leap for Joy, when he had him cloſe by him, that was *the Deſire of all Nations*: After whoſe Coming the holy Patriarchs and Prophets had ſo long ſighed; ſeeing the Father of all faithful Believers *Abraham* (as CHRIST our Lord told the *Jews*) received exceeding great Joy and Content, when he ſaw but a Shadow of that Day, and that afar off. By Virtue of this divine Grace the little Infant St. *John* was ſanctified and cleanſed from original Sin, and confirmed in Grace, which he never loſt, nor ever committed any grievous Sin in all his Life; but on the contrary, having the uſe of Reaſon accelerated in him, he did ſo co-operate with this heavenly Grace, that he merited exceedingly, and made Encreaſe in Grace and Virtue even in his Mother's Womb. Of this Sanctification of St. *John*, St. *Peter Chryſologus* ſpeaketh thus: *See how St.* John *arrived at Heaven, before he touched the Earth: How he was quickned by the Spirit of God, before he well knew himſelf to be a Man: How his Soul was endowed with heavenly Gifts, before his Body had its perfect Members and Limbs: How he began to live to God, before he could live to himſelf: How he managed Arms, before he could uſe his Limbs: How for to overcome the World, he firſt overcame Nature: And in fine, to be the Fore-runner of* CHRIST, *he did even run before himſelf.* Thus St. *Peter Chryſologus.* JULY 2.

But now to come to St. *Elizabeth:* She being invironed with a ſudden Splendor of an immenſe Light, underſtood in a very ſhort Space almoſt the whole Myſtery of our Redemption; and participating of the Spirit which our Lord had infuſed into her Son, *propheſied*, as St. *Gregory* ſaith, *of ſecret and hidden Myſteries, both paſt, preſent, and to come:* Of the preſent, when ſhe ſaid, *Whence is this to me that the Mother of my Lord cometh unto me?* for ſhe knew that that young Virgin was Mother of God whom ſhe had conceived by the Holy Ghoſt; and that ſhe carried the Son of God in her Womb; that the Meſſias was come into the World, and that Mankind was to be redeemed and repaired by him: And mind that ſhe calls our Bleſſed Lady *a Mother*, before ſhe hath brought forth a Child, which, as *Theophylact* obſerves, is not uſually done to other Women that are with Child, becauſe of the hazard of miſcarrying; for it may well happen that the Creature which is within them will never come to light, and conſequently they never be delivered of a Child. But there was no Danger or Fear of this Miſchance in the Bleſſed Virgin, and therefore before ſhe brings forth her Fruit, ſhe calls her very properly *a Mother*, and *the Mother of our Lord*; and ſhe was the firſt that honoured our Lady with this glorious Title. St. *Elizabeth* diſcovered by the ſame Prophetical Spirit alſo what was paſt, ſaying, *Bleſſed art thou who haſt believed*, giving thereby to underſtand that ſhe knew by Revelation what the Angel had ſpoken to our Bleſſed Lady, and that our Lady had believed him, and in Obedience to God had given her Conſent. In fine ſhe propheſied future Things, when ſhe added, *Thoſe Things ſhall be accompliſhed that were ſpoken to her by our Lord.* All theſe

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JULY 2. Things ſo myſterious and ſo ſecret did St. *Elizabeth* ſpeak, or rather her little Infant *John* ſpoke them by her Mouth from her Bowels, as *Nicephorus*, *Theophylact*, and the Author *De mirabilibus Scripturæ*, which is amongſt St. *Auſtin*'s Works, have obſerved. And ſee how truly St. *John* is more than a Prophet, who did not only propheſy after he was born, as did all the other Prophets, but alſo before he was born, and beſides made his Parents become alſo Prophets. O happy St. *Elizabeth* for the Honour ſhe had to be viſited and ſaluted by the Mother of God! Happy for having brought forth the Precurſor, and given Life to that ſo excellent and divine Man, whom none of thoſe that are born of a Woman doth ſurpaſs in Greatneſs! Happy for the ſpiritual Joy which her little Son had and teſtified within her Bowels when he leapt there with Exultation, honouring and reverencing that Lord who was then preſent, though he lay hidden and ſecret! Happy that, being inſtructed by that miraculous Motion and Joy of her Son, ſhe underſtood the moſt ſublime and ineffable Myſteries of our Saviour; and being illuminated with that heavenly Light, and inflamed with that divine Fire that burns without ever conſuming, tranſported with Admiration, and repleniſhed with an incredible Sweetneſs, confeſſed that the young Lady who made this Viſit to her, was the Virgin of Virgins, and Mother of the King of Heaven and Earth, that was come to give Salvation and Life to the whole World! Wherefore having loſt herſelf in that infinite Abyſs, as one that was beſides herſelf for Joy and Admiration, ſhe cryed out with a loud Voice, *Bleſſed art thou amongſt Women, and bleſſed is the Fruit of thy Womb.* And *whence is this to me that the Mother of my Lord doth come to me?* A Man may eaſily ſee it is St. *John* who ſpeaketh by her Mouth; and that the holy Ghoſt ſuggeſts to him theſe Words, *Whence is this to me the Mother of my Lord doth come to me?* for afterwards when our Saviour came to the River *Jordan* to be baptized by him, the ſame holy Ghoſt inſpired him the like Words, *I ought to be baptized of thee, and comeſt thou to me?*

But if St. *Elizabeth* be ſo happy for having underſtood the Myſtery of the Incarnation of the Son of God, how much more happy was that ſacred Virgin and pureſt Mother, in whoſe moſt chaſt Bowels this divine Myſtery was wrought; and if the only Voice of this glorious Lady was capable to make that little Babe, who lay wrapt up in his Mother's Belly, to leap for Joy: If it accelerated in him the uſe of Reaſon and Judgement, cleanſed him from all Spot and Stain of Sin, and repleniſhed him with abundance of Grace; what a high Conceit muſt we frame of the Greatneſs and Dignity of this incomparable Virgin; who having ſaid no more to St. *Elizabeth*, than *God ſave you*, or *our Lord be with you*; preſently together with the Sound of her Words, heavenly Light and divine Safety enter'd into her Body and Soul, and wrought therein ſo ſtrange and unuſual Wonders? St. *Elizabeth* ſurely had good Reaſon to cry out aloud, as ſhe did, *Bleſſed art thou among Women, and Bleſſed is the Fruit of thy Womb.* She cryed out with a loud and great Voice, for that her Son St. *John*, was a Voice, and a great Voice; and the Privileges, Graces and Prerogatives of the Virgin are ſo many and ſo great, that we muſt raiſe our Voice as high as Heaven to declare them; and yet the Baſeneſs and Weakneſs of Man is not able to reach the loweſt Part of them, and after all is ſaid that Man can think of, it falls infinitely ſhort of her Excellency. When our Saviour caſt forth the dumb Devil from a poor Man, and declared to thoſe that ſlandered him for this Miracle, as if he had wrought it by the Devil's Means, that *in the Virtue and Power of God, he had done that great Wonder*; a certain devout Woman in praiſe of the Bleſſed Virgin raiſed her Voice, and ſaid, *Bleſſed is the Womb that bore thee, and Breaſts which thou didſt ſuck*; declaring that to praiſe our Bleſſed Lady, we are to raiſe our Voice. But St. *Elizabeth* doth not only ſtyle her *Bleſſed*, but alſo gives the Reaſon why ſhe is ſo bleſſed, *And bleſſed is the Fruit of thy Womb*, that is to ſay, Thou art bleſſed, becauſe thy Son is bleſſed, and the Fountain of all Grace and Benediction, by whom all Nations ſhall be bleſſed. And as the Fruit is not called *Bleſſed* from the Tree that bears it, but rather the Tree is commended and bleſs'd from the Fruit it brings forth; ſo is our Lady bleſſed among all Women, becauſe her Son is bleſſed both according to his divine and human Nature. And although ſome other Mothers have divers Children, and you have but this alone, yet are you bleſſed among all Women; becauſe this one ſingle Child is of more Worth than all whatſoever is, or can be created. Some Women are bleſſed for their own Virtue, and not for their Children, who are untoward and perverſe; but thou art bleſſed for being full of the Holy Ghoſt, and art Mother of the Author of Grace, and of the Father that created thee. Furthermore thou art bleſſed amongſt all Women, becauſe although thou art the natural Mother of one only Child whom thou haſt conceived in thy all-pure and immaculate Womb, yet art thou Mother by Grace of all faithful Believers, who are truly the Children of God. For if the Patriarch *Abraham* be called *Father of many Nations*, not by carnal Generation, according to which he is Father of one Nation only; but that he had a Promiſe made

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Now by what means our Bleſſed Lady came to obtain this ſo ſovereign and ſublime a Dignity of being the Mother of God, is alſo ſet down there by St. *Elizabeth*, who tells her that it was her Faith: *Bleſſed art thou*, ſaith ſhe, *for that thou haſt believed.* Our Lady believed the Angel's Words with greater Perfection than ever did any other holy Perſonage or Prophet; and her Faith was far more excellent and admirable than was that of *Abraham*, which is ſo highly commended and extolled in Scripture: For *Abraham* believed that his Wife *Sarah*, though ſhe were barren, ſhould have a Child; and *Mary* believed that remaining ſtill a Virgin, ſhe ſhould conceive and bring forth a Child: *Abraham* believed he ſhould be Father of a Son that was to be a mortal Man; and *Mary* believed ſhe was to be the Mother of a Son that ſhould be both a mortal Man and Immortal God: *Abraham* believed he was to engender *Iſaac* by the ordinary courſe of Nature; and *Mary* believed her bleſſed Son, our Saviour and Redeemer JESUS CHRIST ſhould be born of her, above, and contrary to all the Laws of Nature. Finally, *Abraham* believed God could raiſe his Son *Iſaac* from Death to Life; and *Mary* believed God would be born, would die, and riſe again. And ſo it is no wonder that St. *Elizabeth* did ſo much extol and magnify our Bleſſed Lady's Faith, ſeeing it was ſo excellent and ſo ſingular, and ſhe was made ſo happy by it; for Faith is the Beginning, the Root and the Foundation of our Happineſs, and being accompanied and quickened by Charity, doth merit our Happineſs; and by it the Virgin conceived God in her Heart, before ſhe conceived him in her Womb; and deſerved thoſe magnificent Promiſes ſhould be accompliſh'd in her which were told her by the Angel in his Salutation, whereof there was but one only yet fulfilled, when *Elizabeth* crying out with a loud Voice called her *Bleſſed*, and ſaid, *That all ſhould come to paſs which had been promiſed her by our Lord.* The Angel ſaid ſhe ſhould conceive a Son; and this was now accompliſh'd; but added that *ſhe ſhould alſo bring him forth*, which was to be ſome Months after, on the Day, on which is now kept now our Lord's Nativity; and that *he ſhould have the Name of* JESUS, which was done at his Circumciſion; that *he ſhould be great*, as he ſhew'd himſelf to be by his Preaching and Miracles; that *he ſhould be called the Son of the moſt high*, as St. *Peter* and others termed him; that *God would give him the Seat of David*; and this was fulfilled at his Reſurrection, when abſolute Power and Dominion was given him over all things; finally, that *he ſhould reign in the Houſe of* Jacob, *and his Kingdom ſhould have no End*; for he was to aſcend into Heaven, and to ſit at the right Hand of his Father, and reign with him and the Holy Ghoſt for all Eternity. JULY 2.

But when the moſt ſacred and moſt humble Virgin heard her own Praiſes, and that ſhe was called *Bleſſed*, ſhe retired into herſelf, and deſcending down as low as was poſſible, into the deep Abyſs of her nothing, and yet withal being wrapt into Almighty God, acknowledging to have received theſe ſuch infinite Benefits from his moſt bountiful Hand, having her Heart ſwimming with ſpiritual Joy and Gladneſs, and her Eyes bathed in a Fountain of ſweet and delicious Tears, ſhe began that moſt divine Canticle *Magnificat*, ſaying, *My Soul doth magnify our Lord, and my Spirit hath rejoyced in God my Saviour, becauſe he that is mighty hath done great Things to me.* The firſt Canticle of the Old Teſtament is that which *Mary*, *Moſes*'s Siſter ſung after God had drowned King *Pharao* with his Chariots and Army in the red Sea; and carried his People through the midſt of the Waters in a moſt ſtrange and wonderful Manner: And the firſt Canticle of the New Teſtament is that of an other *Mary*, not Siſter, but Mother of the true *Moſes*, the Lawgiver and Redeemer of the World; which Canticle is ſo much more admirable and divine than the former, as there is Difference between the firſt and ſecond *Mary*. *My Soul*, ſaith ſhe, *doth exalt and magnify our Lord, and my Spirit hath rejoyced in God my Saviour:* As if ſhe had ſaid: You, O *Elizabeth*, call me happy and bleſſed, for the Graces, Prerogatives, and Excellencies which God hath beſtowed upon me; but I give him all the Praiſe, and my Soul melting with his Love, and raviſhed with Contemplation of his infinite Goodneſs, doth magnify him as the ſole Author of theſe wonderful Privileges. From that divine Sun proceed theſe Rays which you ſo much admire; from that immenſe Fire come theſe Sparks; from that Fountain flow theſe Waters; from that Root grow theſe Fruits; and

JULY 2. therefore all is to be returned by a grateful Acknowledgment to him, ſeeing all is his and depending of him. And if your Son exulted in your Womb when he heard the Sound of my Voice; much more ought my Soul to rejoice and exult in God, who hath lodged himſelf in my Womb; and who being Omnipotent, hath ſtretched forth his mighty Arm to work theſe Wonders in me. The Virgin doth not tell us what theſe Wonders and great Things are which God hath done to her: For they are indeed ſo wonderfully great, and ſo far above the reach of our Reaſon; that it is not fitting for us to ſearch into them: But only to admire them, and rejoice and give Thanks to God for them. The ſaid Bleſſed Virgin goeth on in the Praiſes of the Greatneſs of God, magnifying his Graces and infinite Mercy with a profound Knowledge of her own Meaneſs and Unworthineſs, which his Majeſty did graciouſly look down upon from his higheſt Throne of Heaven, to exalt her above all Creatures; and to make her Name and Memory perpetually renowned and venerable among all Nations and enſuing Generations of the World.

The holy Evangeliſt ſaith, that *our Bleſſed Lady ſtay'd with her Couſin* Elizabeth *about three Months*; to ſerve, help and aſſiſt her, as holy Doctors affirm. Whence we may imagine what heavenly Favours and Graces our Lord beſtowed upon that happy Family, during this Time of her abode there, ſeeing he himſelf was there alſo preſent, though he lay cloſe and hidden in her chaſt Womb. For if the three Angels that appeared to *Abraham* and entred into his Tabernacle, rewarded him ſo well for his charitable Entertainment, that they granted him what he had long deſired and prayed for, and aſſured him that though himſelf were very aged, and *Sarah* his Wife were alſo Barren, yet he ſhould have by her a Son, the Fruit of Benediction; and if the two Angels delivered *Lot* with his Family from the fearful and terrible Fire of *Sodom* for his Kindneſs and Hoſpitality towards them; and if *Jacob* dwelling in the Houſe of his Father-in-law *Laban*, who was notwithſtanding a *Gentile* and an Idolater, brought with him the Bleſſing of God upon the whole Houſe: What a ſtore of Graces and Bleſſings muſt we believe the Fountain of all Graces did communicate to that Bleſſed Houſe, into which he entred, and where he did abide for ſo long a Time, ſhut up in the moſt pure Bowels of the Queen of Angels and Patriarchs? *Elias* came into the Houſe of a poor Widow of *Sarepta*; and at the ſame time entred with him Plenty of Meal and of Oil: And Famine which before had oppreſt that little Houſe, was driven away. *Eliſhus* lodged in the Houſe of the *Sæunamite*, and raiſed her Son that was dead. The Ark of the Covenant was brought into the Houſe of *Obededon*, and God did bleſs him and all his Family. What Bleſſings then muſt he have given to this holy and happy Houſe of St. *Zachary*, into which entred the living Ark of God, the true Manna, and Bread of Heaven, JESUS CHRIST, and reſted their for ſo many Days? What wonder is it, that St. *John* ſhould leap for Joy before this Ark, when King *David* danced before the Ark of the Teſtament, which was but a Figure and Shadow of this? And if the very firſt Entrance of the Bleſſed Virgin, and the Voice of her Salutation did ſanctify St. *John*, and make him leap for Joy, and enlighten his Mother, and repleniſh her Soul with that Clarity and Heat, that, not being able to contain herſelf, ſhe broke forth into innumerable Praiſes of the ſame Virgin; the divine Spirit, which ſeized upon her at her Entrance, with a ſweet Violence, moving her Heart and her Tongue: How much did the Torrents of Graces and heavenly Favours encreaſe and ſwell, by the continual Showers of three Months falling upon the Houſe of St. *Zachary*, by the moſt ſweet and holy Converſation of God and his glorious Mother? Whereſoever our Lord comes, he leaves them Rich and well ſtored with Gifts, who receive him with any Love or Affection. He entred firſt into the virginal Womb of his ſacred Mother, and gave her the Pre-eminence of all Creatures with ſingular Privileges and Prerogatives, worthy of all Veneration. He entred into the poor Stable of *Bethlehem*, and changed it into a Paradiſe. He entred into *Egypt*, and at his coming the Idols of the *Egyptians* were overthrown and fell to the Ground; and the Deſerts of that Country were afterwards peopled with an infinity of holy Hermits, whoſe holy Converſation ſeemed more to reſemble heavenly Angels than earthly Men. He came to the Marriage of *Cana* in *Galilee*, being invited to it, and there he changed Water into Wine to ſupply the Wants of thoſe that had invited him. He entred into St. *Peter's* Houſe, and cured his Mother-in-law of a Fever that afflicted her ſore. He entred the Houſe of St. *Matthew* at his Invitation, and by his divine Virtue he drew to him a great Multitude of Publicans and Sinners, whom he cured of Diſeaſes as well Spiritual as Corporal, as the ſovereign Author of Life and Health. He entred the Houſe of the *Phariſee*, and juſtified there a ſinful Woman, and by her Example humbled the Pride of him who having invited him into his Houſe, had not the Civility to entertain him as he ſhould. He entred the Houſe of *Jairus*, and raiſed his dead Daughter to life. He entred *Zacchæus* his Houſe, and left them all well diſpoſed, and in the State

JULY 2. of Salvation. He entred the Caſtle of *Martha* and *Mary Magdalen*, and reſtored Life to their Brother *Lazarus*, who had been dead and buried four Days. And to the ſame Purpoſe we can alledge other Examples, to prove that into what Place ſoever our Saviour entred, he left there Teſtimonies of his boundleſs Mercy, and ſingular Remonſtrances of his Goodneſs, as we may aſſure ourſelves he did now in the Houſe of St. *Zachary*. For though he came thither ſecretly and diſguiſed, yet he did not omit in a moſt bountiful Manner to communicate his Favours and Graces by ſanctifying his Precurſor, St. *John*; and illuminating the Father and the Mother, and repleniſhing them with the Holy Ghoſt and Spirit of Propheſy. And during the three Months of his Aboad there, he multiplied theſe Favours, and diſtributed his Gifts with a larger Hand: So that this happy Family received a new increaſe of ſpiritual Bleſſings every Day, by the Preſence of our Lord and his holy Mother. But what Diſcourſe may we believe did paſs between theſe two miraculous Mothers, the Virgin *Mary* and St. *Elizabeth*? And how did thoſe two little Infants entertain one another from their Mothers Wombs! What did they confer about! What ſweet Colloquies had they! With what Humility did the glorious Virgin ſerve her Couſin *Elizabeth*! And how confounded was that venerable old Woman, ſeeing herſelf ſo carefully attended by her, whom ſhe moſt aſſuredly knew to be the Mother of God, and Queen of all Creatures! How many Hours and Days may we imagine they paſſed over in Conference about theſe ſtupendous Myſteries; and in admiring the moſt merciful Bowels of the divine Goodneſs, for taking upon him to redeem Mankind by ways ſo hard, ſo painful and unſufferable to him! And what a Difference was there between this Viſit, and the Viſits which we ordinarily make now a Days, wherein we caſt away ſo much precious Time, which being once loſt, can never be recovered more! Viſits, wherein there is nothing but a vain Oſtentation of gallant Apparel, of Jewels, of Trinkets, and counterfeit Beauty: Where the moſt ordinary Diſcourſe is of vain and uncertain News of no Importance, or of Things hurtful: And ſometimes it is ſpent in Murmuring and Repining, in Slandering and Detracting from the Eſteem and good Reputation of our Neighbours; which Diſcourſes wound the Conſcience, and grievouſly offend both God and Men. Let us compare our Viſits with this Viſit the Queen of Angels made, to ſerve her Couſin St. *Elizabeth*; and compare what paſſed between theſe two, with that which is treated in our Viſits, and we ſhall find we have great Reaſon to be aſhamed of ourſelves, to amend what is amiſs, and to beſeech with great Humility the ſame glorious and ever bleſſed Virgin, to obtain Grace for us of her Holy Son, that we may imitate her in this and in other things. JULY 2.

The holy Council of *Baſil* in the three and fortieth Seſſion hath a Diſcourſe of this Feaſt of our bleſſed Lady's Viſitation, which, becauſe it doth briefly compriſe the Myſtery of it, I'll ſet it down here. *The bleſſed Virgin*, ſays the Council, *having been inſtructed by the heavenly Ambaſſador, and guided by the Holy Ghoſt, mounted up the Hills with great Speed and Diligence, and entred into the little Houſe of* Zachary: *Becauſe* JESUS CHRIST *that was in her Womb, made Haſt to ſanctify* John *who was alſo in the Womb of his Mother* Elizabeth: *And the Virgin viſiting her Couſin ſaluted her with Words full of Life. This ſo excellent a Myſtery ought to excite great Joy in all the Faithful: Of which Myſtery thoſe two bleſſed Mothers that carried in them the firſt Fruits of our Salvation, entertained themſelves ſo familiarly, and rejoiced in Spirit together. The one was the ſacred Virgin of the Houſe and Race of* David; *and the other*, Elizabeth *worthy of all Reverence, a Daughter of* Aaron. *The Virgin had in her Womb the Creator of all Things our Savionr: And St.* Elizabeth *had in her's his Precurſor. Both of them having conceived miraculouſly, diſcourſed together of the Favours and Graces they had received from Heaven. This Viſit certainly was moſt Happy and Fortunate, and ſhining with great Splendors of divine Grace: For here were met together two wonderful Mothers; whereof the one remaining a Virgin had conceived of the Holy Ghoſt; and the other being Old and Barren, of her Husband* Zachary: *And the ſame Angel had told them both what Sons they were to bring forth. A bleſſed Viſit, wherein the little Infant St.* John *being yet ſhut up in his Mother's Bowels, acknowledged and adored his Lord in the Womb of* Mary; *in which* Elizabeth *being full of the Holy Ghoſt congratulated with the Virgin for having conceived the Son of God, and called her Bleſſed, becauſe ſhe had Believed, and diſcloſed moſt ſecret and hidden Myſteries: In which, in fine the Mother of our Saviour and our Queen, the Virgin* Mary, *being repleniſhed with a divine and unſpeakable Joy, revolving in her Mind what ſhe had heard from the Angel, ſet herſelf to ſing the Praiſes of God in that admirable and divine Canticle* Magnificat. Thus much out of the Council of *Baſil*.

Pope *Urban* the Sixth inſtituted this Feaſt of the Viſitation, and *Boniface* the Ninth confirmed it, or to ſay better, did publiſh it, in the Year of our Lord MCCCLXXXIX. The Occaſion of Inſtituting it was the moſt dangerous Schiſm which roſe up in the Church about the

JULY 2. the Election of *Urban* the Sixth: And to obtain of Almighty God that he would ſuppreſs it, and deliver his Church from ſo great a Miſchief, the ſame holy Church with an unanimous Conſent had recourſe to the moſt ſacred Virgin, taking her for ſpecial Advocate, Patroneſs and Mediatrix, that ſhe would be pleaſed to aſk this Favour of her Son: And to this End and Deſign, was inſtituted the Feaſt of our Lady's Viſiting St. *Elizabeth:* And God confirmed it with ſome Miracles and Revelations. JULY 2.

The Lives of St. PROCESSUS *and St.* MARTINIAN *Martyrs.*

AMONG the Soldiers that guarded the glorious Apoſtles St. *Peter* and St. *Paul*, whilſt by *Nero*'s Command they were detained in the Priſon *Mamertinus*, two of the Chief were *Proceſſus* and *Martinian*; who conſidering the Miracles, that the holy Apoſtles wrought in Priſon, by curing Diſeaſes, and driving out Devils from poſſeſſed Perſons, and withal hearing their admirable and heavenly Doctrine, being enlightened in Soul with the Rays of the eternal Light, and ſtrenghned by the powerful Succour of divine Grace, reſolved to become Chriſtians, and caſting themſelves at the Feet of the Apoſtles, opened to them their Mind, and beſought them to admit them by holy Baptiſm into the Number of the Faithful. They deſired alſo the Apoſtles to go out of the Priſon; for they were content to ſtay there in their Place, and undergo whatſoever Penalty ſhould be judged fit to be impoſed upon them, for their eſcaping out of the Hands of Juſtice, St. *Peter* received them with all Charity, and confirmed them in their holy Reſolution. And becauſe there was no Water at hand, wherewith to baptize them, he made the Sign of the Croſs upon the Rock whereon the Priſon was built, and preſently there ſprung up a Fountain of clear Water, ſo plentiful and ſo durable, that it is running to this very Day; and neither the long Continuance of Time can dry it up, nor the Multitude of People that reſort thither to drink of it, doth diminiſh or make it more ſcarce. With the Water of this Fountain were *Proceſſus* and *Martinian* baptized; and of Soliders of *Nero* they became Soldiers of JESUS CHRIST. Many more were converted and baptized with them, to the Number of Forty Seven, Men and Women.

But *Paulinus* the Judge, underſtanding that *Proceſſus* and *Martinian* had profeſſed themſelves Chriſtians, cauſed them to be apprehended and brought before him; and endeavoured by Kindneſs, and ſmooth Language to perſuade them *to leave this Folly* (for ſo he termed it) *and to return to the Worſhip of the* Roman *Gods that conſerved the Empire, and to that Religion which they had been born and bred up in: For by this Means they might expect great Preferments, and not loſe the Honour and Dignity they now enjoyed, and their Life to boot.* But finding theſe Perſuations availed nothing with them, he took another Courſe, and commanded their Mouths to be bruiſed, and their Teeth to be daſhed out with great Stones; in which Torment the holy Martyrs, all imbrued in Blood, lifting up their Eyes to Heaven, gave Thanks, and ſaid, *Glory be in the higheſt to God.* Then *Paulinus* calling for an Idol of *Jupiter*, ſet it upon an Altar, and would have the Martyrs to adore it; but they inſtead of adoring, ſpit in the Face of it; which put *Paulinus* into an intolerable Chafe and Fury, who to revenge himſelf, ſtript them naked, and ſtretched them upon the Torture, where they were rack'd moſt cruelly, and their Sides moreover were burnt with Plates of Iron red hot. This notwithſtanding, they ſung with much ſpiritual Joy and Jubilee of Heart. *Your Name, O Lord, let it be for ever bleſt and hallowed: Let your Angels Praiſe you, and all your Creatures give you everlaſting Glory and Benediction.* Their Bodies were alſo torn and rent with Scorpions, beſides other Torments which they were put to. And whilſt the holy Martyrs endured all with incredible Joy and Conſtancy, on a ſuddain *Paulinus* was ſtruck Blind, for one of his Eyes fell out of his Head; and withal the Devil ſeizing upon his Body, he began even in this World to feel the Pains and Dolours which expected him in Hell, and after three Days, died moſt miſerably. *Pomponius*, his Son, to revenge his Father's Death, acquainted the Emperor *Nero* with all that had happened, and added, *that* Proceſſus *and* Martinian *were Magicians and Conjurers, and by their Inchantments had killed his Father.* Whereupon the Emperor gave Order to *Cæſarius*, the Governor of the City, to put them preſently to Death, and the Governor ſentenced them to have their Heads cut off, which was executed without the City in the way *Aureliana.* Their Bodies were left in the Fields to be devoured by Dogs. But a virtuous and great Lady, whoſe Name was *Lucina*, that had heartened and encouraged the Martyrs in their Torments, took them up, and embalming them, with

due

JULY 2. due Reverence and Veneration buried them in a Manour of her own: Whence afterwards they were tranſlated into a Church dedicated to their Honour: But when that Church came to be ruined, they were taken up again, and carried to the Prince of the Apoſtles, St. *Peter*'s Church. They were Martyred on the Second of *July* in the Year of our Lord Sixty nine, and Thirteenth of *Nero*. St. *Gregory* in his two and thirtieth Homily, which he made in the Church where the Bodies of theſe holy Martyrs reſt, ſpeaketh thus: *The Sick come to the Bodies of theſe Saints, and return back ſound: Thoſe who have forſworn themſelves, come, and are tormented by the Devils; the poſſeſſed come, and are freed. How do we think theſe Saints live in Heaven, where they are truly living, ſeeing that even upon Earth, where they are dead, they live notwithſtanding by ſuch a Multitude of Miracles?* And there among other Things, he tells of a holy and pious Woman, that often viſited their Bodies: How theſe Saints once appeared to her, and promiſed *to requite well at the Day of Judgment the Devotion with which ſhe viſited them.* All Martyrologies make Mention of St. *Proceſſus* and St. *Martinian*, the *Roman*, thoſe of *Bede*, *Uſuardus* and *Ado*. *Surius* writes of them in his fourth Tome of the Lives of Saints, and *Baronius* in the Firſt of his Annals. JULY 2.

The Life of St. ELIZABETH, *Queen of* Portugal, *Widow.*

JULY 4. THE holy and noble Queen of *Portugal*, St. *Elizabeth*, was the Mirrour of Queens, the Pattern and lively Portrait of ſuch Princeſſes as live in Wedlock; and as ſhe knew excellently well how to match and join together the Lowlineſs and Humility taught by JESUS CHRIST, with the Greatneſs and Majeſty of her ſovereign Honour and Dignity, ſhe became a Saint: And therefore it is very fitting we ſhould give an exact Relation of her Life, that on the one Side great Ladies may take it for an Honour to reſemble her the neareſt they can; at leaſt to imitate her rare and admirable Virtues: And on the other Side, Women of mean Extraction and low Condition come to be aſhamed to make Difficulty of doing that, in their Eſtate and Calling, which St. *Elizabeth* practiſed, though ſhe were a Queen. The Story of her Life is gathered out of an ancient and very authentick Writing, and alſo out of the Chronicles of St. *Francis*'s Order: And is in this Manner. JULY 4.

St. *Elizabeth* was of a moſt noble Race of Kings and Emperors. Her Father was *Peter* the Third, King of *Aragon*, and her Mother, *Conſtantia* his Queen: Which *Conſtantia* was Daughter of *Manfred*, King of *Sicily*, and Grandchild of the Emperor *Frederick* the Second. She was born in the Reign of *John*, ſurnamed *the Conqueror*, King of *Arragon*, her Grand-father; who brought her up with a moſt ſingular Love and Affection to his Death, which happened when ſhe was five Years old: And he left his Son *Peter*, her Father, Heir and Succeſſor of his Kingdom. From her very Infancy ſhe gave great Tokens of Virtue and Devotion; and was of a moſt ſweet and amiable Humour and Diſpoſition. From eight Years of Age ſhe recited the divine Office, which ſhe never omitted all her Life after. She was moſt eminent for Chaſtity, and an Angel in Purity; and had a noble and generous Diſdain of all fading and unconſtant Things of this World, faſtening her Heart and Affection upon the moſt certain and permanent Treaſures of Heaven. When ſhe was grown up to be eleven Years of Age, King *Denis* of *Portugal* demanded her in Marriage of her Father, who (though it went to his very Heart to deprive himſelf of the Content he took in her moſt holy, innocent, and lovely Converſation) condeſcended to the Requeſt: And ſoon after, the Marriage was made; of which was born *Alfonſus*, that ſucceeded King *Denis* his Father, in the Crown of *Portugal*, and the Lady *Conſtantia*, who came to be Queen of *Caſtile*. St. *Elizabeth* was far from growing Proud or Vain, when ſhe ſaw herſelf ſeated in a Royal Throne, and all the Grandees and worthy Perſonages of the Kingdom at her Service and Command. For knowing well that all her Greatneſs and Majeſty ought to be ſubject, and to yield Homage to the Soverign King of the Univerſe, of whom it Depends, and to whom ſhe was to give an Account of it: She humbled herſelf the more, and encreaſed the Devotions and Exerciſes of Piety, which ſhe practiſed before in her Father's Houſe. She allotted certain Hours for hearing Holy Maſs, for attending to Prayer; and found no time to ſpend in vain Sports or Recreations, or in idle Diſcourſes and Entertainments: But if ſhe had any vacant Time, ſhe imployed it in working for the Altar, and made her Ladies of Honour alſo do the like. She was wonderfully temperate in her Diet, mean in her Attire, affable in Converſation, and wholly bent upon the Service and Worſhip of God. Early in the Morning ſhe read Matins, and heard

JULY 4. Mass sung in her Chapel, which she kept most handsom and richly furnish'd; and entertained for the Service of it virtuous and godly Chaplains. Every Day, whilst they were singing the Offertory at Holy Mass, she came to present her Offering, and upon her Knees kissing the Priest's Hands, took his Blessing with an incredible Humility and Devotion. When the most sacred and dreadful Sacrifice was ended, she read the canonical Hours, together with our Blessed Lady's Office, and the Office for the Dead. In the Afternoon she was present every Day at Evensong; and recited some other Prayers. At certain Hours she retired herself into her Oratory to read some devout spiritual Book, and attend to Contemplation and mental Payer; in the Practice whereof she had great Feeling of the Love of God, and accompanied it with Abundance of Tears, which she shed in demanding Pardon for her Sins, as also for the Sins of the King her Husband, and of all her Subjects. Besides the common and ordinary Lent of the Church, she fasted the Lent of our Blessed Lady, to wit, forty Days before her glorious Assumption into Heaven; and presently after that, she began another Fast or Lent of the Angels, which ended on St. *Michael*'s Day. Moreover she fasted the holy Time of *Advent*, and ordinarily three Days of every Week, and the Eves of many Saints, for whom she had a particular Devotion. On *Fridays*, *Saturdays*, and all Vigils of our Blessed Lady and the Apostles, she fasted with only Bread and Water, and would have added to these even more Fasts had not the King her Husband hindered her. She often went on foot to visit Churches, and religious Houses of Men and Women that were of a more holy and exemplary Life and Conversation. She frequented often the Sacraments of Confession and Communion; and her Devotion therein did manifest itself by her many Tears. In a Word, for as much as concerned her Person, for Rigor and Austerity of Life, for Assiduity of Prayer and Conversation with Almighty God, she seemed rather to be a most perfect religious Woman, than a powerful Queen.

But now in Charity towards the Poor, and Zeal of procuring the Good of her Subjects, she was even more admirable: She charged her Almoner, or him whom she had trusted with the Care and Office of Distributing her Alms, never to refuse any Poor Body that asked Relief. Every Year she provided the Monasteries of *Dominicans*, *Franciscans*, and of all Nuns throughout the Kingdom with as much Corn as was sufficient for them; and gave large Alms to divers even out of the Kingdom. She gave order to have all Pilgrims and foreign Travellers lodged and harboured, and also provided them with Cloaths if they stood in need of them. Whereupon a Multitude of Strangers came into *Portugal*, being invited thither by the Fame and Report of her Liberality. But as for the People of good Condition that were in some Want and Necessity, she relieved them with greater Care and Industry, thinking her Charity to be better bestowed upon them, by reason of their Modesty and the Shame they had to ask for Relief and Succour. She made it her Business secretly to furnish young Gentlewomen that were poor and destitute of Friends, according to their Condition, and to get them married, lest they might come to endanger their Honour. She visited the Sick, served them, and with her own Hands dressed their Sores without any Squemishness or Aversion to them. And on *Mandy Thursday* washed the Feet of some poor Women that had loathsom Ulcers; and afterwards kissing them with great Devotion, sent them away well clad and shod. On the same Day her Custom was to give Apparel to some poor Clergymen and some Lepers. Upon *Good-Friday* she went very coarsly clad, and assisted so at the Ceremonies of that Day with wonderful Humility and abundance of Tears that run down from her Eyes, caused by the Remembrance of those which our Blessed Lord had shed that Day upon the Cross for the Salvation of the World: Persuading herself that whatsoever she could do for his sake, was infinitely short of her Obligation to him, who deserved a Love and Service that was incomparably greater. There was not a Church, Hospital, Bridge, or any Thing else built for the publick Good, which she did not further and contribute unto. She perfected, and inriched with Revenues a Monastery of Nuns of the Order of St. *Bernard*, which had been begun by a devout and rich Lady in the City of *Santaren*. She finished also the Hospital of Innocents for the breeding up of poor Children that were abandoned and cast off, and harbouring of the Needy; and allowed it good Rents. At *Conimbrica* she built an Hospital hard by her Royal Palace, where she entertained thirty poor People, fifteen Men, and as many Women. In the Town of *Torres-novas* she founded a Place of Retreat for such Women as, repenting themselves of lewd Courses, desired to save their Souls, that there they might have whereon to live without offending God. In fine she attended so little to her own Content and Conveniencies, that she seemed wholly to belong to all the poor, needy and afflicted Persons of the Kingdom.

Yet notwithstanding all this which hath been said, what she made her principal Study and wherein she did most of all excel,

JULY 4. cel, was the Love, Obedience and Reſpect ſhe bore to the King her Husband; and the Patience and Meekneſs wherewith ſhe did diſſemble and put up the many and great Wrongs he did her. For although King *Denis* were a valiant and bounteous Prince, a Friend of Juſtice and Equity, and one that had Compaſſion of poor Labourers and Workmen, and was endowed with many excellent Parts; yet in his Youth he was debaucht, and gave himſelf over to fond and filthy Affections of lewd Women, to the great Diſhonour of his Royal Perſon, and no leſs Injury of his virtuous Queen; who uſed all her Endeavour to reclaim him, being far more ſenſible of the Offence of Almighty God and Scandal of the People, than of the Injury which concerned herſelf. She was ever moſt obedient and dutiful to him, and ſtrove to give him all the Content and Satisfaction ſhe could. She procured many Prayers to be offered for him to Almighty God. She made his baſe Children to be brought to her, cheriſhed them and provided for them as if they had been her own, and rewarded moſt bountifully thoſe who had the Care of bringing them up, and this with a moſt conſtant Sweetneſs and Cheerfulneſs; a Thing very unuſual in this World. By which means ſhe came at length to ſoften and gain the Heart of the King, who when he underſtood the rare Virtue of his holy Queen, by the Aſſiſtance of God's Grace, got out of that filthy Puddle of an impure and ſenſual Life, wherein he had wallowed for a long Time; and ever after kept the Fidelity which was due to ſo virtuous a Conſort. And that which ſtruck a great Stroke with him towards this good Reſolution, was a very conſiderable and remarkable Accident that happened in this Manner: During the Time that the King lived ſo licentiouſly, and had no great Affection for his Queen, a certain Page, that was very ill conditioned, envying and maligning the Honour and Favour that an other Page, his Companion, had with the Queen (whom ſhe loved as a moſt honeſt, devout, virtuous, and faithful young Man, and made uſe of him in diſtributing her Alms) ſuggeſted to his Majeſty that the Queen ſhewed ſome Fondneſs to that Page; and was more familiar with him than was fitting. The King not knowing the Rancor and Malice of that Man's perfidious and treacherous Heart; and, by reaſon of his own ſenſual Inclination, being prone enough to believe the like of others, gave Credit to that detractious Slander, and reſolved to make away with the Queen's innocent Page. Wherefore he gives Order to a Lime-burner, that if on ſuch a Day, and Hour, he ſent to him a Page with this Errand to enquire, *Whether he had fulfilled the King's Commands*, he ſhould preſently take him, and caſt him into the Lime-kiln there to be burnt and conſumed; becauſe this was expedient to be done for the King's Service. And on the Day and Hour appointed he diſpatches the Innocent young Man with this Errand towards the Lime-kiln; who obeys moſt readily, but paſſing by a Church, and hearing the Elevation Bell ring (for he had a pious Cuſtom as often as he heard the Sign given with the Bell for adoring the Holy Hoſt at the Conſecration, preſently to go thither, and not to depart till Maſs were ended) he enters the Church, and prays there devoutly to the End of holy Maſs; and it falling ſo out, that before the Prieſt was gone out of the Church, another came in to celebrate, and after him yet a third, he ſtay'd there to hear two Maſſes more ſucceſſively. In the mean while, the King being very deſirous to know whether the Page were dead, ſends another, and (as God Almighty would have it) that very malicious Detractor, who had forged ſo baſe and ſhameful a Lie of his innocent Companion and of the moſt virtuous Queen, to enquire, *Whether his Orders were executed.* But as ſoon as he was come to the Lime-kiln, and had asked the Queſtion, the Man ſuppoſing this to be the Meſſenger the King intended to ſend to him, lays faſt hold of him and throws him into the burning Lime, where he was ſoon conſumed. Thus did the ſovereign Judge defend the Innocent, and puniſh the Guilty, turning upon his own Head by a ſecret and juſt Vengeance, the Miſchief he was plotting againſt another, as ordinarily it comes to paſs; and beſides, he would have us to underſtand by this Example, how beneficial it is to Soul and Body, devoutly to aſſiſt at the Sacrifice of holy Maſs. Not long after comes the Queen's Page to the Lime-pit, and asks, *Whether his Majeſty's Commands were yet put in Execution*, and being told *that they were*, brings word of it to the King; who being exceedingly ſurpriſed, was almoſt out of himſelf for Admiration, ſeeing ſo contrary an Effect of his Appointment: But when he had well informed himſelf of all the Particulars, he diſcovered the Innocency of this Page, and the Wickedneſs of the other, and the great Virtue and Sanctity of his Queen; whom he intended henceforth to treat with more Love, Reverence and Reſpect. JULY 4.

Yet there happened afterwards another Buſineſs more troubleſome and pernicious, yet moſt fit to try and exerciſe the Patience of the bleſſed and virtuous Queen: For the Prince *Alfonſus*, her Son, fell out with the King his Father, who was now very aged; and the Quarrel went ſo far that both of them had gathered together a great Army, and were upon the point of giving Battel one to the other; for the Kingdom

was

JULY 4. was divided into two Factions; ſome adhering to the King, and others taking Part with the Prince; and on both Sides there wanted not Flatterers and Detractors, that were continually blowing the Coals, to enkindle more the Fire of their Diſſenſion. And although St. *Elizabeth* uſed all Means poſſible to adjuſt and compoſe theſe Differences; and never gave over by weeping, praying, faſting, Diſciplines and other corporal Auſterities, and eſpecially by large Alms, and Works of Piety to pacify God's Wrath, and move him to reconcile Father and Son together; and on the other Side exhorted her Son with the moſt efficacious Motives ſhe could think of, to ſubmit himſelf, and not to forget his Duty to his Father; and then again with many Tears beſought the King to pardon his Son, and receive him into his Favour; yet notwithſtanding all this, ſome turbulent and factious People, about the King, were continually whiſpering and buzzing in his Ears, *That his Son conceived ſo great Animoſity againſt him, and was confirmed and encouraged in his rebellious Deſigns by the Favour and Support which the Queen underhand ſubminiſtred to him.* And the King, who had no great Kindneſs now for the Prince, his Son, and by old Age was become ſuſpicious and Jealous, gave Credit at length to the Tales and falſe Reports of theſe wicked Sycophants (the ordinary and almoſt inſeparable Companions, but withal the greateſt Plague and Miſchief of Princes Courts) and carried on with an indiſcreet Paſſion, commanded her to depart from *Santaren*, where ſhe reſided; and the virtuous Queen with great Peace and Quiet of Mind, and a moſt admirable Patience, retired to the City *Alanquer*, where ſhe encreaſed her Devotion, corporal Penances, and Alms, which ſhe offered up to our Lord for the Peace and quiet Settlement of the Kingdom. Whilſt ſhe was confined to this Retirement, certain Noblemen out of their Affection and loyal Duty to her, preſented their Service towards her Reſtoration to Liberty, and the reſtating her in her Dignity. But ſhe, thanking them for their good Will and Readineſs to aſſiſt her, would by no means liſten to their Counſel, but deſired them *to lay aſide all ſuch Thoughts and Deſigns for Fear of encreaſing the King's Jealouſies, and giving him Occaſions of further Diſpleaſure; but to commit all to the holy Providence and ſweet Diſpoſition of Almighty God, who like a merciful Father would take her under his Protection, and juſtify her Innocency*, as indeed he did: For the King being informed of what had paſſed, admiring the Goodneſs, Meekneſs, Humility and Patience of his moſt holy and Royal Conſort, brought her back to his Court and Pallace, and tendered her greater Love and Reſpect than ever he had ſhewn her before.

JULY 4. In all Troubles and Afflictions this virtuous and moſt prudent Princeſs had Recourſe to Prayer; and for Armour of Proof againſt all Aſſaults whatſoever took this Conſideration, *that God is her Father, and that nothing can befal her which paſſes not through his Hand; and that if it comes this Way, ſhe need not fear or trouble herſelf either for the vain Judgments or indiſcreet Diſcourſes of Men, or for any rude and troubleſome Encounters of the World.* Moreover ſhe was of a moſt ſweet, quiet, gentle, and peaceable Diſpoſition; wonderfully deſirous, and no leſs active and induſtrious, to induce to an amicable Compoſure Parties that were concerned in any Difference; wherein Almighty God did bleſs her Endeavours above every one's Expectation, and ſometimes with almoſt miraculous Succeſs. For beſides that ſhe brought at length to a peaceable Iſſue theſe hot Diſputes between the King her Husband and the Prince her Son; and reduced all the Subjects to their Obedience and Duty to their Sovereign, ſhe reconciled ſome Kings and great Princes, and made a perfect agreement between them, to wit between *Ferdinand* the Fourth, King of *Caſtile*, and *Alfonſus* de la *Cerda* his Couſin german; and between *John* the Second, King of *Arragon*, her own Brother, and the aforeſaid King of *Caſtile* her Son-in-law; and after the King her Husband's Death, ſhe made Peace between the ſame King and her Son *Alfonſus*, then King of *Portugal*. And in this Talent of ſettling Peace and compoſing Differences between Princes ſhe was ſo eminent, that the holy Church, as well in the Leſſons as Prayer upon her Feaſt, doth particularly acknowledge it and praiſe our Lord for it, and ſeemeth to take her for a ſpecial Patroneſs for the maintaining of Peace and Concord between Chriſtian Princes. And what a happy talent ſhe was to have in this kind appeared as ſoon as ſhe was born; for the ſolemn and publick Joy which was at her Birth, reconciled her Father and Grandfather, and happily compoſed the Miſunderſtanding and dangerous Diſſenſions that were between them. In order to the making of Peace between the two Crowns of *Caſtile* and *Arragon*, ſhe made a Voyage with the King her Huſband into both their Kingdoms, and, to the great Satisfaction of the Chriſtian World, put a happy End to their Diſſenſions and Debates. After which pious and charitable Voyage King *Denis* fell ſick; and St. *Elizabeth*, though ſhe had always behaved herſelf moſt carefully and diligently towards him, yet gave more ſignal Teſtimonies of her Love and Affection for him in this Time of his greateſt Neceſſity; for ſhe took infinite Pains about him, ſerving and attending him in all Things. But her main Care and Solicitude was to ſecure the

Good

JULY 4. Good of his Soul, and to procure that he might depart this Life with hearty Sorrow and Contrition for his Sins. To which Purpoſe ſhe made many Maſſes to be ſaid, and gave moſt large and bountiful Alms, to move Almighty God to be merciful to him, and diſpoſe him well before he called him out of the World; and it is to be believed that the divine Goodneſs ſhewed him great Clemency and Mercy. He died at *Santaren* on the ſixth of *January* in the Year MCCCXXV. As ſoon as he was dead, the Queen retired herſelf into her Chamber; where, having cut off her Hair and cloathed herſelf with the Habit of St. *Clare*, ſhe returned again to the dead Corpſe, which ſhe accompanied to *Odiveras*, a Monaſtery of *Bernardins*, where the King had choſen his Place to be buried in. There ſhe reſided ſome Months and procured many Prayers and Maſſes to be ſaid for him, and gave moſt liberal Alms, and executed moſt faithfully his laſt Will and Teſtament. Then (as it is recorded) ſhe went a-Foot and diſguiſed, in Pilgrimage to St. *James*'s Sepulcher, and was preſent in his Church on the very feſtival Day of the Apoſtle, to whom ſhe offered moſt rich Gifts of Gold, Silver, Pearls and precious Stones, as alſo of Silks and coſtly Furniture, beſides divers other magnificent Alms, which ſhe there diſtributed. From thence returning to *Odiveras*, ſhe ſolemnized her Huſband's Anniverſary with great Pomp and Magnificence; whereat were preſent the King her Son, and a great Company of the prime Nobility, and great Perſonages of the Realm.

Having performed this Duty, ſhe retired to *Conimbrica*, where ſhe had begun, during the Life of the King her Huſband, a moſt ſtately and magnificent Monaſtery for the Religious of St. *Clare*, which now ſhe furniſhed, and applyed to it great Rents and Poſſeſſions. And whatſoever ſhe had that was rich and precious, ſhe beſtowed all for the Maintenance of the Poor. But whereas ſhe did exceedingly deſire to ſhut herſelf up in this Monaſtery of *Clareſſes*, to live and die under that holy Rule (for which Intention ſhe had already taken the Habit, as we ſaid) ſhe was diſſuaded by very religious and diſcreet Perſons upon this Account, that if ſhe were confined to a Monaſtery, an Infinity of poor and needy People, who were maintained by her Royal Charity, would be neglected, and become deſtitute of Succour and Relief. This Motive prevailed with her, and made her prefer the publick Good and Benefit before her private Deſire and Devotion. Wherefore contenting herſelf with the Habit of the third Order of St. *Francis*, ſhe built herſelf a Houſe near to the Monaſtery of St. *Clare*, and viſited the Religious when ſhe had a Mind, taking great Delight in their holy Converſation; they being fourſcore and ten in Number, and many of them of noble Extraction: Sometimes ſhe ſerved them alſo at Table, having for Companion in that charitable and humble Office the Queen *Beatreſs*, her Daughter-in-law. She aſſiſted alſo at the divine Office, and yet ſaid it every Day apart with five of the more ancient and perfect Religious; and every Day heard two ſolemn Maſſes, one of *Requiem* for the King her Huſband; and the other proper to the preſent Day. After Dinner ſhe ſpent her time in diſpatching Petitions and Requeſts, hearing the Poor, giving Alms, and viſiting an Hoſpital which ſhe had built near her own Houſe, and called it from St. *Elizabeth of Hungary*, where ſhe maintained thirty poor Perſons. And after ſhe had ended theſe charitable Exerciſes, ſhe returned to Prayer and Contemplation, wherein ſhe found the greateſt Content and Satisfaction. And whilſt ſhe was thus taken up with the Functions of *Mary* and *Martha*, ſhe underſtood there was a great Diſpute riſen between her Son, King of *Portugal*, and her Son-in-law, King of *Caſtile*, both called *Alfonſus*; which Diſſenſion if it were not ſpeedily compoſed, was like to engage both Realms in a cruel and dangerous War. This afflicted her above Meaſure; and with many Tears and Prayers ſhe begg'd of our Lord to take her rather out of this World, than to let her live to ſee ſo great Miſchief. And yet for her ſingular Love of God, and of Peace and Union, ſhe reſolved to abandon the Reſt and Repoſe ſhe enjoyed in that Retirement, and to go to *Eſtremos*, where the King, her Son was, to reconcile him with the King of *Caſtile*. And although her Servants and Attendance were earneſt with her, to defer her Journey, till the Heats, which were then exceſſive great, were over; ſhe made Anſwer, *That ſhe could not better ſpend her Health and her Life than by ſeeking to prevent the Miſeries and Calamities which would enſue, if theſe two Princes came to open War.* And ſo ſhe came to *Eſtremos* with a violent Fever, which ſhe looked upon, as a Meſſenger ſent from God, to warn her that the Time was at hand, that he would take her to himſelf, and put a Period to her long and glorious Pains and Labours. She confeſſed ſeveral Times, and received the holy *Viaticum* of our Lord's Body upon her Knees by the Altar, and made her laſt Will. She was viſited at the Hour of her Death by the Queen of Angels, for whom ſhe always had a moſt tender and ſingular Devotion. And perceiving that her Hour was drawing near, with wonderful Affection and abundance of Tears, ſhe recommended herſelf to this her glorious Patroneſs, with thoſe Words: *Maria, Mater gratiæ, Mater miſericordiæ, tu nos ab hoſte pro-*

JULY 4. was divided into two Factions; ſome adhering to the King, and others taking Part with the Prince; and on both Sides there wanted not Flatterers and Detractors, that were continually blowing the Coals, to enkindle more the Fire of their Diſſenſion. And although St. *Elizabeth* uſed all Means poſſible to adjuſt and compoſe theſe Differences; and never gave over by weeping, praying, faſting, Diſciplines and other corporal Auſterities, and eſpecially by large Alms, and Works of Piety to pacify God's Wrath, and move him to reconcile Father and Son together; and on the other Side exhorted her Son with the moſt efficacious Motives ſhe could think of, to ſubmit himſelf, and not to forget his Duty to his Father; and then again with many Tears beſought the King to pardon his Son, and receive him into his Favour; yet notwithſtanding all this, ſome turbulent and factious People, about the King, were continually whiſpering and buzzing in his Ears, *That his Son conceived ſo great Animoſity againſt him, and was confirmed and encouraged in his rebellious Deſigns by the Favour and Support which the Queen underhand ſubminiſtred to him.* And the King, who had no great Kindneſs now for the Prince, his Son, and by old Age was become ſuſpicious and Jealous, gave Credit at length to the Tales and falſe Reports of theſe wicked Sycophants (the ordinary and almoſt inſeparable Companions, but withal the greateſt Plague and Miſchief of Princes Courts) and carried on with an indiſcreet Paſſion, commanded her to depart from *Santaren*, where ſhe reſided; and the virtuous Queen with great Peace and Quiet of Mind, and a moſt admirable Patience, retired to the City *Alanquer*, where ſhe encreaſed her Devotion, corporal Penances, and Alms, which ſhe offered up to our Lord for the Peace and quiet Settlement of the Kingdom. Whilſt ſhe was confined to this Retirement, certain Noblemen out of their Affection and loyal Duty to her, preſented their Service towards her Reſtoration to Liberty, and the reſtating her in her Dignity. But ſhe, thanking them for their good Will and Readineſs to aſſiſt her, would by no means liſten to their Counſel, but deſired them *to lay aſide all ſuch Thoughts and Deſigns for Fear of encreaſing the King's Jealouſies, and giving him Occaſions of further Diſpleaſure; but to commit all to the holy Providence and ſweet Diſpoſition of Almighty God, who like a merciful Father would take her under his Protection, and juſtify her Innocency*, as indeed he did: For the King being informed of what had paſſed, admiring the Goodneſs, Meekneſs, Humility and Patience of his moſt holy and Royal Conſort, brought her back to his Court and Pallace, and tendered her greater Love and Reſpect than ever he had ſhewn her before.

JULY 4. In all Troubles and Afflictions this virtuous and moſt prudent Princeſs had Recourſe to Prayer; and for Armour of Proof againſt all Aſſaults whatſoever took this Conſideration, *that God is her Father, and that nothing can befal her which paſſes not through his Hand; and that if it comes this Way, ſhe need not fear or trouble herſelf either for the vain Judgments or indiſcreet Diſcourſes of Men, or for any rude and troubleſome Encounters of the World.* Moreover ſhe was of a moſt ſweet, quiet, gentle, and peaceable Diſpoſition; wonderfully deſirous, and no leſs active and induſtrious, to induce to an amicable Compoſure Parties that were concerned in any Difference; wherein Almighty God did bleſs her Endeavours above every one's Expectation, and ſometimes with almoſt miraculous Succeſs. For beſides that ſhe brought at length to a peaceable Iſſue theſe hot Diſputes between the King her Husband and the Prince her Son; and reduced all the Subjects to their Obedience and Duty to their Sovereign, ſhe reconciled ſome Kings and great Princes, and made a perfect agreement between them, to wit between *Ferdinand* the Fourth, King of *Caſtile*, and *Alfonſus* de la *Cerda* his Couſin german; and between *John* the Second, King of *Arragon*, her own Brother, and the aforeſaid King of *Caſtile* her Son-in-law; and after the King her Husband's Death, ſhe made Peace between the ſame King and her Son *Alfonſus*, then King of *Portugal*. And in this Talent of ſettling Peace and compoſing Differences between Princes ſhe was ſo eminent, that the holy Church, as well in the Leſſons as Prayer upon her Feaſt, doth particularly acknowledge it and praiſe our Lord for it, and ſeemeth to take her for a ſpecial Patroneſs for the maintaining of Peace and Concord between Chriſtian Princes. And what a happy talent ſhe was to have in this kind appeared as ſoon as ſhe was born; for the ſolemn and publick Joy which was at her Birth, reconciled her Father and Grandfather, and happily compoſed the Miſunderſtanding and dangerous Diſſenſions that were between them. In order to the making of Peace between the two Crowns of *Caſtile* and *Arragon*, ſhe made a Voyage with the King her Huſband into both their Kingdoms, and, to the great Satisfaction of the Chriſtian World, put a happy End to their Diſſenſions and Debates. After which pious and charitable Voyage King *Denis* fell ſick; and St. *Elizabeth*, though ſhe had always behaved herſelf moſt carefully and diligently towards him, yet gave more ſignal Teſtimonies of her Love and Affection for him in this Time of his greateſt Neceſſity; for ſhe took infinite Pains about him, ſerving and attending him in all Things. But her main Care and Solicitude was to ſecure the

Good

JULY 4. Good of his Soul, and to procure that he might depart this Life with hearty Sorrow and Contrition for his Sins. To which Purpoſe ſhe made many Maſſes to be ſaid, and gave moſt large and bountiful Alms, to move Almighty God to be merciful to him, and diſpoſe him well before he called him out of the World; and it is to be believed that the divine Goodneſs ſhewed him great Clemency and Mercy. He died at *Santaren* on the ſixth of *January* in the Year MCCCXXV. As ſoon as he was dead, the Queen retired herſelf into her Chamber; where, having cut off her Hair and cloathed herſelf with the Habit of St. *Clare*, ſhe returned again to the dead Corpſe, which ſhe accompanied to *Odiveras*, a Monaſtery of *Bernardins*, where the King had choſen his Place to be buried in. There ſhe reſided ſome Months and procured many Prayers and Maſſes to be ſaid for him, and gave moſt liberal Alms, and executed moſt faithfully his laſt Will and Teſtament. Then (as it is recorded) ſhe went a-Foot and diſguiſed, in Pilgrimage to St. *James*'s Sepulcher, and was preſent in his Church on the very feſtival Day of the Apoſtle, to whom ſhe offered moſt rich Gifts of Gold, Silver, Pearls and precious Stones, as alſo of Silks and coſtly Furniture, beſides divers other magnificent Alms, which ſhe there diſtributed. From thence returning to *Odiveras*, ſhe ſolemnized her Huſband's Anniverſary with great Pomp and Magnificence; whereat were preſent the King her Son, and a great Company of the prime Nobility, and great Perſonages of the Realm.

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JULY 4. *protege, & horâ mortis ſuſcipe. Mary, Mother of Grace, Mother of Mercy, defend us from the wicked Enemy, and receive our Souls into your bleſſed Arms at the Hour of our Death.* And having repeated this and divers other devout Prayers; in the Preſence of her Son the King, and her Daughter-in-law, ſhe rendred up her happy Soul to God on the fourth of *July* in the Year MCCCXXXVI, and the five and ſixtieth of her Age. Our Lord wrought divers Miracles by her, alive and dead. Whilſt ſhe was living, ſhe healed a Religious Woman, whoſe Name was *Margaret*, of a great Diſeaſe in her Breaſt, by making upon her the Sign of the Croſs. And cured alſo a poor Woman that had an Ulcer in her Foot, by waſhing her Feet on *Mandy Thurſday*; and often kiſſing the ſore. The like Cures ſhe wrought upon one that was covered over with a foul Leproſy, upon a Woman troubled with the falling Sickneſs, and a Girl that had been born blind. She was carrying once a Sum of Money wrapt up in her Gown to beſtow it upon the Poor; and the King meeting her, asked, *What ſhe had there?* She ſaid, *She had Roſes*; and as the King deſired to ſee them, he found they were Roſes indeed, though it were not that Seaſon of the Year. When ſhe was once very ſick, the Doctor counſelled her to drink Wine; but ſhe making Difficulty to do it, they brought her a Cup of Water, which was miraculouſly turned into excellent Wine. After her Death as her Body was carried from *Eſtremos* to St. *Clare*'s Monaſtery of *Conimbrica*, in the great Heats of the Month of *July*, there came from it no ill Smell, but on the contrary a moſt ſweet and grateful one, which was eſteemed to be above Nature and miraculous; for the Journey continued ſeven Days; and the Savor laſted all the Time, even until ſhe was buried in the Monaſtery. Where there was infinite weeping and mourning, not only among the Religious; whom ſhe had maintained as her Daughters, but alſo among all the Poor, who eſteemed her to be their Mother, and lived by her Charity. On the very Day ſhe was buried, a Nun of the Monaſtery by touching the Coffin was ſuddainly cured of a Diſeaſe that like a Canker did eat her Lips; and divers others received great Favours of God by the Interceſſion of this holy Queen; ſome being cured of corporal Infirmities, and others freed from wicked Spirits that poſſeſſed them. JULY 4.

Before ſhe was ſolemnly canonized and put in the Catalogue of the Saints whom the whole Church doth honour, Pope *Leo* the Tenth, being informed of her Sanctity and Miracles, at the Requeſt of King *Emanuel* of *Portugal*, permitted her Feaſt to be kept throughout the Dioceſe of *Conimbrica*, on the Day ſhe was buried, to wit the thirteenth of *July*, nine Days after that of her Death; and Pope *Paul* the Fourth, to gratify King *John* the Third of *Portugal*, extended the former Grant to all the Dominions of the ſaid King. After which Grant our Lord wrought new and great Miracles by the Merits and Interceſſion of this holy Queen; and among others, many ſick Perſons, anointing themſelves with the Oil of the Lamp that burns before her Sepulcher, were perfectly cured. At length Pope *Urban* the Eighth in the Year MDCXXV, in the great Solemnity of the *Jubilee*, canonized her for a Saint, and permitted her Feaſt to be kept on the Day of her happy Departure out of this Life, which is the fourth of *July*, through all the Chriſtian World, to the Glory of our Lord JESUS CHRIST, the Honour of the Saint, the Ornament of the Kingdom of *Portugal*, and Edification of the univerſal Catholick Church.

The Lives of Seven Brothers *Martyrs, Sons of St.* Felicitas.

JULY 10. IN the Reign of *Marcus Aurelius* Emperor, there lived at *Rome* a noble and venerable Matron and Widow, called *Felicitas*, who had ſeven Sons, whom ſhe had brought up from their Infancy in the holy Chriſtian Faith, and in all laudable and pious Exerciſes becoming their Condition and Age. This holy Widow had made a Vow to live continent and chaſt; and employed herſelf wholly in Prayer, Faſting, and Works of Charity. And by her Example many Gentiles were moved to become Chriſtians; and all Chriſtians ſtirred up to live virtuouſly according to their Profeſſion. This did ſo much raiſe the Spleen, and move the Gall of the idolatrous Prieſts, the deadly Enemies of all Goodneſs and Piety, that they perſuaded the Emperor to Command *Felicitas* and her Children to be apprehended; *becauſe the immortal Gods*, ſaid they, *were extremely offended and angry; and there was no other means to pacify their Wrath but by compelling theſe Chriſtians to offer Sacrifice to them.* St. *Felicitas* with her Sons were all taken, and the Arraigment was remitted to *Publius*, Prefect or Governor of the City, who taking *Felicitas* aſide uſed all the Perſuaſions and Inducements he could to bring her, *freely to ſacrifice to the Gods, that he might not be obliged to come to Rigour and Severity towards* JULY 10.

JULY 10. *wards her and her Sons.* But St. *Felicitas* returned him this Anſwer: *Do not think, O* Publius, *to win me with thy fair and flattering Language, or to terrify me with thy Threats. For I have the Spirit of God within me, that will not ſuffer me to be overcome by Satan: And therefore ſure I am I ſhall be too hard for thee, who art his Miniſter. Publius* reply'd, *O unhappy and miſerable Woman, is it poſſible thou ſhouldſt be ſo weary of Life, and ſo deſirous to die, that thou wilt not permit even thy Children to live, but wilt force me to deſtroy them by moſt bitter and cruel Torments? My Children,* ſays *Felicitas, If they offered Sacrifice to thy Gods, would die an everlaſting Death. But now ſeeing they acknowledge and worſhip* JESUS CHRIST, *they are to live eternally with him.* The next Day the Judge ſitting in the Temple of *Mars* ſent for *Felicitas* and her Sons; who as they were brought before him, addreſſing his Speech to the Mother, ſaid, *Take Pity of thy Children, O* Felicitas, *who are now in the flouriſhing prime of Youth, and by their good Parts and Abilities may aſpire to the greateſt Honours and Preferments.* St. *Felicitas* anſwered, *Thy Pity is Impiety, and thy Counſel cruel and deceitful:* And then turning herſelf towards her Children, ſhe exhorted them to Conſtancy in this manner: *My Sons, look up to Heaven, where* CHRIST *expects you with all his Saints. Fight manfully for the good of your Souls, and ſhew yourſelves faithful and conſtant in the Love of the true God,* CHRIST JESUS. Which Words were heard by the Judge, who was extreamly exaſperated, taking it for an intolerable Affront, that ſhe durſt give her Children ſuch Counſel before him; and commanded ſhe ſhould be cruelly buffetted. Then ſending for the eldeſt of the Sons whoſe Name was *Januarius*, and uſing all his Art and Skill, he mingled fair Promiſes with Threats, and Sweetneſs with Rigor; to induce the young Man to adore the Gods. But he anſwered him moſt conſtantly: *Thou goeſt about to perſuade me to a fooliſh Thing, contrary to all Reaſon: But I confide in my Lord* JESUS CHRIST, *that he will preſerve me from ſo great an Impiety.* The Judge hereupon gave Order he ſhould be ſtripped, and beaten moſt cruelly, and ſo ſent him back into Priſon. Then he called for all the reſt of the Brothers in order; and made uſe of all his Art and Force to ſubdue their Minds, and bring them to adore his Gods, and obey the Emperor. But finding that all his Plots and endeavours were to no Purpoſe, and that all the ſeven Brothers (the Holy Ghoſt ſpeaking by their Mouths) made him the ſame Anſwer in different Words: After they had been moſt barbarouſly whip'd, he informed the Emperor of the whole State of the Buſineſs: Who ſent Word that they ſhould all of them be put to Death, but by different Torments. JULY 10.

Which cruel Sentence was executed in this Manner: *Januarius*, the eldeſt, had firſt his Fleſh torn off with Whips, and after was beaten ſo long with thick Cords, at the Ends whereof hung Plumets of Lead, till he gave up the Ghoſt. *Felix* and *Philip* were all bruiſed and broken with Cudgels. *Silvanus* was thrown down from a high Rock. *Alexander, Vitalis* and *Martialis* were beheaded. And at length their virtuous Mother St. *Felicitas* was alſo martyred four Months after them, and the Church keepeth her Feaſt on the three and twentieth of *November*. St. *Gregory* writeth thus of her in one of his Homilies: *The bleſſed St.* Felicitas, *whoſe Feaſt we ſolemnize to Day, was a Servant of* JESUS CHRIST, *and by preaching his Name became his Mother; and having ſeven Children, ſhe was more afraid to leave them after her on Earth, than other Mothers are to ſend theirs before them to Heaven. For when ſhe was in the heat of Perſecution ſhe inflamed the Hearts of her Children with the Love of their heavenly Country, and was their Mother in Spirit, whoſe Bodies ſhe had born, giving them to God by her Exhortations, whom in their Nativity ſhe had brought into the World. We may well ſtyle this Matron a Martyr, yea more than a Martyr: For ſeeing her ſeven dear Children martyred before her, ſhe was in a ſort martyred in them all: And though ſhe were the eighth in place, yet from the firſt to the laſt ſhe was always in Pain, and her own killing was not the Beginning but the End of her Martyrdom: And ſhe received a Crown which was due to her, not only in regard of her ſelf, but alſo of them. The holy Mother ſeeing her Sons in Torments remained Firm and Conſtant, reſenting their Pains by a natural Inclination as a Mother, and yet in her Heart rejoicing for hope. She feared to leave them alive, and therefore took great Content in their Death; ſhe would not have one of them to ſtay upon Earth, that none might fall ſhort of Heaven.* St. Felicitas *loved her Children according to the Fleſh; and yet ſhe deſired they ſhould ſuffer a temporal Death to gain eternal Life.* The Church keeps the Feaſt of theſe ſeven Brothers on the Day of their Martyrdom, which was on the Tenth of *July*, in the Year of Lord CLXXV, in the Days of *Marcus Aurelius* Emperor.

The

The Lives of St. RUFINA *and St.* SECUNDA, *Sisters, Virgins and Martyrs.*

JULY 12.

THE holy Virgins and Martyrs, *Rufina* and *Secunda* were Sisters, and *Romans*, nobly descended. Their Father was called *Asterius*, and their Mother *Aurelia*. They were promised in Marriage and betrothed to two Gentlemen of Quality, *Armentarius* and *Verinus*: Who for fear of the Persecution of *Valerianus* and *Galienus*, fell from their Religion, and renounced CHRIST; and thought to prevail with their Spouses, *Rufina* and *Secunda*, to do the like. But they, though they were more weak in Sex, and consequently more timorous by Nature; yet shew'd more Courage and Strength than Men, and stood firm and constant in their Faith; and for there greater Security, resolved to depart from *Rome*, and retire themselves to an Inheritance belonging to them, which was a private Place in *Tuscany*. When they were now going out of the City, their perfidious Spouses went and gave notice of their Intentions and Resolutions to the Count *Arcesilaus*, who presently pursued them with armed Men, and overtook them about four Miles from *Rome*, and delivered them over to *Junius Donatus*, Governor of the City. The Governor committed them both to Prison, but commanded they should be separated from one another; and at three Days end sent for them to answer at his Tribunal. And first examining *Rufina* apart, he began with much Mildness and Sweetness to solicit her to leave her Religion, proposed to her, *her Nobility, her Age and Beauty, and the Content and Hapiness she might enjoy in her Spouse: And on the other side the great Miseries and Calamities she is to expect, if she adores not the Gods.* But finding he did but lose his Labour, and that neither Force, nor Art, nor Fraud could make any Impression upon that invincible Heart, which was armed with the Love of Chastity and Faith of CHRIST, he calls for *Secunda* to be brought in, that seeing her Sister *Rufina* cruelly scourged before her, she might for fear of the like Torment submit to his Will and Pleasure. And without delay the Officers take *Rufina* in Hand, and rent and tear her innocent Body with Whips. Which *Secunda* beholding; and being all on Fire to imitate her Sister, and suffer something for her Lord and Saviour, turning herself with a holy Kind of Indignation towards the Judge, she cries out aloud to him: *What dost thou mean, thou perverse Man and Enemy of all Goodness, that whilst thou dost so highly honour and glorify my Sister, thou letteſt me alone as unworthy to partake of her Glory and Crown? Methinks*, says the Governor, *thou art more foolish and mad than thy Sister.* And the Saint replyed, *Neither is my Sister out of her Wits, nor am I. But we are both of us Christians, and it is fitting we should not be separated in Pain and Torment, but be whipt alike, as we both of us agree in the Faith and Confession of* JESUS CHRIST. *For the Virtue and Strength of a Christian is augmented by Stripes: And by so much the more precious and rich will be our Crowns of eternal Glory in Heaven, the more Blows of temporal Tribulation we shall endure with Patience.* The Judge exhorted them both to return to their Spouses, and marry them. But as they, maintaining stedfastly their first Resolution, said, *they would sooner die than cast away the inestimable Pearl of Virginity*, he asked them, *what they would do, if that which they love and prize so much, should be taken from them by Force against their Will?* St. *Secunda* answered: *A Virgin cannot lose the Purity and Integrity of her Soul, but by her own Will and Consent. The Force and Violence that is offered to a Virgin is a Pain and Torment to her. And that Torment encreases her Crown in Glory: Wherefore do what thou thinkest fit; prepare Fire, Flames, Swords, Whips, Rods, Cudgels, Stones, and whatsoever Torment besides thou canst invent; the more Pain thou puttest us unto, the greater Glory dost thou procure for us.* The Judge commanded them both to be cast into a dark and deep Dungeon, and therein to be made a loathsom Smoke, by burning of Dung, for their greater Torment. But our Lord turned that noisom Stench into a most pleasing Odor, and filled that dark Hole with a bright-shining Light. From thence they were taken by the Governor's Command, and put into a Cauldron of hot seething Oil; where after they had been two whole Hours, they felt notwithstanding no Pain or Trouble; but on the contrary received great Ease and Comfort. Whereat the Judge being astonished, commanded they should be thrown into the River *Tyber*, that runs through the Middle of the City, with great Stones tied to their Necks: But when this Order was executed, the blessed Sisters remained above Water, so far from any danger of being drowned, that they were not as much as wet. And in this Condition they were for a good half Hour, singing Praises to Almighty God, and declaring his Wonders. At length they were taken from thence, and carried ten Miles out of the City into a Wood, where they were beheaded. Their Bodies were left in the place

JULY 12. to be a Prey to Wolves. But their Souls environed with great Light and Glory, appeared to a *Roman* Lady, to whom this Wood belonged, whose Name was *Plautilla*, and she was yet a Pagan. They bad her become a Christian, and *take their Bodies, and bury them; and in recompence she should be made Partaker of that Happiness which they enjoyed. Plautilla* performed most exactly their Commands; and going to the Place, found the sacred Bodies free from Corruption and ill Smell. She made a Tomb and Monument for them, where they rested for many Years. But were afterwards brought into the City, and placed in St. *John Lateran's*, called *Constantiniana*, near the Font where *Constantine* was baptized. The Martyrdom of these holy Sisters and Virgins happened in the Year of our Lord CCLX, on the Tenth of *July*: On which Day the Church keeps their Feast. The Place also, where they were martyred is even yet very Remarkable and Famous at *Rome*; which is beyond *Tyber*, in the way *Aureliana*, where was built a Cathedral Church, and it is called the *White Forest*. Mention is made of these Saints in the *Roman* Martyrology, and in those of *Usuardus*, Venerable *Bede* and St. *Ado*. JULY 12.

The Life of St. Pius *Pope, the first of that Name, & Martyr.*

ST. *Pius* Pope and Martyr was Son of *Rufinus*, and born at *Aquileia*. He succeeded in St. *Peter's* Chair St. *Hyginius*, who had heen also Martyred, in the Year of CHRIST. CLVIII, in the Reign of *Antoninus* Emperor. St. *Pius* made most profitable Ordinations for the Church. He imposed great Penalties upon Priests that behaved themselves negligently about the Sacrifice and Administration of the Sacrament of the Altar, and upon those that did maliciously forswear, and even those that reprehended them not, when they heard them. He commanded that all the Goods and Possessions of the Church, which were dedicated to the Service of God and maintaining of ecclesiastical Persons should be inviolably conserved. He ordained that Virgins should not be consecrated before five and twenty Years of Age. He made a Decree wherein he commanded, *that the holy Feast of* Easter *should always be kept on* Sunday, *seeing that our Lord rose from Death to Life on* Sunday. And this had been instituted before by the Apostles. But St. *Pius* established and confirmed it again, to take away an abuse that had crept into some Churches, that imitated the *Jews* in keeping of *Easter*, and he was moved to make this Ordination by a little Book which a Brother of his St. *Hermes*, a holy Man, dedicated unto him. Wherein by way of a Dialogue an Angel in Habit of a Shephard warns all Christians *to solemnize our Lord's Resurrection on a* Sunday. He consecrated at *Rome*, the Place called *Thermæ Novatianæ* in Honour of St. *Pudentiana*, at the request of her Sister *Praxedes*, and inrich'd it with great Gifts, and often said holy Mass there. He blessed a Font in it, in which he baptised divers with his own Hands. He writ several Epistles which are yet extant together with his Decretals in the Book of Councils. Besides which, he writ two others to *Justus*, Bishop, as it seems, of *Vienna*; in one whereof he speaks thus: *Have great Care of the Bodies of Martyrs, as of the Members of* JESUS CHRIST, *for the Apostles were very careful of the Body of St.* Stephen. *Visit the Saints in Prison, that none grow cold or relent in Faith: Encourage and animate them all to persevere. Let Priests and Deacons respect and reverence you, not as greater, but as a Minister of* CHRIST. *Let all the People find Rest, Protection and Security in your Sanctity. I would have you know, most dear Brother and Companion, that God hath revealed to me, that I am soon to end the Course of my Pilgrimage. I only request of you, that you remain firm and constant in Union of the Church, and forget not me. All the Senate and poor Company of Priests and Ministers of* CHRIST, *that are in* Rome, *salute you, and I salute all the College of our Brethren in our Lord that are with you.* This is contained in that Epistle of St. *Pius*, wherein he discovers plainly his fervent Zeal, and the Abundance of that heavenly Spirit which possessed him, and the great Care and Solicitude he had of the Good and Advancement of the Church. In fine, having with great Holiness of Life governed the Church of God nine Years, six Months, wanting three Days, according to *Baronius*, he was crowned with Martyrdom: Though there be great Variety of Opinions concerning the Time of his Popedom. He gave holy Orders five times in the Month of *December*, and consecrated twelve Bishops, eighteen Priests, and one and twenty Deacons. He was buried in the *Vatican*. The Church solemnizes his Memory on the Eleventh of *July*, which was the Day of his Martyrdom, in the Year CLXVII, in the Days of *Marcus Aurelius* and *Lucius Verus* Emperors.

The Lives of St. NABOR *and St.* FELIX *Martyrs.*

JULY 12. THE holy Martyrs *Nabor* and *Felix*, were taken in *Milan* by Command of *Maximian* Emperor, who, together with *Diocleſian*, was a moſt bloody Perſecutor of Chriſtians. This cruel Tyrant having examined them, and finding they were Chriſtians, and reſolved to be ſo, during Life, committed them to Priſon, and gave moſt ſtrict Order that nothing ſhould be given them to eat. The Saints remained ſome time in Priſon, enduring with much Patience the Naſtineſs of the Place, Hunger, and other Incommodities. But when the Tyrant deſpaired by keeping them in this hard Confinement, to make them alter their Reſolution; he made them be brought again before him; and commanded that *Nabor* in the Preſence of *Felix*, ſhould be a long while beaten with Cudgels, and then put upon the Rack, where his ſides were moſt cruelly burnt with fiery Torches, and all his Body torn and rent with Claws of Iron. But perceiving that neither *Nabor* relented for all theſe Torments, nor *Felix* was any thing moved to ſee him ſuffer them, or was apprehenſive of his own Caſe, if he ſhould be put to the like: But both of them were invincible and inflexible: He caſt them into a great Fire, which did nothing at all endamage them, nor conſume as much as one Hair of their Head. Which notwithſtanding could not bring the Tyrant to acknowledge the Power of God, or to give over his Cruelty and wicked Deſign. For on the contrary he became more hard and obſtinate, and miſcalled the Virtue and Power of God, Inchantments and Witchcraft. And ſo ſent them back into Priſon. And ſome Days after, made them be taken thence again, and gave Order they ſhould be beheaded near to the River *Celere*. A noble Lady called *Sabina* buried their Bodies. The Church ſolemnizes their Martyrdom on the Day on which it happened, to wit, the Twelfth of *July*, in the Year of our Lord CCC III, in the Reign of *Diocleſian* and *Maximian*. St. *Ambroſe* makes mention of them; and *Paulinus* writes in the Life of the ſaid St. *Ambroſe*, that the Church where their holy Bodies were buried, was much frequented by the Chriſtians. JULY 12.

The Life of St. John Gualbert, *Founder of the Order of* Vallis Umbroſa, *Abbot and Confeſſor.*

ON the ſame Day, the Twelfth of *July*, the holy Church makes a Commemoration of St. *John Gualbert*, who was born at *Florence*, of rich and noble Parents, and was converted from a vain and ſecular Life, to follow the Perfection of the evengelical Counſels by this remarkable Accident. His Father, whoſe Name was alſo *Gualbert*, a moſt ſtout and couragious Man, bore deadly Hatred to a certain Perſon, that had moſt unjuſtly killed one of his Sons, and was perpetually in ſearch of him, to revenge the Murther with his Enemy's Death. *John* was eaſily perſuaded by his Father, to ſhew himſelf as much concerned in the Quarrel, and deſired nothing more than to meet with him that had killed his Brother. And it happened one Day that riding to *Florence* very well armed, and accompanied with his Man, in a narrow Paſſage he meets this his Enemy, at ſuch an Advantage, that he could not by any Means eſcape. The poor Fellow ſeeing himſelf at the Mercy of him whom he had ſo heinouſly offended, lights off his Horſe, and upon his Knees beſought him *by the Paſſion of* JESUS, *who ſuffered as that Day, to ſpare him.* This was ſo forcible a Motive with *John Gualbert*, that preſently he alights too, and lifting up the Man, and embracing him in his Arms, he ſays to him: *Fear not, for ſeeing thou haſt found ſo good an Advocate and Patron, I will not only do thee no harm, nor ever think more of former Injuries; but alſo henceforward love thee like that very Brother of mine, whoſe Death I ſought to revenge.* And thus they parted, but St. *John* going forward in his Way, came to a Church of St. *Miniates*, belonging to religious Men; and enters in there to pray: And as he was performing his Devotions before a Crucifix which was of Wood, the Head of it bowed down to him, as it were thanking him, *that for his ſake he had not only pardoned, but alſo moſt lovingly imbraced his Enemy:* And the Noiſe of the Crack which the Wood gave, was plainly heard by thoſe that were preſent. Which Crucifix is yet kept very carefully, and held in great Veneration in the ſaid Church, as a Monument of ſo ſtrange a Miracle; and of our Saviour's extraordinary Kindneſs and Affection to them, who, in Memory of his holy Paſſion and Imitation of his Charity, who prayed for thoſe that crucified him, pardon Offences and requite Injuries with good Turns. With this ſo unexpected a Token of God's Goodneſs and Favour, the humble St. *John* was ſtrangely confounded: And thinking he was called to a perfect manner of Life, he reſolved to have no more to do with the World, but to follow his poor, naked, and crucified Lord. Whereupon he demanded

JULY 12. demanded the Religious Habit in that very Monaſtery; which notwithſtanding the Abbot durſt not give him at firſt, for Fear of his Father, who was a moſt cholerick and powerful Man. and threatened *he would do great Miſchief to the Monaſtery, if they admitted amongſt them his Son*; who lived a while there (and that too much againſt his Father's Will) in ſecular Apparel. At length taking the Habit of one of the Religious, he carries it into the Church, and lays it upon the Altar; and afterwards puts it on, having firſt cut off his Hair himſelf. When his Father ſaw him appear in this Habit, at firſt he complained and ſtormed moſt fearfully; but after a while ſeeing the Conſtancy of his Son, and hearing his Reaſons and Motives that obliged him to this Courſe of Life; he was ſo well ſatisfied and contented, that he gave him his Bleſſing, and exhorted him to perſevere in it.

But St. *John* thinking it to avail little to wear a religious Weed, unleſs his Converſation were ſuitable to it, was moſt exact in all religious Obſervance. He curbed his body and refrain'd its unruly Motions with much Faſting and Watching; and never gave way to Idleneſs, which he knew to be the Mother of all Vices; but kept himſelf Day and Night employed in fervent Prayer. He was moſt eminent in Obedience, Humility, Patience, Meekneſs, Silence and Modeſty, and all other Virtues; in regard whereof, when the Superior of the Monaſtery was deceaſed, the greateſt Part of the Monks deſired to have him for their Abbot; which notwithſtanding they could by no means get him to conſent unto. But what St. *John*, out of his great Humility, did ſo carefully and earneſtly ſhun; a certain ambitious Man (for even among the beſt Wheat there grows Darnel) uſurp'd by unlawful Means; and bought the Office by Simony. St. *John* fearing he might partake of the Sin if he lived under his Obedience, that was notorious for the Vice of Simony, by the Advice and Counſel of a holy Ermit, left the Monaſtery with one ſingle Companion, and went to ſeek another Place, where he might ſerve God more ſecurely and quietly. This Companion took with him one Loaf of Bread, which was to ſerve them both in their Journey. But St. *John* bad him beſtow it upon a poor Man, nothing doubting but that our Lord would provide for them, as indeed it fell out; for they ſoon met with what they ſtood in need of, or could deſire. He went to ſee in the Way, the Hermitage of *Camaldula*, which St. *Romualdus* had founded; and although the Religious of the Place did much deſire and preſs him to live with them, he would not condeſcend to their Requeſt; for he choſe rather to live under Obedience in a Community, than to lead a ſolitary and eremitical Life. And it ſeems that our Lord had choſen him for ſome other Deſign; to wit, to JULY 12. make him the Founder of a new Congregation in a Valley which from a Multitude of thick Trees growing there, is called, *Vallis umbroſa*, and is in the Province of *Tuſcany* in *Italy*.

To this Place, by a particular Inſtinct of God, St. *John* came, and joined himſelf to two religious Men that were there before. But the Lowneſs and Obſcurity of that Valley could not hide the Luſtre of his Sanctity; the reſplendent Beams whereof, in a ſhort Space, drew a great Multitude to him, among whom there were ſome great and very conſiderable Men; and all of them by a common Conſent made St. *John Gualbert* their Abbot; who accepted of it, becauſe he ſaw he could not refuſe it without reſiſting the Will of God. He preſcribed to them St. *Benedict*'s Rule, but with ſome particular Conſtitutions which he added of his own, their Habit was of Aſh-colour. He incited them continually to Perfection and exact Obſervance of the Rule, as well by good Counſel given to each one in private, as by publick Exhortations; but much more by his own Example and Converſation. His Prayer was continual, his Humility moſt profound, his Charity without Bounds and univerſal, his Penance very rigorous, and his Patience invincible. He was wonderfully ſweet and affable, but no leſs grave and modeſt; he was ſevere towards thoſe that were proud and diſobedient; but exceedingly meek and gentle towards others; eſpecially in bearing with them that were of a good Will, and yet ſubject to Frailty; and moſt compaſſionate of thoſe that were ſick. Which Compaſſion he learnt by his own perpetual Infirmities and Weakneſs of Stomach; and he ſaid: *That God exerciſed him with that Diſeaſe, that he might come to have greater Pity of the Sick.* He was very zealous of holy Poverty; which as he kept moſt exactly for his Perſon, ſo was he careful it ſhould be obſerved by others; and had great Conſideration of it even in the building of his Monaſteries; whereof very many were founded in his Lifetime. And going to viſit one of them, which had more coſtly and ſumptuous Buildings than was befitting that Spirit of Poverty, which he deſired his Children ſhould have, he ſaid to the Abbot: *You have built here a Palace according to your own Fancy with great Expences, which had far better been employed in relieving the Poor*: Then turning himſelf towards a ſmall Brook that ran hard by the Monaſtery, he prayed thus to our Lord: *Almighty God, that doſt work great Things by weak and contemptible Inſtruments, be pleaſed to take Revenge upon theſe vaſt Buildings by this ſhallow Brook.* And ſoon after that little River ſwelling, left its natural Channel, and running down with a ſtrange Impetuoſity from a Hill that was before the Monaſtery, carried

JULY 12. carried it with abundance of Trees and huge Stones, which dashing against the Walls, utterly overthrew the Building. But when afterwards the Abbot and his Monks thought of removing to another Place, for Fear the like Accident might happen again, the Saint comforting them bad them *not fear, for that their Monastery should never suffer more Harm from that little River or Brook.* He was no less rigorous in punishing Disobedience; for when a certain Monk that lay sick, would not be ruled by those that had Care to help him in his Sickness, and thereby hastened his Death, St. *John* understanding it, forbad all his Religious to pray for him, in Punishment of his Disobedience. The poor Monk appeared afterwards to a Friend of his in the Monastery, and told him, *That he was excommunicated and separated by the Loly Abbot* John *from the Communion of the Faithful.* Which is to be understood in order to Prayers and Suffrages. This was told St. *John*, who taking Compassion of him, commanded that Prayers and Alms should be offered for him through all his Monasteries. And after thirty Days, he appears again to the same Man very cheerful, and bids him *thank St.* John *for having restored him to the Communion of the Faithful, for that he was now released from all Pain, and was going to Heaven.* He had the Gift of Prophecy, and saw the Hearts and Intentions of those who asked to be admitted by him into his Order. A certain Man desired much to take the Habit, whom St. *John*, after many Denials, at length received. But some Days after he had made his Confession of his Sins, St. *John* calls him, and asks him, *Why he would go about to deceive him. Wherein, holy Father*, says the Novice, *have I deceived you? You thought to deceive me*, answers the Saint, *or to say better, you deceived yourself, when you made a Sacrilegious Confession. For on the Eve first, and then again on the Feast of Epiphany you committed a most foul Sin*, (and he specified it to him) *and never mentioned it in your Confession. And which is worse, you have yet a Desire and Intention to commit it again.* The poor Novice hearing this, prostrated himself at the Saint's Feet, asked him Pardon, and made a good and sincere Confession of all his Sins.

The Blessed Man was above Measure charitable, and took great Pity of the Poor; and in Time of Necessity gave all that belonged to his Monastery among them, which God Almighty always repayed him with greater Abundance. Once in a Famine seeing a Multitude of poor People that had not Bread to eat, he called some of the Religious to the Granary of the Monastery; and from six of the Clock in the Morning till three in the Afternoon they were continually giving out Corn to the Poor, and yet the Granary was still as full as it was before. When he had no Bread or Corn left, he gave all the Milk in Alms; JULY 2. and made no Difficulty to sell most useful Things of the Monastery to relieve the Poor. In a great Dearth he was standing at the Gate of his Monastery *de Razuolo*; and a Multitude of poor People was there expecting Succour from his Charity. But what could he give, who had already exhausted the House by bestowing all that belonged to it? He lifts up his Eyes and perceives many Kine grazing upon a high Hill before him; and he makes this Prayer: *O holy Apostle St.* Paul, *that thou wouldst be pleased to give one of these Beasts among the Poor that are in so great Want*; and presently there falls down a Cow dead from the Top of the Hill, which the Saint commands to be cut in Pieces, and divided among them; and prays the second Time with the like Success, yea the third, fourth and fifth; which the Cow-herds seeing, drove away their Cattle to the other Side of the Hill: But the charitable Man seeing a great Company of Poor that were not yet provided for, renews his Prayers with Tears; and says: *Blessed St.* Paul, *these Men seek to secure their Cattle by changing their Place, but they cannot fly from you, who are Patron of the Place; I beseech you, give me wherewithal to relieve the Necessities of the Poor*; and presently five Kine came tumbling down, and broke their Necks. Whereupon they who kept them, being exceedingly troubled, expostulated with him; and willed him *to go to his other Monastery of* Vallis Umbrosa. But the holy Man answering them very mildly, said: *I see you are contristated at this. But be secure, for you shall never lose Cow more.* Almighty God, who is absolute Lord of the Goods of every Man, would have these ten Beasts distributed among the Poor, in that their great Extremity; and by Loss of these (if it be to be called a Loss, when God takes it, and which is so beneficial to those from whom he takes it) he preserved all the rest, that very probably might have perished by the Murrain, or some other Accident. St. *John*, though he were very rigorous in exacting of all, the Observance of the Rule, yet, when Need was, did dispense with them, as in the Rule of Abstinence from Flesh, when they had but a very little Quantity of Bread; and yet they, knowing this was not his Command, but only a Permission, for respect to their holy Rule, would not touch a Piece of Flesh though it were set before them. And once when they were in those Straights, the Saint said merrily to them: *Be of good Cheer, Brethren, we are in some Want to Day, but we shall have great Plenty to-morrow*; and so it fell out, for the next Day great Provisions were brought them by some Men who said, *They were sent thither by great and noble Personages*; who, as it is to be believed, were no others than the noble Courtiers of Heaven. It happened

JULY 12. pened once that in his Abſence, a certain powerful and wicked Man ſent his Officers to the Monaſtery, who did moſt cruelly abuſe, beat and wound his Religious; which they endured with wonderful Patience. The next Day St. *John* coming home comforted them, and ſaid: *Now you are truly religious People, that have ſuffered ſo patiently for the Love of God. But why was not I among you? It afflicts me exceedingly that I was not worthy to be Partaker of your Crowns.* And yet he wanted not great Perſecutions and Afflictions, in which he behaved himſelf with admirable Patience and Conſtancy. He wrought innumerable Miracles, and obtained by his Prayers what he would of God. Pope *Stephen* in a Voyage coming near to *Vallis Umbroſa*, had a great Deſire to ſee and ſpeak with St. *John*, the Fame of whoſe Sanctity was ſpread over all *Italy*; and ſent ſome *to deſire him to come to him.* St. *John* excuſed himſelf *for that he was forced by Sickneſs to keep his Bed.* His Holineſs, for all this, ſent other Meſſengers, and prayed him, *that if he could not come otherwiſe, he would permit himſelf to be carried, and not to refuſe him the Comfort of this Viſit.* The bleſſed Man that could not endure to be honoured, eſpecially by great Perſonages, beſought our Lord, *That without Diſobedience or Offence given to any body, he might avoid appearing in the Pope's Preſence*; and then bids ſome Brothers carry him in a Chair; but he was no ſooner out of Doors, when there aroſe ſuch a terrible Storm, that the Pope's Meſſengers who were ſent to call him, knowing this was a particular Providence of God to hinder his going, deſired him *to put himſelf to no further Trouble*; *for they would ſatisfy his Holineſs.* It happened another Time that Pope *Leo* the Ninth came to the Monaſtery to ſee St. *John*; and there were no Proviſions then in the Houſe to entertain him; he ſent ſome of the Religious to fiſh in a certain Pond; who, though they knew very well there was no Fiſh in it, yet to obey him, they went, and brought home four Pikes. He recovered by his Prayers divers that were dangerouſly ſick; and obtained for others a happy and ſecure Death. As he was praying with the reſt of the Religious at the Bed Side of one of the Monaſtery, who was now dying, he perceived him to be much troubled, and to cover his Head with the Blanket; the Saint asked him, *What it was that troubled him? Behold*, ſays he, *there ſtands the Devil in a moſt dreadful Shape, breathing Flames from his Mouth, and a ſulphureous Smoke from his Noſtrils.* Whereupon St. *John* taking up a Croſs, gave the Devil many Blows with it; and then the dying Man ſaid very joyfully: *The Devil is fled away, he is gone. And the ever Bleſſed Virgin* Mary, *and St.* Peter, *and St.* Benedict *are come.* After which Words he dyed moſt happily. JULY 12.

At length this great Servant of God in a fair old Age fell grievouſly ſick; and being admoniſhed from Heaven of the Time of his Death, he called for all the Abbots and Superiours of his Monaſteries; and telling them *he was ſoon to leave them*, exhorted them *to the Obſervance of their holy Rule, and to maintain Peace and fraternal Charity.* And being armed with all the holy Rites and Sacraments of the Catholick Church, which he received with great Devotion, he rendred up his moſt happy Soul to God on the twelfth of *July* in the Year MLXXIII. And was buried in his Monaſtery called *Paſinian*, our Lord manifeſting the Glory he enjoys in Heaven, by great Miracles. St. *Gualbert*'s Life is written by *Blaſius Melaniſius*, General of the Order of *Vallis Umbroſa*, which is ſet down in *Surius*, whence this is taken. The *Roman* Martyrology makes Mention of him on the twelfth of *July*. And St. *Antoninus* in the ſecond Part of this Hiſtory.

The Life of St. ANACLETUS, *Pope and Martyr.*

JULY 13. AFter the Martyrdom of St. *Clement* Pope, St. *Anacletus* was choſen by the common Conſent of the Church, to ſucceed him in St. *Peter*'s Chair. He was born at *Athens* in *Greece*; his Father was called *Antiochus.* He was choſen Pope in the Days of *Trajan* Emperor, who perceiving Chriſtian Religion did daily encreaſe, and the Worſhip of his falſe Gods was diminiſhed, and came in a manner to nothing, raiſed the third Perſecution againſt the Church, thinking he could overthrow it by putting ſo many innocent Chriſtians to Death, by moſt cruel and horrible Torments. But he loſt his own Life firſt, and the Seed of heavenly Doctrine being watered by the Blood of Martyrs, ſprung up more abundantly; for the more Blood was ſhed, the greater was the Harveſt. By reaſon of this ſo cruel a Perſecution St. *Anacletus* ordained that every Day at the End of *Maſs*, thoſe who had been preſent at it, ſhould communicate, becauſe every Day the Chriſtians had the Tyrants Sword at their Throat. He commanded alſo, that at the Conſecration of a Biſhop three other Biſhops at leaſt, ſhould be preſent (which Ordination was made alſo before by St. *Peter*) and that holy Orders ſhould be given publickly, *That thoſe who were admitted to ſo great a Charge, ſhould be publickly taken Notice of*; *and that all might know they were judged capable and worthy of the Function.* He writ ſome Epiſtles, wherein he JULY 13.

JULY 13. treats of the ſupreme Authority of the Pope, and ſays, *That he is to be judged only by God, ſeeing that from him alone he received his Authority and Superiority over all the Churches.* He ſpeaks highly of Patriarchal Churches: And writes great Praiſes of St. *Peter* the Apoſtle; in whoſe Honour he built and adorned a Chapel; and alſo adorned ſome other Places for the Popes, his Succeſſors, to be buried in. He adminiſtred holy Orders twice in the Month of *December*, and then ordained ſix Biſhops, five Prieſts, and three Deacons. And when he had governed the Church of God nine Years, three Months, and ten Days, he was martyred in the Year of our Lord CXII, and the XIII. of *Trajan*, and was buried in the *Vatican*. The Church keeps his Feaſt on the Day of his Martyrdom, the thirteenth of *July*. St. *Ignatius* in his Epiſtle to *Mary Caſabolite* maketh honourable Mention of St. *Anacletus*. We muſt here take Notice that ſome *Greek* Authors confound *Anacletus* with *Cletus*, and of two make but one. And many Eccleſiaſtical Writers vary in the Succeſſion of the firſt four Popes after St. *Peter*. Yea ſome will have St. *Anacletus* to have ſuffered under *Domitian*. But what we have ſaid here, is to be followed as more certain and commonly received. JULY 13.

The Life of St. BONAVENTURE, *of the holy Order of St.* Francis, *Biſhop and Doctor of the Church.*

JULY 14. THE moſt holy Prelate and Seraphical Doctor of the Church, St. *Bonaventure*, of the ſacred Order of St. *Francis*, was born in the Year of our Lord MCCXXI, in a little City of *Tuſcany*, called in Latin *Balneo-Regium*, and in Italian *Bana Rea*. His Father's Name was *John Fidanza*, and his Mother's *Riſela*, Perſons of Quality and very rich. Whilſt he was a little Child, he had ſo dangerous and violent a Sickneſs, that he was quite deſpaired of; but his virtuous Mother with great Confidence had Recourſe to Almighty God, taking for her Advocate and Interceſſor, the glorious Patriarch St. *Francis*; and promiſed, *that if her Son recovered, ſhe would do her beſt, to perſuade him to take the Habit of his holy Order, and to ſerve our Lord in that Courſe of Life.* God reſtored her Son to Health by the Prayers and Merits of St. *Francis*; and ſhe brought him up in all venerable and Dutiful Affection towards his holy Patron that had ſaved his Life, and to his whole Order; procuring withal to have him well inſtructed in Literature and good Manners. When he was two and twenty Years of Age, willing to give Content and Satisfaction to his Mother, and to comply with her Promiſe concerning him; and feeling alſo the ſecret Inſtinct and ſtrong Vocation of Almighty God, he took the Habit of St. *Francis* with great Fervour and Contempt of the World with all its Vanities. When he had ended his Year of Probation, he was profeſſed; and he declared publickly to all, *how great a Favour he had received by St.* Francis's *Means, whom he now beſought to obtain for him Grace perfectly to fulfil the Vows, to which he obliged himſelf in his holy Order.* Preſently after this, the bleſſed young Man began to ſhine above the reſt of the Religious, with moſt rare and eminent Virtues; and to draw upon him the Eyes of all he converſed with, by his continual Prayer, and admirable Silence, Modeſty, Obedience, Humility and Affability. He took a great Pleaſure in ſweeping and rubbing the Houſe, and other ſuch like humble Offices. He did moſt frequently and willingly ſerve and attend the Sick, particularly thoſe, whoſe Diſeaſes were moſt loathſome and contagious. He was wonderfully charitable towards thoſe Friars whom he perceived to be afflicted and troubled; and with moſt comfortable Speeches he encouraged them *to Conſtancy* and *Perſeverance in bearing the ſweet Yoak of our Lord*; which Charity he continually practiſed with great Care and Vigilancy, when afterwards he was a grave Father in the Order, and even when he was Miniſter General. He applyed himſelf moſt ſeriouſly and with great Affection to the Study of holy Divinity; wherein, by the Excellency and Sharpneſs of his Wit ſeconded by continual Labour, and much more by Prayer, he came to ſo great Perfection that he was a moſt able, famous and divine Doctor. His Maſter at *Paris* was *Alexander Hales*, a moſt famous Man of his Time, and ſurnamed the *Irrefragable Doctor*; who conſidering St. *Bonaventure*'s Purity, the Grace that appeared in his Carriage, his Mildneſs and Sweetneſs in his Speech, and Angelical Converſation; uſed to ſay of him: *This is a true Iſraelite, in whom* Adam *ſeemeth not to have ſinned.* He arrived in a ſhort Time to ſo high a Degree of Knowledge, that in the ſeventh Year after his Entrance into Religion, by a general Conſent of the Superious of his Order, he had a Chair of Divinity offered him; and he interpreted the Maſter of the Sentences in the Univerſity of *Paris* with wonderful great Applauſe and Admiration. There he took the Degree of Doctor, on the ſame Day with the Angelical Doctor of the Church, St. *Thomas* of *Aquin*, with whom he held a moſt dear and holy Amity; and overcame him once in an humble and friendly JULY 14.

Contention

JULY 14. Contention of Civility, forcing him to be graduated before him. These two Saints visited one another very familiarly; and one Day St. *Thomas* coming to St. *Bonaventure*, desired him to shew him the Books he made most use of: And St. *Bonaventure* shewed him those few he had in his Cell. But St. *Thomas*, not content with this, besought him once more to shew him those other choice and rare Books, whence he gathered the high Conceptions, and the most admirable and pithy Sentences, with which his Discourses and his Writings were so full. Then the most holy and devout Man, pointing at the Crucifix which he had in his Chamber, said to him, *Assure yourself, most dear Father that this is the Book whence I have whatsoever I deliver in School or in Writing: And that my Soul receives more Light at the Feet of this Crucifix, and in hearing and serving holy Mass, then in all the Studies or Exercises of Learning.* At which St. *Thomas* was much edified, and encreased his Esteem and Affection of St. *Bonaventure*, although this did not seem new or strange to him, who had found by his own Experience, that to attain to true Wisdom and great Knowledge, Prayer was more available than reading. Another time as he went to visit St. *Bonaventure*, he found him busy in writing the Life of St. *Francis*, his holy Father; and not willing to interrupt him, he went away without speaking to him, and said: *We will let one Saint labour for another.* And it seems that Almighty God made appear together at one time, and in the same Place, these two great Lights of the Church, St. *Thomas* and St. *Bonaventure*, to defend it against certain turbulent and seditious Spirits, whom the Devil raised up in the University of *Paris*, to oppose the holy Orders of St. *Dominick* and St. *Francis*, and to write Books against them. But they were confuted and beaten down by the heavenly Doctrine of these two holy Doctors. And the See Apostolick condemned their Adversaries, and commanded that their pernicious Books should be burnt. Pope *Sixtus* the Fifth, speaking of St. *Bonaventure* and St. *Thomas*, as of two inseparable Companions, learned Men, and strong Pillars of the Church, hath these Words: *These are two Olive-trees and two Candlesticks, shining in the House of God, that, with the Oil of Charity and Light of Doctrine, have illuminated the whole Church. These two great Personages, like two resplendent Stars appeared at the same time, coming from two excellent religious Orders to defend the Catholick Faith, advance it by their Labours, and maintain it by their Doctine. From these two Orders, as it were from fertile Fields, well manured and cultivated, spring and grow up daily by the Assistance of God's Grace, admirable and most fruitful Plants, to wit, Men of great Learning and Sanctity, who imploy all their Forces to succour St.* Peter's *Ship, assaulted by so many Enemies, and beaten by so many furious Billows and Tempests: And to assist the Pope of* Rome, *who sits at the Stern of the Ship, guiding it with much Pains and Solicitude.* Thus writeth Pope *Sixtus* in his Bull, wherein he commands St. *Bonaventure* to be honoured as a Doctor of the Church, like St. *Thomas*. But besides what these two holy Companions and Collegues did jointly against those Monsters that impugned their religious Orders, St. *Bonaventure* had a particular Conflict against a certain Doctor, by Name *Giraldus*, who wrought a most pestilent Book against the Friars, taking Occasion from the Faults of some few to condemn them all; and expressly to impugn the evangelical Poverty which they profess. Against whom St. *Bonaventure* wrote a Book, entitled *Apologia pauperum*. Wherein with a divine Eloquence and solid Doctrine, he discovers the Impostures and Frauds of this *Girald*. And our Lord gave Testimony of the Truth by an exemplary Punishment inflicted upon that miserable Man; who not long after being stricken with a Palsey, and covered over with a loathsom Leprosy from Head to Foot, made a lamentable End. By St. *Bonaventure*'s Works, and by his publick Lessons and Disputations which he daily had, as Master and Doctor of Divinity, appeared every Day more and more the Light of this divine Torch, which God had put upon the Candlestick of the City that is situated upon a Mountain, in so much that the Fame and Renown of his Wisdom and Doctrine was spread far and near. And besides his great Knowledge, he had a wonderful Prudence and Insight into Affairs, by means whereof, in Consultations concerning the most weighty Businesses of the Order, among the Superiors, as also in Chapters; his Advice and Counsel was so solid, seasonable and fit, that generally it was followed by all: And what he said or voted was looked upon in a manner as if it had been delivered by an Angel of Heaven. The general Testimony of his rare and singular Virtues, and of his most admirable Knowledge and Learning, moved Pope *Clement* the Fourth to offer him the Archbishoprick of *York* in *England*. But his Humility made him refuse that rich and eminent Dignity, which he thought himself not worthy of; and beg'd of his Holiness *to permit him to continue in his evangelical Poverty, and to serve the holy Church by his Studies of holy Scripture and Divinity*; which was granted him to the incredible Good of the holy Church, that reaped singular Fruit by his Labours and Learning.

JULY 14.

The Office of General of the Order being vacant, St. *Bonaventure*, though he were then but five and thirty Years old and had lived but thirteen in the Order, yet by common Consent was chosen Father and Minister-

General

JULY 14. General of the whole Order, notwithſtanding all the Excuſes and Endeavours he made to decline that Honour. For at length he acquieſced, and ſubmitted his Shoulders to that Burden and Charge, which Obedience and the expreſs Command of the Vicar of CHRIST put upon him. He behaved himſelf in this Office with wonderful Humility, ſingular Sweetneſs, and incredible Prudence. But nothing was more admirable than his Zeal of regular Diſcipline, accompanied with a moſt vigilant and exact Care, to have the Rule of his holy Father St. *Francis* well obſerved. And as Pope *Sixtus* the Fourth ſaith of him in the Bull of his Canonization, *he did not only attend diligently to the keeping of all that had been ordained and ſettled by St.* Francis: *But he added alſo many new Things which were neceſſary, the Number of the Religious being ſo very much encreaſed.* For as all Things of this World naturally have their Beginning, Progreſs, and End; and by reaſon of our Frailty and ſeveral Accidents cannot long continue in that State and Perfection which at firſt they had; this holy Order had relented ſomething from the primitive Fervour which it had when it was firſt inſtituted. But St. *Bonaventure* being intruſted with the Charge of Miniſter-General of the Order, reduced and reſtored it to that Luſtre and Splendor of Sanctity and religious Diſcipline, with which it ſhined during the Life and Government of St. *Francis*. Which the more commodiouſly to effectuate, he aſſembled a general Chapter, made new Statutes and Ordinations, writ circular Letters to the whole Order, and in fine, moſt vigorouſly put in execution whatſoever his rare Prudence and great Piety ſuggeſted to him. And altho' he were very exact in this Point of Diſcipline, yet was he withal moſt ſweet and indulgent towards thoſe who were Weak and Feeble, and acknowledged their Faults. He readmitted alſo with a wonderful great Tenderneſs and Compaſſion thoſe, who having caſt off the Habit, returned to him with Sorrow, and demanded Penance: Theſe he received with all Charity like a loving and kind Father, leſt by falling into Deſpair they might utterly loſe themſelves. In all Difficulties and troubleſom Labours, which by reaſon of his Charge he was to undergo, he addreſſed himſelf to the ever bleſſed Mother of God, as to his particular Patroneſs and Advocate, and commanded his Religious to exhort the People in their Sermons to a ſpecial Devotion to this glorious Virgin, and to ſalute her with the Salutation of the Angel, when they heard the *Ave Mary Bell* ring after Compline. He ordained alſo, that from *Chriſtmas* to the *Epiphany*, the Hymns ſhould be concluded with *Gloria tibi, Domine, qui natus es de Virgine. Glory be to thee, O Lord, who waſt born of a Virgin.* He inſtituted at *Rome* a *Confraternity*, which is called *del Confalon*, to which he preſcribed a certain Manner of Prayer, and to ſay our Lady's Office. Whilſt he was General, he tranſlated the Body of St. *Antony* of *Padua* into a fair Church, which in his Honour was built in the ſame City. And altho' this was the three and thirtieth Year after that bleſſed Man's Death, yet his Tongue was as freſh and ſoft as if he were yet living. St. *Bonaventure* took it moſt reverently into his Hands, and with abundance of Tears ſpoke in this manner: *O bleſſed and happy Tongue, which waſt always praiſing God, and didſt teach others to know and bleſs him! It appears now how precious and acceptable thou art to his Divine Majeſty:* And then kiſſing it with ſingular Devotion, he gave Order it ſhould be kept a-part in ſome honourable Place. JULY 14.

St. *Bonaventure* conſidering the ſovereign and infinite Majeſty of Almighty God in the moſt bleſſed Sacrament of the Altar, and withal reflecting upon his own Frailty and Unworthineſs, apprehending that he could not receive our Lord with that Diſpoſition and Purity which was requiſite, abſtained many Days from ſaying Maſs, or communicating. But one Day whilſt he was devoutly upon his Knees in time of that dreadful Sacrifice, after the Prieſt had divided the holy Hoſt a Part of it came to him, and entred into his Mouth. Whereupon as he gave Thanks to our Lord for ſo ſignal and unuſual a Favour, he underſtood, *That it is more pleaſing and grateful to the divine Majeſty, that we come to receive him with a fervent and inflamed Deſire of his holy Preſence, that flows from a ſincere and cordial Love; than that we withdraw ourſelves for fear, and abſtain from converſing with our Lord and Creator, who hath ſo great a Love for us, that it is his Delight and Content to be with us:* As St. *Bonaventure* himſelf hath left written in one of his little Treatiſes. *Petrus Gelaſinus*, a moſt learned and exact Writer of our Time, recounts a very remarkable Thing in the Life of St. *Bonaventure*; which is a Teſtimony and a great Argument of St. *Bonaventure*'s Authority, and the Eſteem the Church had of him whilſt he was yet living. And it is this: The holy Chair of St. *Peter* being made vacant by the Death of *Clement* the Fourth, and remaining ſo for the ſpace of three Years, becauſe ſeventeen Cardinals, that were aſſembled together at *Viterbo* for the Election of the Pope, could not agree upon a Perſon to be choſen, reſolved at length that St. *Bonaventure*, for his rare Sanctity, Prudence and Learning, ſhould have in his Power all their Votes, and caſt them upon him, whom he ſhould judge the moſt fit for that greateſt Honour and Dignity: And whomſoever he ſhould make Choice of, they would acknowledge him, and obey him, as ſovereign Paſtor and CHRIST's Vicar, yea though he nominated himſelf, they would reverence him

for

JULY 14. for Pope. And the holy Man was ſo ſincere and upright, ſo free from particular Affections and all human Reſpects, which might have darkened or obſcured his Judgment; and had ſo little regard to the Favour and Friendſhip of any of the Cardinals there preſent, that he named a Perſon that was abſent, *Theobald*, Viſcount of *Placentia*, and Archdeacon of *Liege*, a Man of known Integrity and Sanctity, who was then actually imployed in the Conqueſt of the holy Land; and when he was enthroned was called *Gregory the Tenth*. Thus writes that Author.

When St. *Bonaventure* had governed his holy Order many Years, and brought it to a moſt flouriſhing Eſtate by his moſt virtuous Example, excellent Learning, and rare Prudence, Pope *Gregory the Tenth*, who then ſate in St. *Peter*'s Chair, called a general Council at *Lyons* in *France*: There to make an Union between the *Latin* and *Greek* Church, and to ſettle divers other Things of greateſt Importance. Unto this Council he commanded expreſly St. *Bonaventure* to come, whoſe Knowledge and Prudence he ſaw would on this Occaſion ſtand the Church in great Stead; which he thought would be yet more beneficial and advantagious, if it were ſet forth with greater Authority: For which reaſon he made him Cardinal and Biſhop of *Alba*, which is one of the ſix Biſhopricks Suffragans of the Biſhop of *Rome*. And ſo his Holineſs being there perſonally preſent, St. *Bonaventure* carried the greateſt Sway in all Matters of Conſequence that were treated in the Council: As well in the Conferences and Diſputations which paſſed between them and the *Grecians* (who were there reduced to the Pope's Obedience, and acknowledged him to be their Paſtor) as in other Affairs and Definitions of the ſacred Council: But whilſt this Council was ſitting, God was pleaſed to give this holy Man the juſt Reward and Recompence of his Labours; and to call him to Reſt, and to eternal Felicity. He rendred up his bleſſed Soul to his Creator on the Fourth of *July*, in the Year MCCLXXIV, and three and Fiftieth of his Age. His holy Body was buried in the Convent of St. *Francis*, in the ſame City of *Lyons*, with great Lamentations of all there preſent, who unanimouſly cried out, *That the Church of God had loſt that Day the beſt Soldier ſhe had.* And his Holineſs, Pope *Gregory*, wept bitterly for his Death, *for the great Loſs*, as he ſaid, *which the Church received by it.* His Obſequies were ſolemnized with great Pomp and Magnificence; at which *Peter* of *Tarantaſia* a *Dominican*, who was alſo Cardinal and Biſhop of *Oſtia*, and afterwards being choſen Pope, was called *Innocent the Fifth*, ſung Maſs and preached: And among other Things, ſaid this in his commendation, *That whoſoever ſaw him, took an Affection to him, and was willing to follow his Counſel and Advice, becauſe he was gentle, affable, humble, pleaſing to all, compaſſionate, prudent, chaſte and ſweet, and in fine, adorned with all Virtues in an eminent Degree:* Which appears alſo in his Books which are very many and moſt Learned, wherein all his Virtues ſhine with a heavenly Science and divine Love, which gives great Light to the Underſtanding of the Reader, and no leſs Heat to the Will, ſoftening and drawing it by a powerful and divine Force; for St. *Bonaventure*'s Doctrine is not dry or cold, but full of Juice and Marrow, and enkindles the Heart with the Fire of Love. For which Reaſon he is deſervedly ſtyled *The ſeraphical Doctor*, becauſe he burns and inflames like a Seraphin. Wherefore the learned *John Gerſon*, Chancellor of the Univerſity of *Paris*, ſpeaking of St. *Bonaventure*'s Doctrine ſays, *There is none more ſublime, more divine, more pleaſing, and more profitable.* And in another Place he adds, *That albeit, ſome other Doctors for their ſublime Knowledge are called Cherubins, yet St.* Bonaventure *is both Cherubin and Seraphin, for that he enlightens the Underſtanding, and inflames the Will, and ſtirs up the Soul to the Love of God.* And yet again, *St.* Bonaventure *is ſingular among all the Catholick Doctors, for without Diſparagement of any of them, he is wonderfully powerful and efficacious to give Light to the Underſtanding, and to inflame the Affection.* And *John Trithemius* Abbot ſaith, that *St.* Bonaventure *goeth beyond all other Doctors of his Time, for the Profit which is to be gathered from his Writings; if we conſider the Spirit of divine Love, and Chriſtian Devotion that ſpeaketh in them. He is very Profound without quaint and curious Words; Eloquent, but not vain or affected; his Diſcourſe is not ſwoln or puffed up, but piercing and fervent. A Man reads him moſt ſecurely; and he that loves God doth eaſily underſtand him: There is great Profit and Benefit to be got by often reading him, and his Sayings ſtick in the Mind with a ſpiritual Sweetneſs. Many teach Science, and many there are that move to Devotion; but few Writers have been ſo happy as to join theſe two Things together: But St.* Bonaventure *ſurpaſſes both in the one and the other; for his Doctrine is the Mother of Devotion, and his Devotion is as it were a Bait to draw in his Doctrine. Therefore if you have a Deſire to be both devout and learned, read over his Works with Attention.* Thus ſpeaks *Trithemius*. But Pope *Sixtus the Fourth* ſaith the ſame more pithily, and yet in fewer Words, in the Bull of his Canonization, and *Sixtus the Fifth* alſo to the ſame Purpoſe writeth in this manner of him. *St.* Bonaventure *had a particular Gift in Writing, ſingularly proper to himſelf alone: For his Talent is not only in the Subtility of Arguing, Facility of Expreſſion, and Prudence in Defining; but alſo in moving the Mind with a Force* JULY 14.

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which is rather divine than human. For with his higheſt Learning he doth ſo join the Fervour of admirable Piety, that in teaching he moves his Reader, and entring ſweetly into his Heart he awakens and quickens his Soul as it were with the Darts of a Seraphin, and yet ſoftens and delights it with the Honey of Devotion: So that our Predeceſſor, Sixtus the Fourth *admiring this heavenly Grace in his Writings, did not ſtick to ſay that the Holy Ghoſt ſpoke in St.* Bonaventure.

God wrought many Miracles by the Merits of St. *Bonaventure* after his Death: For he cured divers that were ſick of ſeveral Diſeaſes. He raiſed to Life a little Child that was dead: He helped many Women that in Childbirth were brought to Extremity and evident Danger of Death, who were happily delivered of their Children by calling upon this glorious Saint, who was Canonized by Pope *Sixtus the Fourth*, who had been formerly of St. *Francis*'s Order, and even General of it in the Year MCCCCLXXXII, two hundred and eight Years after St. *Bonaventure*'s Death: And Pope *Sixtus the Fifth* commanded that his Feaſt ſhould be kept in the Church with the ſame Solemnity which *Boniface the Eighth* had ordained for the Doctors of the Church. And Pope *Pius the Fifth* appointed the ſame to be done for St. *Thomas* of *Aquin*. The *Roman* Martyrologe makes mention of St. *Bonaventure* on the Fourteenth of *July*; and ſo do Pope *Sixtus the Fourth*, St. *Antoninus*, and *Peter Galeſinus*, who was an Apoſtolick Protonotary. But the Chronicles of St. *Francis*'s Order ſpeak more at large of him, where in the ſecond Part, ſecond Book, ſeventh Chapter, it is ſaid, that *he was ſo great a Friend of holy Poverty, that, even when he was a Prelate, his Cloaths were but poor Rags of no value*, which are even yet to be ſeen in the *Franciſcans* Convent at *Lyons*. And in the Year MCCCCXXXIV, a hundred and ſeventy Years after his Death, when his ſacred Body was tranſlated into a greater Church of his own Order, his Head was found entire, his Hair, Lips, Teeth and Tongue freſh, and in a manner nothing changed from what they were whilſt he was living; but particularly his Heart free from all Corruption.

JULY 14.

The Life of St. HENRY, *Emperor, the firſt of that Name, Confeſſor.*

ST. *Henry* Emperor, ſurnamed the *Pious*, was Son of *Henry*, Duke of *Bavaria*, and near Kinſman of the three Emperors, who were all called *Otho*. He was brought up from his Childhood in Piety and good Learning by St. *Wolfgangus*, Biſhop of *Ratiſbon*, who even then did propheſy his future Dignity. For as the Duke came one Day with his two Sons and two Daughters to aſk the holy Man's Bleſſing, he ſaluted St. *Henry King*, his Brother *Biſhop*, the eldeſt Siſter *Queen*, and the younger *Abbeſs*, and every one's Calling was accordingly. St. *Henry* ſucceeded the Duke, his Father, in all his Dominions; and left an Example to the World, that neither Nobility, Wealth, nor Power can hinder a Man from being a Saint, if he will make good uſe of theſe Gifts of God. For this worthy Perſonage, carrying deeply imprinted in his Heart the Fear and Love of God, lived moſt virtuouſly and innocently, even in that State and Splendor which was ſuitable to his Dignity, attending much to Prayer and the Exerciſe of good Works, whereunto he was particularly encouraged by a ſtrange Viſion repreſented to him: For he thought one Night that as he was praying with great Devotion at the Tomb of St. *Wolfgangus* (who, as we ſaid, had been his Tutor) and moſt earneſtly commending himſelf, his Subjects, and all his Affairs to his holy Protection; the Saint appearing bad him read what was written in the Wall over againſt his Monument, where he found theſe two Words, *poſt ſex*, *after ſix*: And preſently, hereupon awakening, he took this to be a Warning given him by Almighty God to be prepared to leave this Life after ſix Days; and accordingly diſpoſed himſelf by Prayer and Penance, Invocation of the Saints, and large Alms which he beſtowed upon the Poor. But when the ſix Days were expired, and he was yet in no apparent Danger of Death, he held on the ſame Courſe for ſix Months, perſuading himſelf that this was the term allotted him: And having paſſed alſo this Space of Time over without any harm, he concluded that he was to die at the end of ſix Years. But then contrary to his Expectation, he was choſen King of *Germany*, the Emperor *Otho*, being lately deceaſed, in the Year of our Lord MII, according to *Baronius*, and was crowned afterwards Emperor at *Rome* in the Year MXIV.

The bleſſed Man finding his Viſion to have portended ſo different an Event from what he could ever have hoped or expected, gave great Thanks to Almighty God and his Saint, by whoſe Prayers he thought he was promoted to ſo great a Dignity. And not contenting himſelf with the narrow Bounds of an earthly Kingdom, reſolved to uſe all means to gain the Kingdom of Heaven, and to employ all the Power and Authority that was given him in dilating the Chriſtian Catholick Faith, and promoting the Service and Worſhip

JULY 14. Worſhip of the living God. He beſtowed great and ample Revenues upon ſeveral Churches; whereof ſome he built, others he repared with great Coſt. The Church of *Mersburge* that had formerly much flouriſhed, by the continual Incurſions and Devaſtations of the People of *Poland*, *Hungary*, and *Sclavonia*, who in thoſe Days were Idolaters, was now ſo ruined and waſted, that it ceaſed to be a Biſhoprick; and of the ſmall Revenues which were left to it, was founded a Monaſtery. This Ravage and Spoil of CHRIST's Inheritance made the pious Heart of the Emperor bleed for Sorrow. Wherefore calling together his Princes and Peers, he communicated with them the Deſign he had to tame and ſubdue thoſe fierce and barbarous People, that did ſo much Miſchief to the Chriſtian Empire. In this Expedition paſſing by a Place called *Walbech*, where the Bleſſed Martyr, St. *Adrian*'s Sword is kept and reverenced as a moſt precious Relick; he took it with great Veneration, and marching along with it, by the Merits and Interceſſion of the Saint, called upon God to aſſiſt him, with thoſe Words of the Prophet; *Judge, O Lord, them that hurt me; overthrow them that impugn me; take Armour and Shield, and riſe up to help me; bring forth the Sword*, Pſal. xxxiv. Then coming to the very Place where the Church had ſtood, and ſeeing the Deſolation of it, with a deep Sigh he called thus upon St. *Laurence: Glorious St.* Laurence, *Martyr of* CHRIST, *if by your Interceſſion I come to ſubdue theſe barbarous People, and bring them into Subjection to the* Roman *Empire and Chriſtian Religion, I do promiſe by God's Grace to reſtore this Place, which is dedicated unto you, and lyes now moſt pitifully ruined and waſted, to its former Condition, and build up the Church again in your Honour.* And he pitcht his Camp in the ſame Field, and lay there expecting the Enemy, who ſoon appeared with a moſt numerous Army. But St. *Henry*, not conſidering the Advantage the Enemy had in their Number, put himſelf and his Men under the Protection of the glorious Martyrs, St. *Laurence*, St. *George* and St. *Adrian*; and when they had all received the moſt holy Body and Blood of our Lord, he encourages them the beſt he could, and leads them to the Enemy; praying thus aloud to our Lord: *Lord God, who deſtroyeſt Wars from the Beginning, lift up thy Arm againſt the Nations which malign thy Servants; overthrow and deſtroy them in thy Power; my God, put them as a Wheel, and as Stubble before the Face of the Wind.* After which Prayer, lifting up his Eyes, he ſaw thoſe glorious Martyrs whom he had commended himſelf unto, together with a ſtriking Angel, marching before his Camp, who caſt ſuch a Fright and Terror into the Enemy, that they were immediately diſordered; and caſting away their Arms, they began all to conſult their Safety by running away. St. *Henry* having vanquiſhed and defeated ſo many barbarous and warlike Nations without Loſs of any Chriſtian Blood, was not ungrateful to God and the Saints, his Champions and Protectors, who had managed this War and fought his Battels for him. He performed in their Honour even more than he had promiſed; whereby he deſerved to have their Aſſiſtance at other Occaſions, for the conquering of other Countries. He brought his Enemies to ſubmit to what Conditions he pleaſed. *Poland*, *Bohemia*, and *Moravia* became tributary to him. *Panonia*, which by his Means was converted to the Faith of CHRIST, he joined to the Empire. He was alſo the Cauſe of the Converſion of *Hungary*; for he dealt with St. *Stephen*, and perſuaded him to become a Chriſtian, and the more ſweetly to induce him unto it, gave him his own Siſter in Marriage; and St. *Stephen* following the Emperor's Counſel, together with all his Kingdom, embraced our holy Religion. JULY 14.

All the Expeditions and Wars of this moſt pious and victorious Prince, were undertaken by him for the Propagation of the holy Faith amongſt Infidels, or for the humbling and ſuppreſſing the Enemies of the Church. And by the ſame Means it is wonderful how Almighty God dilated for him his Empire. The *Greeks* having ſeated themſelves in *Apulia*, made great Rapines and Spoils upon all *Italy*, and rendred themſelves very terrible to the *Romans*, and threatened to come to the very City of *Rome*. But St. *Henry* broke all their Power and Strength; and as he was dreadful to thoſe that withſtood him during the Fight, ſo did he treat with wonderful Meekneſs and Clemency all that he overcame. *Troy* or *Troas*, a new City built by the *Greeks* in *Apulia*, upon Confidence to be ſuccoured by *Baſilius*, Emperor of the *Weſt*, had, by their Perverſeneſs and Obſtinacy and ſeveral Affronts, ſo provoked the juſt Indignation of the whole Army, that St. *Henry*, who was now upon the very Point of taking the Town, thought to uſe the Extremity of Rigour and Severity towards it. But the Inhabitants, to move him to Mercy, ſent out all the little Children, who went in Proceſſion to his very Tent, ſinging Litanies. This Sight, and the ſweet Voices of ſo many little Innocents did ſo pierce his Heart with Pity and Compaſſion, that though he called God to Witneſs, *That if theſe little ones amongſt the reſt of the Inhabitants ſhould come to experience the Rigour which that inſolent City had deſerved, not he, but their Parents were to be accountable to God for their Blood*; yet for their ſake he ſpared the City, and ſhewed great Mercy to the Inhabitants. We may eaſily conceive how efficacious the devout ſinging of Litanies by little Children will be to obtain Favours of

God

JULY 14. God and his Saints in Heaven, ſeeing it could prevail ſo much with this holy Man, whilſt he was yet upon Earth. The pious Emperor, before he would engage himſelf with the Enemy in *Apulia*, earneſtly deſired to have the Bleſſing and the Prayers of St. *Romualdus*, who lived not far off in the rough and cold Mountains of *Sitria*, and was moſt famous for his Auſterity and Sanctity of Life; and ſending for him, received him with all Reverence and Reſpect; as indeed he did highly honour and eſteem all thoſe whom he knew to be true Servants of God; and took it in wonderful good Part to be admoniſhed or reprehended by them. St. *Poppo* with great Liberty and Confidence rebuked him for permitting a certain Shew or Spectacle to be exhibited, wherein a poor Man was put in Danger of being devoured by a Beaſt; the Emperor was ſo far from being offended with him, that both he forbad that dangerous Sport, and procured St. *Poppo* to be made Abbot of a great Monaſtery in Recompence of his charitable Reprehenſion. A certain Biſhop was, by falſe Informations given againſt him, grown out of Favour with the Emperor, and fearing the Diſpleaſure conceived againſt him, might endanger his Flock; gathered up a great Sum of Money, wherewith to pacify his Prince's Mind; but having bethought himſelf better, to wit, *that it would make more for his Purpoſe, to win the Favour of the Lord of Heaven than of an earthly Prince*; the Day before he was to appear to clear himſelf to the Emperor, and preſent his Money, he beſtowed the whole Sum upon CHRIST in his Poor, and having ſpent the Night in Prayer, the next Morning came to the Emperor; who when he underſtood what he had done, had a greater Love and Eſteem of him than ever he had before. But now his Humility and Penance for ſome ſiniſter Opinion conceived againſt St. *Heribert*, Biſhop of *Colen*, is moſt remarkable: Certain wicked Detractors had made him believe that this good Prelate had no great Kindneſs for him, and that he was even ſorry that he was promoted to the Empire: Wherefore he harboured in his Mind a Grudging and Diſpleaſure againſt him, until it pleaſed Almighty God to diſabuſe him, and to let him know the Innocency and Sanctity of St. *Heribert*; for one Night there appeared to him in his Sleep a venerable Prelate, and ſaid, *Take heed, O Emperor, you keep no Malice againſt my Fellow Servant* Heribert, *and know that he is dear to God.* In the Morning the Emperor calls for St. *Heribert*, and humbly asking him Pardon, embraced and kiſſed him three ſeveral Times. And not content with this, the next Night preſently after Mattins, taking one of the Clergy with him, goeth to the Biſhop's Chamber, but not finding him there (for the holy Man according to his Cuſtom was watching and praying in St. *John*'s Chapel) comes into the Chapel, and caſting off his Robe, proſtrates himſelf on the Ground at St. *Heribert*'s Feet, and again confeſſes his Fault; nor would he riſe up before he received from him a ſolemn Abſolution. JULY 14.

He that did ſo much reſpect and reverence Saints that were yet living upon Earth, what Devotion may we think he had to the Saints that were reigning with CHRIST in Heaven? He was ſingularly addicted to the glorious Patriarch St. *Benedict*; and went to viſit his Monaſtery at *Monte Caſſino*: And whilſt he was there, he was ſeized with a moſt terrible Fit of the Stone, with which at other Times he uſed to be moleſted, and bore it always with wonderful Patience: In the Extremity of this Pain that endangered his Life, he called upon St. *Benedict* together with his Siſter St. *Scholaſtica*; and preſently there occurred a Doubt to his Mind whether their holy Bodies were yet in that Monaſtery, by reaſon of a certain Rumour ſpread abroad, that they had been ſecretly conveyed away. Soon after he fell aſleep, and there appears to him St. *Benedict* with a Surgeon's Tool in his Hand fit to make Inciſion; who ſpeaks thus to him: *Becauſe you have put your Confidence and Truſt in God and his Saints, I am ſent by Almighty God to cure you. I am Brother* Benedict; *I know you are in Doubt whether my Body reſts here or no; but to the End you may be aſſured that my Body lies in this Monaſtery, I will give you this Token, that you ſhall be perfectly cured.* And immediately opens his Belly, and gently takes out a great Stone, which he puts into his Hand, and cloſing up the Wound again, diſappears. And with good Reaſon among all the Saints did St. *Benedict* come to cure him, ſeeing he it was, who by a mild and fatherly Correction had inflicted upon him the Diſeaſe: For many Years ago, whilſt he was yet but Duke, he lodged one Night in a Monaſtery of *Benedictins*; and there not being Room enough in the Stables, his Grooms tied up ſome of his Horſes in the Chapter over againſt the Church; wherefore St. *Benedict* appeared to him that very Night, and looking moſt terribly upon him, reprehended him very ſharply, and ſtruck him on the Side with a Rod; from which Time he began to be troubled with the Stone; ſo that the glorious Father might well ſay to him, *Ego percutiam, & ego ſanabo. I will ſtrike thee, and I will cure thee: And I will inflict upon thee a Diſeaſe, and I will take it away.* But the Emperor finding himſelf in perfect Health, and the Stone in his Hand, came among the Religious when they were aſſembled together, who were quite aſtoniſhed to ſee him ſo well recovered, who the Day before lay a dying; and asked them, *What he ſhould give to the Doctor who had*

cured

JULY 14. *cured him?* They all made Anſwer, *That they ſhould be very glad if he would take what he thought beſt, and moſt precious in the Monaſtery, and beſtow it upon the Doctor for his Reward. Not ſo,* ſays the Emperor, *for my Doctor is your moſt holy and glorious Father St.* Benedict. *He has cured me; and it is fitting that I give him ſomething of my own.* And then, ſhewing them the Stone, told them all that happened to him, and gave to the Monaſtery innumerable and moſt precious and ineſtimable Gifts; and reſolved, if he had lived ſome Years longer, to leave the Empire, and become a Monk in the ſame Monaſtery.

And not only this Place, but all Religious Houſes and almoſt all Churches which he came at, enjoyed the Fruits of his Royal Munificence. For the holy Man made CHRIST our Lord Heir of all he had; for he never had Iſſue, nor intended to have any, as one that with the Conſent of his deareſt Conſort, St. *Chunegundes*, maintained Virginity inviolably. He had a particular Affection for the City of *Bamberge*, where he had been brought up from a Child. Here he built a Church of St. *Stephen*, and another Church and Monaſtery in Honour of St. *George*; and with Permiſſion, which he asked of the Biſhops that were aſſembled together in a Synod (at what Time he ſhewed what Reverence and Reſpect he had for the holy Prelates of God's Church; for he proſtrated himſelf before them on the Ground, and would not riſe until the chief of them took him up) he founded and erected there an Epiſcopal See; and all this with the Goods of his own Inheritance. This City with all that belonged to it he gave, in Honour of St. *Peter* and St. *Paul* the Apoſtles, to the Pope of *Rome*; and obtained of his Holineſs, *Benedict the Eighth*, to come in Perſon to conſecrate the Cathedral Church, and to take Poſſeſſion of the City; which was done with all Pomp and Magnificence imaginable; though afterwards *Leo the Ninth* exchanged this City with the Emperor that then was, for *Beneventum*. One Thing I will not omit, which although among ſo many Churches (one Author ſays a thouſand) which this Godly Prince built or repaired, may ſeem not to be very conſiderable; yet hence we may gather the Zeal he had to procure God's Glory, and his Solicitude *by good Works*, according to the Advice of the Apoſtle St. *Peter*, *to make ſure his Vocation and Election*, and *to commend his Soul to the faithful Creator in good Deeds.* Coming once to *Strasburg*, he was wonderfully taken and edified with the good Order and Diſcipline he ſaw in the Cathedral Church, as well in the pious Converſation of the Canons, as in their Manner of ſinging the divine Service. He alſo read their Rule, which pleaſed him very much. But his Affairs not permitting him to live amongſt them as he JULY 14. deſired, he founded a Prebendary in the ſaid Church for the maintaining of a Prieſt; who as a Vicegerent, in his Name and his Place might do that Homage for him to Almighty God, and conſtantly aſſiſt at divine Service, repreſenting herein his Perſon, and therefore was called *the Royal Prebend.* And herein he followed the wholeſome Counſel of St. *John Chryſoſtom*, who in his firſt Homily upon the Epiſtle of St. *Paul* to the *Philippians*, makes a moſt vehement and long Exhortation to thoſe that cannot attend much to Prayer, Penance, and the Service of God (ſuch as are wealthy People, who being wholly taken up with the Affairs of the World have but little Time, and leſs Mind for Exerciſes of Devotion) to encourage, help, and maintain thoſe who have dedicated themſelves to the Honour and Worſhip of God; and tells them, *That herein they do infinitely benefit themſelves, and make the Crowns of thoſe great Servants of God to become their own, by communicating with their good Works.* St. *Henry*'s Devotion towards the moſt holy Sacrament and Sacrifice of the Altar appeared in this, that beſides his often frequenting the Communion of our Lord's Body, he uſed every Day at the End of Maſs, with great Reverence to drink the Lotion of Wine and Water, which the Prieſt poured into the Chalice, to purify it after the Conſummation of our Lord's Blood. And as it fell out one Day, that for ſome preſſing Buſineſs he could not perform at the accuſtomed Hour this uſual Devotion, he deſired the Prieſt to lock up the Chalice with the Lotion in it, till ſuch Time as he ſhould be at Leiſure; which was not before the next Morning, when Matins were ſung. And then coming with wonderful Reverence, and many Tears, to ſatisfy his pious Deſire of drinking that which had ſo near a Relation to the moſt holy Sacrifice, he found the Lotion miraculouſly changed into the Form of Blood.

Whilſt St. *Henry* was in *Apulia*, he went to viſit St. *Michael* the Archangel's Church upon Mount *Garganus*; where once a Week the Angels are ſaid to appear, and perform Divine Service; at which Time none dares ſtay in the Church, but only thoſe whoſe great Purity and Sanctity can afford them that Confidence. St. *Henry*, relying upon the Mercy of Almighty God, ſtay'd there alone, when all the reſt, perceiving the Signs of the Angels coming, went out, or, if they lingered, were driven out. Here the bleſſed Man with abundance of Tears commended himſelf to the Protection of that great and mighty Prince of the Church St. *Michael*, who is to receive the Souls of all the Faithful at their Departure out of this Life, and to preſent them to CHRIST our Lord. Whilſt he was thus praying, behold a numerous

JULY 14. Multitude of heavenly Spirits, that ſhone as bright as the Sun, enter into the Chapel; whereof two went ſtraight to the Altar and dreſſed it. By and by there came in others, diſtinguiſhed into ſeveral Companies, bright burning like Flaſhings of Lightning, who with wonderful Reverence, great Pomp, State and Glory, waited upon their Prince St. *Michael*, whom they brought into the Temple. Laſt of all came in the King of Angels, CHRIST our Lord, with great Power and Majeſty; who was attended upon by an Infinite Hoſt of celeſtial Spirits, whoſe Splendor was inexplicable. When all were ſeated in their Places and Ranks, immediately the Quires of the new *Jeruſalem* began to ſing the divine Service. Which being ended, a prime Angel brought the Book to our Saviour, who made a Sign to him to carry it to St. *Henry*, that was kneeling in a Corner, to kiſs it. But as he was trembling all his Body over for Reverence with a ſacred Horror, the Angel ſpoke thus to him: *Fear not, Elect of God, riſe up ſpeedily, and receive cheerfully the Token of Peace which is preſented unto thee from Heaven.* With the like Viſion and Favour did Almighty God honour him another Time, to ſignify both to him and to us all, how gratefully he takes, and how bountifully he rewards, whatſoever Devotion and Piety towards his moſt holy Mother, the ever glorious Virgin *Mary*. St. *Henry* did wonderfully honour and reverence this moſt powerful Queen, the common Patroneſs and chiefeſt Hope of Chriſtians. And among many Devotions that he uſed, to teſtify his Duty towards her, this was rare and ſingular; that whatſoever City or Town he entred into, the firſt Night of his Abode in it, he ſpent in Prayer and watching in ſome Church dedicated to her Honour. This Devotion he omitted not, when he came to *Rome*. For then he paſſed over the firſt Night after his Arrival, in her Church, called *Maria Major*, and he reaped great and preſent Fruit of his Piety. For he ſaw the Sovereign and Eternal Prieſt CHRIST JESUS enter the Church to ſay Maſs; St. *Laurence* and St. *Vincent* aſſiſted as Deacon and Subdeacon; innumerable Saints filled up the Church; and the Angels ſung in the Quire. The Introit of the Maſs was, *Suſcepimus, Deus, miſericordiam tuam, We have received, O Lord, thy Mercy. Juſtitiâ plena eſt dextra tua, Thy right Hand is full of Juſtice*; which laſt Words as they were ſung, all the Angels, imitating our Saviour and his bleſſed Mother, pointed with their Finger at St. *Henry*, as one well deſerving that Elogium. And after the Goſpel, when the Angel had preſented the Book firſt to CHRIST our Lord, then to our Bleſſed Lady, and to the Saints in Order, to be kiſſed; our Lady ſignified to the Angel that he ſhould give it alſo to St. *Henry*, and ſaid, *Give him the Kiſs of Peace, whoſe Virginity is moſt pleaſing to me.* And the Angel having offered him the Book, toucht him lightly in the Thigh, as formerly an Angel had toucht the Patriarch *Jacob*, and ſaid to him: *This is to be a Sign of God's Love for your Chaſtity and Juſtice.* And from that Time the Emperor always halted. JULY 14.

At length this holy Emperor, wearied out with pious Labours for the Glory of God and Propagation of the Chriſtian Faith, perceiving his End to draw near, called for the Friends and Kindred of his chaſt Spouſe St. *Chunegundes*, and pointing to her, ſaid to them: *I reſtore to you this your Virgin, as I received her a Virgin from you, or rather from* CHRIST. At the Time that he was dying, a certain holy Ermit ſaw the Devil in human Shape, running in all Speed, and asked him, *Whither he poſted ſo faſt? I am going*, ſays the Fiend, *to be preſent at the Death of the Emperor: Go thy Ways*, anſwers the Ermit, *and do what God permits thee to do. But I charge thee in the Name of the ſame living God, to return hither back, and to tell me what Succeſs thou findeſt.* Within a very ſhort Time the malicious and ſpiteful Enemy returns again, howling and roaring, and ſays to that Servant of God: *Wo, wo to us; we are coſened, we have loſt our Labour; all our Slight and Power is come to nothing; the Angels have confounded us and driven us moſt ſhamefully away: For as the Merits and Works, good and bad, of that Soul were examined and weighed in a juſt Balance in the Preſence of us and of the Angels, and our Scale began to ſink down with the Weight of his Sins; there ſteps in a burnt Man with a golden Cup, and puts it into the other Scale of his good Works, which immediately carried it down with that Force, that the Cup being daſht againſt the Ground, keeps ſtill the Mark of the Blow; whereupon the Angels crying* Victory, *carried away the Soul with them, leaving us nothing but Shame, Ignominy and Confuſion.* The renowned Martyr St. *Laurence* was he, whom the Devil ſcornfully called the *burnt Man*; to whoſe Church at *Mersburg* St. *Henry* had given a golden Chalice. And it is very remarkable, that the ſaid Chalice being then kept under Lock and Key, was found with that Dint or Mark in it, which the Devil ſpoke of. St. *Henry* died in the Year of our Lord MXXIV, in the two and fiftieth of his Age, Eleventh of his Empire, and four and twentieth from the Time he had been choſen King of *Germany*. God declared his Sanctity, and the Glory correſponding to it, which he enjoys now in Heaven, by many Miracles. For he did great Favours to thoſe that honoured him and called upon him; and puniſhed ſeverely ſome that went about to obſcure his Glory.

St. *Henry*

JULY 14. St. *Henry* had a Brother, called *Bruno*, Bishop of *Ausburg*, that never had any Love or Kindness for him; but on the contrary was always striving to cross and trouble him, and to thwart or overthrow his Designs, and sided continually with his greatest Adversaries: Whom the Saint on the other side endeavoured to win by his Patience and by requiting bad Turns with Courtisies; yet could never overcome the unnatural Heart of his Brother: For even after St. *Henry*'s Death, he did not cease envying and maligning his Honour; and particularly laboured to destroy the Bishoprick he had erected at *Bamberge*, and to give away the Lands and Possessions belonging to it, to his Nephew. Many worthy Men and Prelates used all Persuasions they could, to divert him from that most wicked Attempt, but in vain, for he was most obstinatly bent to carry it on. At length St. *Henry* appeared to him with his Face disfigured, and his Beard half pluck'd off: Whereat when the Bishop wondred; *It is you*, says the Saint, *that have so disfigured me, by offering to take from me and from the Servants of God, the Means and Livings which I bestowed upon them for God's sake; but see you give over these Designs, for otherwise it shall cost you dear.* And so left him; but in that sad Condition, that he was not able the next Day to stir out of his Bed. Where we see verified what the Scripture saith in the Book of *Wisdom* c. v. *The Just shall stand in great Constancy against those that have afflicted them, and taken away their Labours.* A remarkable Example and Document, not to alienate from the Church and pious Uses, what hath been liberally applyed thereunto by the Devotion of our Ancestors.

That wherein we are chiefly to imitate this worthy Servant of God, is his singular Devotion towards the holy Saints and Angels: In whom as he put great Trust and Confidence, so did he receive of Almighty God by their Means innumerable Favours and Privileges. They warned him of his Faults, and taught him to cancel them by due Penance and Satisfaction: They cured him of his corporal Infirmities and Diseases: They helped him in his Battels, and gained him many specious and glorious Victories: They comforted and entertained him at his Prayers with most extraordinary Illustrations, and with a delicious Foretast of the eternal Joys of Heaven. In fine, they secured his Soul at his last Passage, they pleaded for him, they silenced and chased away the Devils, and carried him with them, rejoicing and triumphing, from a Temporal to an everlasting Kingdom. And if he who had many good Works, most precious Merits, and indefatigable Labours, undertaken for our Lord's Glory and the Service of his Church, to stand and plead for him at the Tribunal of Almighty God, and in fine, was a Saint, and a great Saint, had need notwithstanding to be defended and protected at that last Hour by the glorious Company of Saints and Angels, reigning with CHRIST: In what a lamentable Condition shall we poor Sinners, find ourselves, if we make not those our Friends by frequent Invocation, and by good Services, without whose Prayers and Intercession, we shall be in great Danger to miscarry? The most holy and learned Father, St. *Augustin* hath to this Purpose, in his one and twentieth Book, *De Civitate Dei*, Chapter the seven and twentieth, a most remarkable saying, worthy to be often pondered, and perpetually born in mind: That many Christians *non sint his moribus præditi, ut eis liberandis, sine suffragio Sanctorum sua possit vita sufficere*, and a little after, *Est itaque quidam vitæ modus, non tam bonæ ut ad tantam Beatitudinem adipiscendam eis ipsa sufficiat, nisi eorum meritis, quos amicos fecerint, misericordiam consequantur.* That is, *that the Life of some is not so good, that it may suffice to secure them from incurring eternal Damnation, and to bring them to the eternal Bliss and Felicity of Heaven; unless they be helped, and find Mercy at God's Hands by the Suffrages and Intercession of those Saints, whom by some good Services they have obliged, and made to become their Friends.* And we may well take this to be our own Case, seeing it is the common and ordinary Course of Life, even of those Christian Catholicks, who live well, and abstain from greater Sins. For we shall find our good Works and Actions, when they come to be numbered and weighed in the Ballance of God's exact Judgment, to have less in them than is requisite to deserve that inestimable Poise of Glory, unless God deals mercifully with us: Which Mercy we hope to obtain by the Prayers and Intercession of the Saints, whom by due Honour and Reverence, and by frequent Invocation in our Life Time, we have obliged to stand for us at that terrible Day.

It is to be observed that this holy Emperor is called sometimes *Henry the Second*, though indeed he be the first Emperor of this Name, and is usually so styled, as well in History, as also in the *Roman* Martyrology. For altho' there was another *Henry* before him, a most godly and holy Prince, who in the Year DCCCCXIX succeeded the Emperor *Conrad*; yet he would never be called *Emperor*. And in those Days none was so styled, that was not crowned by the Pope. As our St. *Henry*, though he immediatly succeeded *Otho the Third* in his Dominions, and ruled the Empire, yet was not called *Emperor*, but only *King of Germany* for many Years. And the Ecclesiastical Annals reckon the Beginning of his Empire from the Year MXIV; when coming to *Rome*, he took the Imperial Crown with great Reverence from the Hands of Pope *Benedict the Eighth*. The *Roman* Martyrology

JULY 14. tyrology ſpeaks of St. *Henry*; and *Baronius* in his Eccleſiaſtical Hiſtory. His Life is extant at large in *Surius*, and in Cardinal *Bellarmin*, and it was written by *Adelbodus* Biſhop. Many grave Authors make moſt honourable Mention of him in the Lives of ſeveral holy Men that lived in his Time. JULY 14.

The Triumph of the HOLY CROSS.

JULY 16. AMONG the great and ſignal Victories which Almighty God hath given ſometimes to Chriſtians againſt *Infidels* and Enemies of his holy Name, that which he gave them in *the Plains of Toloſa* is the moſt renowned and admirable. It was won by *Alfonſus the Eighth*, King of *Caſtile*, aſſiſted by the Kings of *Arragon* and *Navar*; with a ſtrange and unheard of Defeat and Slaughter of innumerable Multitudes of *Moors*. The Relation which we ſet down here of it, is taken out of the Hiſtory of *Rodrigues Ximenes*, who was at the King's Side during the Battel; and out of King *Alfonſus* his own Letter to Pope *Innocent the Third*, where the Succeſs of the War and Victory is faithfully told in this manner.

King *Alfonſus*, willing to revenge the Honour of God, moſt ſacrilegiouſly prophaned by the *Moors*; to repreſs their Inſolency, and to deliver the Chriſtians, his Subjects, from theſe moſt cruel and barbarous Enemies, having conſulted the Matter with all the Prelates and worthy Perſonages of his Realm; confiding and relying upon the infinite Goodneſs and Power of our Lord and Saviour, reſolved to gather together all the Forces and Strength he could make throughout his Dominions; and to invite to his Aid and Aſſiſtance in ſo glorious a Cauſe, ſo much concerning our Faith and Chriſtian Religion, not only the Kings that were his Neighbours and Allies, but alſo foreign Princes; and with all the Power of Chriſtendom to encounter the Enemy. To this Purpoſe he ſent *Rodrigues Ximenes*, Archbiſhop of *Toledo*, a moſt able and prudent Man, and of wonderful great Authority, Embaſſador firſt to *Rome*, and afterwards into *France* and *Germany*, to petition his Holineſs, *Innocent the Third*, to publiſh a ſacred War, wherein all that would enroll themſelves to join with him againſt the *Moors* for the Glory of God and Good of all Chriſtendom, might ſolemnly take the Croſs, and have the ſame Graces and Indulgences which are granted to thoſe that go upon Service for the Conqueſt of the Holy Land. His Holineſs granted all that was demanded of him. And the good Archbiſhop was ſo active and dexterous in carrying on the Buſineſs, that it was ſoon publiſhed through all Chriſtian Dominions; and every one ſhewed himſelf much concerned at the Inſolency and moſt arrogant Pride of *Mahomad* King of the *Moors*, who had uttered horrible Blaſphemies againſt God; and ſwore that he would aboliſh all Memory of the Croſs, and utterly ruin and deſtroy the Worſhippers and Adorers of it. There was ſuch a Confluence of People from all Parts to *Toledo* for this Expedition, that neither the City nor the Fields about it were able to contain them: But divers of them ſpread themſelves all along the River *Tagus*, ſome in Tents, others in the open Air. There came a Multitude from *Italy* and *France*; among whom were divers Biſhops, great Lords and principal Men, that deſired to do Service in this holy War. So that *Spain* never ſaw a more flouriſhing Army. JULY 16.

They began their March from *Toledo* on the Twentieth of *June* in the Year of our Lord MCCXII, and met with wonderful great Difficulties. For the *Moors* had beſet all the ſtraight and narrow Paſſages; and ſtrowed the Ways with Caltraps, which are Pieces of Iron fourſquare, with Pricks and ſharp Points; which did exceſſively gall and annoy the Horſes and Beaſts of Carriage. Yet notwithſtanding the Chriſtians with their Courage and Reſolution, and by a particular Aſſiſtance of Almighty God, overcame all the Difficulties; and took ſome Towns from the Enemy, to wit, *Malaga* and *Calatrava*. But to the end all the World might know that the great Defeat of the Enemy and the glorious Victory which was afterwards got, was a pure Favour of God, and all the Glory of it due to him alone, he permitted that after the taking of *Calatrava* (which was on the Laſt of *June*) a Mutiny and Sedition aroſe in the Army of the Chriſtians: Whereupon almoſt all the Externs returned back, and left the Service. *Alfonſus*, altho' he did deeply reſent this unlucky Accident, and ſaw himſelf exceedingly Weakened, yet loſt no Courage; but marched on vigorouſly towards the Enemy, in Company of *Peter*, King of *Arragon:* And a little while after King *Sanctius* of *Navar* came with conſiderable Forces to join him. They arrived at length at a Place called *Muradal*, where *Mahomad* King of the *Moors* held himſelf with a numerous and moſt puiſſant Army, with Intention to forbid their Paſſage; but by no Means to engage them; for he did not yet know that *Alfonſus* was deſerted by his extern Forces: But when he underſtood that the Strangers were gone, and that *Alfonſus* had no other Forces than thoſe of *Spain*, he changed his Reſolution, and intended to fight the Chriſtians, if they came

JULY 16. came up to him; whereupon he drew his Men out into a large Plain: But left great Forces at a Place called *Ad Navas Toloſæ*, which is a narrow and ſtraight Paſſage, to annoy and endamage the Chriſtians, as they came up the Hill. The Aſcent was exceeding ſteep, rough and craggy, ſo that the Horſe could not find ſure Footing, or keep themſelves from falling: And upon the Hill they diſcovered the Enemy to be very ſtrong and numerous. This cauſed great Trouble and Perplexity in the Chriſtians, who thought it almoſt impoſſible to march up the Hill, and withal ſaw it was no leſs dangerous to retire back. But King *Alfonſus* encouraged them *to go on, and fear not; for the Providence and Mercy of God would not be wanting to them, if they confided in him:* And ſo it fell out; for a certain Shepherd, moſt ſkilful in all the By-ways and Windings of the Hill (and ſome think he was an Angel diſguiſed in a Shepherd's Weed) led them ſecurely up before the very Face of the Enemy, who fretted and ſtormed that he was not able to hinder them. As ſoon as the Chriſtians came up, the *Moors* put themſelves in order, embattelling in that large Plain, and were ready to begin the Fight: But *Alfonſus*, knowing his Men to be weary and tired would not accept the Charge; as well that the Soldiers might reſt and recruit their Forces, as alſo, that himſelf might take better Notice of the Enemies Camp, and diſcover their Strength and Order. *Mahomad*, taking this Refuſal to proceed from Fear and not from military Prudence, grew extremely proud and arrogant, and writ in a vaunting and boaſting Manner to *Baëza: That he held three Kings beſieged and blocked up, and did not doubt of taking them Priſoners within three Days:* The Day following with the ſame Inſolency he drew out his Men as he had done the Day before, to give Battel to the Chriſtians; but they kept themſelves ſtill within their Trenches, and would not join Battel with him, till they ſaw their own Time: For it is the Part of a prudent General not to fight when his Enemy deſires it; but when he finds his own Opportunity.

But upon *Saturday* Night all the Chriſtians prepared themſelves by a good Confeſſion of their Sins, and early in the Morning heard Maſs and communicated: When alſo the plenary Indulgence by Way of Jubilee, was denounced to them by the Biſhops, by Order from his Holineſs. The next Morning, which was *Monday*, every one was ready at his Colours, and the whole Army being ſet in Order, and diſtinguiſhed into their ſeveral Ranks and Squadrons; lifting up their Hands and Eyes to Heaven, where their Hearts, burning with a Deſire of Martyrdom, did already lodge; with wonderful Alacrity and Courage drew up to the Enemy, calling upon *the holy Name of God, and beſeeching him to give them the Victory againſt thoſe cruel Barbarians, deadly Enemies of our holy Religion and of his Croſs.* The *Moors* were ſo many that they could not be numbred; and their King *Mahomad* appeared in their Van with great Pomp and State, wearing above his Armour a black Robe that had been anciently *Abdelmumy*'s, who was the firſt of the Race of the *Almohades:* And there was carried before him a Sword and the Alcoran. The Chriſtians ſet upon the *Moors* with extraordinay Valour, and facing all their Army, gave and received ſeveral Charges: And albeit at the Beginning the Enemy by the Advantage they had in their Number did overpower them, ſo that ſome Chriſtians began to fly; yet King *Alfonſus* nothing at all diſcouraged, ſaid to his inſeparable Companion, *Rodrigues: Archbiſhop, we will here die together, you and I. No, Sir*, ſays the Archbiſhop, *we will not die; but, by the Help of God, we will get the Victory.* And immediately there came Succour from Heaven: Which infuſed much Valour and Courage into the Chriſtians. For the Croſs which *Dominic Paſchalis*, a Canon of *Toledo*, carried before the Archbiſhop, paſſed miraculouſly together with him that carried it, thorough the thickeſt Squadrons and whole Army of the *Moors*, and the good Canon that held it, ſtood to the very End of the Fight all alone without a Man to defend him, ſurrounded by an Infinity of Enemies, and received not a Wound or Blow, though every one aimed and ſtrove to hit him. Moreover the Royal Standard, wherein there was a Picture of our Bleſſed Lady, who always has been the ſpecial Patroneſs of the Province of *Toledo* and of all *Spain*, being advanced to a ſtrong Party of the *Moors*, that after their Companions were diſordered, held out ſtifly, and with much Sharpneſs continued the Diſpute, caſt ſuch a Terror into them, that immediately they vaniſhed away like Smoke. In fine, the Chriſtians got ſuch a gorious and admirable Victory, that it is evident they obtained it from Heaven: And that it was won by the mighty Arm of the God of Hoſts, and not by the Induſtry, Valour, or Force of Man. For *Mahomad* with ſome few hardly eſcaped, leaving dead upon the Place two hundred thouſand *Moors*, whereas there were but five and twenty of the Chriſtians ſlain. And for ſome Days that the Chriſtian Army remained there, to take the Booty and Spoil of the Enemy; notwithſtanding the continual Fires they made Day and Night, to dreſs their Meat and for other Uſes, wherein they burnt nothing but Darts, Spears, Lances and other woodden Weapons left by their Enemies in the Field, yet were they not able to conſume them all, though they did ſtrive to do it.

JULY 16. This renowned Victory gave much Diſcouragement to the *Moors*, and on the contrary heightened the Courage of the Chriſtians, and encreaſed their Confidence in Almighty God, whom they acknowledged to be the Author of it.

But notwithſtanding the infinite Mercy and Power of God, to which this Victory is to be wholly aſcribed; we are to reflect upon that which the Kings and Soldiers contributed on their Part to move the divine Goodneſs to give them ſo great a Victory. For, *Firſt*, They engaged not themſelves in the War ſo much for their own private Intereſt, or enlarging their Dominions, as for the Honour and Glory of God, and Exaltation of the holy Faith, which ought to be the End and Mark, whereat Kings that wage War againſt Infidels, Hereticks, and other Enemies of God, are to direct their Purpoſe. *Secondly*, They had recourſe to the Head of the Church, the ſovereign and ſupreme Prelate and Pope; and deſired him to grant Indulgences, and appoint Prayers; as his Holineſs *Innocent the Third* commanded Prayers to be offered to our Lord throughout all Chriſtendom, and appointed a Faſt with only Bread and Water, and inſtituted a ſolemn Proceſſion, wherein he himſelf walked bare-foot, beſeeching the divine Clemency to hear the Prayers of the Chriſtians, proſper their Deſigns, and grant them the Victory. *Thirdly*, There was a great Conſent and Agreement of Minds and Wills between the three Kings, of *Caſtile*, of *Arragon*, and of *Navar*. Which Union and Accord, whereſoever it is, gives Strength and Force to thoſe that are but few in Number: And for want of it, an infinite Multitude is weakened and defeated. Moreover the whole Army fortified itſelf with the Holy Sacraments and divine Weapons, not forgetting alſo to make Uſe of human Helps. For King *Alfonſus*, before they began to march, ſent out Orders to all Quarters, that the Soldiers ſhould leave behind them all coſtly and rich Attire, and furniſh themſelves only with what was fit and uſeful for Service: And commanded that thoſe who had offended Almighty God by Vanity and Galantry in their Apparel, ſhould now endeavour to pleaſe him by Modeſty and Thriftineſs in that kind, and by taking with them ſuch Armour as was beſt for this Engagement: Which was accordingly obeyed by all, as writeth the Archbiſhop *Rodrigues*, from the higheſt to the loweſt. There was yet another Thing that conduced exeedingly to the Victory: Which was this, that as ſoon as the Enemy was diſordered and began to fly, the Chriſtians purſued them cloſe, and charged them ſtill home, never ſtopping or turning out of the Way to gather the Booty and Spoils, according to what the Archbiſhop under Pain of Excommunication had commanded the Day before that all ſhould do, if it ſhould pleaſe God to make them Maſters of the Field. The Grandees alſo and greateſt Perſonages, little minding to enrich themſelves by the Victory; but only ſetting before their Eyes the Service of God and of their King, and the Safety of their Country, fought from Morning till it was late at Night, with a Courage worthy their Blood and noble Deſcent. JULY 16.

This is that great and famous Battel, anciently called *The Battel of* Ubeda, or *Ad Navas Toloſæ*: Wherein the Power, Race and Name of the *Almohades* (who were the ſtouteſt and ſtrongeſt of the *Moors*, and in a fair Way to bring all *Spain* under their Subjection) was utterly extinguiſhed and aboliſhed. All Chriſtendom was filled with Joy, and taken up with Gratulation and Thankſgiving for this ſignal Victory, which was fought on a *Monday*, on the Sixteenth of *July* in the Year MCCXII. And in Memory of ſo great a Benefit the Solemnity of *The Triumph of the Holy Croſs* was inſtituted, and is kept throughout all *Spain*, by Command of *Gregory the Thirteenth*; as is to be ſeen in a Brief given by him in the firſt Year of his Reign, on the Thirtieth of *December* in the Year MDLXXIII. And with good Reaſon is this Feaſt called *The Triumph of the Holy Croſs*: For by virtue of the ſaid Croſs, the Chriſtians overcame that barbarous King, who preſuming moſt arrogantly upon his Strength and Power, threatened *to aboliſh all Worſhip and Veneration of the ſaid Croſs, and to be the Ruin of all Chriſtians.* Moreover the Croſs which was carried before the Archbiſhop of *Toledo*, bearing up to the Enemy, broke thorough all his Ranks and Squadrons, without the leaſt Harm of him that carried it. And whereſoever this ſacred Sign did march, the Barbarians fell all down in Heaps before it. It is recorded in the Chronicles of *Spain*, that in Time of the Battel, there appeared a red Croſs in the Air: The Sight whereof gave great Encouragement to the Chriſtians; and caſt a Terrour into the *Moors*, which occaſioned their Confuſion and Flight: And that this gave the Name of *The Triumph of the Holy Croſs* to our preſent Feaſt. They add alſo, that a Gentleman of the Kingdom of *Leon*, whoſe Name was *Reynoſo* was the firſt that ſhewed it to the King, who thereupon made him his Standard-bearer, and gave him for his Arms a Red Croſs in a White Field, which the Family of *Reynoſos* give to this Day. But the Archbiſhop *Rodrigues* makes no Mention of this Croſs appearing in the Air: And we find nothing of it in the King's Letter to his Holineſs; which it is not probable they would have omitted, had there been any ſuch Thing,

it

JULY 16. it being ſo very conſiderable and remarkable. Let us beſeech Almighty God to conſerve and continue his Favours and Graces towards us, and by the Virtue of the Holy Croſs to give us the Victory againſt all our Vices; and to deliver us from our Enemies viſible and inviſible, and at length to bring us to eternal Life. *Amen.* JULY 16.

The Life of St. ALEXIUS, *Confeſſor.*

JULY 17. WHILST *Innocent the Firſt* ſat in St. *Peter's* Chair at *Rome*, and *Honorius*, Son of *Theodoſius* the Great, governed the *Weſtern* Empire, there lived at *Rome Euphemianus*, a Nobleman wonderful rich, who had taken for Wife a Lady, whoſe Name was *Agles*, who happened to be barren. This grieved and afflicted them both extremely; for they did moſt paſſionately deſire to have a Son that might ſucceed them, and inherit their great Wealth. They begg'd this Favour of God by continual Prayer, large Alms, and innumerable Works of Charity and Devotion. Their Houſe was a ſecure Refuge of Orphans, Widows and afflicted Perſons; an Hoſpital of the Sick and Poor; and a Harbour of Pilgrims. Our Lord heard their Deſire, and gave them a Son: *A Son*, I ſay, *of Prayers and Tears*, whom they named *Alexius*. They brought him up in the Fear of God, and inſtructed him in all Piety and Learning, Wherein he made ſo happy a Progreſs, that in thoſe his tender Years it was eaſily perceived, he was moſt ſpecially choſen by Almighty God to glorify his holy Name, and edify the Catholick Church by the rare and admirable Example of his Life and Converſation. When he was now of Years to marry, his Parents made Choice for him of a young Lady, noble, rich, fair, prudent, and in a Word, adorned with all good Qualities, worthy the Spouſe of ſuch a Huſband; and commanded him to take her for his Wife. And *Alexius*, concealing his Intentions, ſhewed himſelf ready to obey their Will; and the Marriage was ſolemnized with incredible Joy, Feaſting and Congratulation of the prime Gentry and Nobility of *Rome*. But that very Night God ſpeaking interiourly to the Heart of *Alexius*, told him how he would be ſerved by him: *That he ſhould not touch his Spouſe, but leave her; and like another* Abraham, *forſake his Houſe and his Parents, and follow him to the Place that he ſhould ſhew him.* *Alexius* obeyed the Voice of God, and coming to his Spouſe, preſented her with a gold Ring, and a very rich Girdle wrapt up in crimſon Taffeta, and bid her keep that, *as the Pledge of his Affection, till God ſhould otherwiſe ordain.* Thence he went into another Room, where his Cabinet was; and taking with him ſome Jewels and Money, he changed his Apparel, and in Diſguiſe departed from his Father's Houſe; and going ſtraight down to the River's Side, as God would have it, he found a Veſſel ready, in which he paſſed to *Laodicea*, and from thence he went by Land to *Edeſſa*, in the Province of *Meſopotamia*, where is kept a Picture of of our Lord and Saviour JESUS CHRIST, which himſelf ſent by one of his Diſciples to King *Abagarus*. Here he ſold his Jewels and whatſoever he had that was precious, and gave the Money of it among the Poor; and himſelf being moſt meanly clad began to beg; and whatſoever he got that was not preciſely neceſſary to keep him alive, he diſtributed it among poor aged Men. The greateſt Part of his Time he ſpent in Prayer in a Church-porch, before a Picture of our bleſſed Lady, towards whom he had a moſt ſingular and tender Devotion. His Spouſe paſſed over that firſt Night in continual Expectation of his Return, much wondering what might occaſion that Delay. His Parents the next Day coming to give him the good Morrow, and underſtanding that he had been abſent all Night, were ſtrangely ſurprized, and even beſides themſelves for Admiration; eſpecially his Mother, that did nothing but lament and weep. His doleful Spouſe was alſo quite diſſolved into Tears. In the mean while his Father, who was no leſs afflicted and deſolate, ſent his Men round about into every Part to enquire after his Son, and to overtake him in his Flight. And ſome of them, by certain Marks and Tokens conjecturing that he was gone towards *Edeſſa*, followed him thither, and there ſaw him, ſpoke with him, and gave him an Alms as to a poor Beggar, but knew him not, his Penance, Faſting and Habit had ſo changed and diſguiſed him; yet he knew them, and took a ſingular Content to have brought himſelf to that Degree of Poverty and Contempt of the World, as to ſtand in need to ask an Alms of his own Servants. He paſſed over ſeventeen Years in extreme great Want and Penury, from the Time he had left his Father's Houſe, without being known of any Man living; though he were well known, much loved, and highly favoured of Almighty God. The radiant Beams of his rare Virtue and Sanctity of Life began to give a greater Luſtre, and to ſhine brighter in the Eyes of Men, and to raviſh their Hearts with Admiration of his excellent Perfection. And the good Opinion they conceived of him was much encreaſed by a Revelation made to the Sacriſtan of the Church, in the Porch whereof *Alexius* had taken up his JULY 17.

JULY 17. his Abode: For an Image of our Bleſſed Lady that was there, ſpoke to the Sacriſtan, and told him, *That the poor Man, who ordinarily reſided in that Porch, was a very great Servant of God, wonderfully dear to him, and that his Prayers had extraordinary great Force and Power with his divine Majeſty.* This Revelation being blazed about, it is incredible how *Alexius* was reſpected and reverenced by all for a Saint. But the humble Man, that had a Horror of the Honour of this World, retired ſecretly from *Edeſſa*, to make a Pilgrimage to *Tarſus* in *Cilicia*, there to viſit a famous Church of the great Apoſtle St. *Paul.* For which Voyage he embarked and ſet to Sea, but by a Providence of Almighty God there aroſe a moſt furious Tempeſt; and a contrary Wind drove the Veſſel upon the Coaſt of *Italy*; ſo that St. *Alexius*, when he thought leaſt of it, found himſelf at *Oſtia*, which is the Haven of *Rome:* Here he took a Reſolution by a particular Inſpiration of Almighty God, who guided and directed him in his whole Courſe of Life, to go on to *Rome.* And (not to be a Trouble, or Burden to any body, and withal to ſuffer the more, and to gain a greater and harder Victory againſt the World and himſelf) he intended to go to his Father's Houſe, where he was confident that not a Man could know him, being ſo much changed by the length of Time he had been abſent from Home. Wherefore, after he had viſited certain Churches and Places of Devotion in the City, and had well armed himſelf with God's Grace and the Protection of the Saints, againſt all the Aſſaults and Temptations, which he was to encounter by living in his Father's Houſe, he goes homewards; and as he was going, he meets his aged Father *Euphemian* in the Street, attended upon, according to his Quality, with a great Train of Servants and Dependents, and coming towards him, he ſpoke in this Manner: *I do moſt humbly beg of you, Sir, for the Love of God to command that ſome little Corner be appointed me in your Houſe to ſhelter me; and that I may feed upon the Crumbs that fall from your Table. I ſhall be no Burden to you, nor troubleſome to any of your Family. Uſe that Charity towards me which you never refuſe to any miſerable or contemptible Perſon in his Want and Neceſſity, that has Recourſe to your Charity; ſo may Almighty God ſhew his Favour and Mercy to all that have Relation to you, whereſoever they be, and proſper all your Affairs and Deſigns.* Theſe Words touched *Euphemianus* to the Quick, by calling to his Mind his dear and only Son *Alexius*; whom he ſaw ſtanding there before his Eyes, but knew him not: He was preſently moved to Pity, and commanded one of his Gentlemen *to take the poor Man into the Houſe, and to find ſome Chamber for him, and to take Care of him.* He was lodged in a little, narrow and dark Chamber near to the Entry of the Houſe, where he remained other ſeventeen Years diſguiſed and unknown; and endured, from the Servants and other Perſons that entred or went out of the Houſe, an Infinity of Affronts and Contumelies; for whereas he kept himſelf always retired, and went in a poor contemptible Habit, the Pages, Lackeys, and other young People of the Houſe (as ordinarily in the Court and in great Mens Palaces, they are not too modeſt and Civil towards ſuch as contemn and neglect themſelves) took St. *Alexius*'s Sanctity for the Subject of their Laughter and Entertainment; and ſuppoſing him to be a ſimple Man and half a Fool, gave him many a Blow upon the Cheek, pulled him by the Beard, flung foul Things upon him, and abuſed him in the worſt Manner they could. And he ſuffered and put up all with wonderful Patience, rejoicing and congratulating with himſelf, to be thus treated and miſuſed by that inſolent Crew in his Father's Houſe, for the Love of God. JULY 17.

But this was not the greateſt conflict that *Alexius* ſuſtained, nor the moſt violent Temptation that aſſaulted him. He had other Conflictations of another Nature, in which no Man in the World could have kept himſelf firm and ſure upon his Feet, had his Courage and Conſtancy been leſs than his; or if he had not been armed and ſtrengthened with as powerful Grace as he was. For his Mother from the very Day he left the Houſe, never gave over ſighing and lamenting for him; and his Spouſe, ſeeing herſelf become a Widow before ſhe was made a Wife, ſpent both Day and Night in weeping; and with pitiful Clamours cryed to Heaven, bemoaning her ſad and woful Caſe in the Houſe where he had left her, whence ſhe never would depart. The doleful Mother complained in this Manner: *Where art thou, my* Alexius? *Where art thou, dear Child of my Bowels? Why did I deſire thee ſo earneſtly before thou cameſt into the World? Why was I ſo importunate with Almighty God to have thee? And why did he hear my Prayers, grant my Petition, and beſtow thee upon me? Was it not for to have thee the Staff of my old Age, the Honour of my Houſe, and Heir of my Goods; and not to be abandoned and left all alone, ſad, mourning, afflicted, dying a thouſand Deaths by continual Dolours, and protracting a moſt miſerable and languiſhing old Age by a long and almoſt endleſs Martyrdom? O my Child, I was once in Labour with thee, and brought thee forth with great Throws and Pangs, which were notwithſtanding even ſweet and delightful to me, for the Hopes I had to have thee one Day the Heir of my Houſe. But now my Pains are without Comfort, my Sorrows without Remedy, my Afflictions without End. Having*

JULY 17. *ing lost thee, the Joy of my Heart, and sole Foundation of all my Hopes.* These sad Complaints of his Mother were always answered and seconded by the wailing and weeping of his Spouse, and the passionate Expressions of her Grief, able to soften or break the hardest Rocks. *O my dear husband*, would she say, *why hast thou thus forsaken me? If thou hadst no Desire of my Company, why didst thou take me for thy Consort and Companion? Didst thou therefore join me to thee, that thou mightst immediately cast me off? But wherein have I offended thee? What Displeasure have I ever done thee? What hast thou observed or seen in me that might be distasteful to thee, and make thee fly from me as from thy Enemy? Thou art amiable and gracious to all Persons of the World, and only to me thou art become hard and cruel. Where art thou, my* Alexius? *Why dost thou not return back? Why dost thou not let me hear at least some News of thee? Art thou yet alive, or art thou dead? Art thou in* Italy, *or in some far remote Country? Alas! my greatest Pain and Affliction is the Incertitude I am in; not knowing where thou art, nor how thou dost. For I bear thee a greater Love than I bear myself, and am more solicitous of thy Health and Welfare than of my own. For without thee there is no Life for me; and having once lost thee, there is nothing more that I can pretend to in this World. Thou thinkest perhaps that because I have been so long a Widow by thy Absence, I have forgot thee, or love thee less, or do not take on, and grieve so much for thy Loss. No, no: do not think so,* Alexius; *for the Love I bear thee depends neither of Time, nor of thy Absence: Neither the one nor the other, has been able to abate the Force and Vehemency of it, nor to blot out of my Mind the Memory of thy Virtue. My Grief is nothing assuaged by so long a Time; and the Love which made thee Master, and put thee into Possession of my Heart, is not one Jot diminished by so many Years Absence.*

These and the like Words, that were accompanied with Tears, Sighs, and Sobs, were perpetually beating the Ears of *Alexius*; and they may seem to have been Cannons or warlike Engines planted against him to batter and weaken his Heart, which being made of Flesh, could not but feel and resent extremely the Pain and Affliction of his Mother and of his Spouse. And that which did much encrease his Trouble, was that he saw them often pass by him, when they had Occasion to go out, or to come into the House; and heard the Servants frequently discourse of the Desolation and most lamentable Sadness, in which these two Ladies passed their Days in moaning and bewailing the Absence of their *Alexius*, and their Incertitude of what was become of him. But, O Power of God, O heavenly Grace! How dost thou strengthen and fortify a weak and tender Heart, and make it most gloriously to triumph over most puissant Enemies! *Alexius* would have run great Hazard of being utterly overthrown, if God had not held him up by the Hand; yea if God himself had not brought him into that Occasion, to shew his Power by securing and preserving him in it, and bringing him off from it without Harm, yea with Encrease of Merit and Glory. For Men being weak by their own Nature, must fly and avoid Occasions of falling, especially such as are manifestly dangerous; where the most resolute and the most confident do most frequently fall; but when Almighty God conducts them, and brings them into the Danger; they may rush securely into the midst of Flames without burning, as the three Children entred into the Furnace of *Babylon*; as *Daniel* into the Lake of Lions, and as *Jonas* into the Whale's Belly. *Alexius* diffiding in his own Strength, fled from *Edessa*, fearing to be transported with Vanity by the Praises and Commendations of the People that admired him as a Saint; and from thence came to his Father's House, where he was to sustain a more sharp and dangerous Conflict. But this he did by a special Instinct and Inspiration of the Holy Ghost; and therefore being assisted by his Grace and Favour, he had no Reason to fear; but to rely upon his Protection; by means whereof he hath shewn us an admirable Example, how much a Heart of Flesh is able to do, when it is strengthened by divine Grace. He hath given us, I say, an incomparable Example in these so fierce and violent Temptations, which he broke thorough without hurt at all, by the Resolution and Courage of his Mind; as a hard and firm Rock, beaten by a Storm and Tempest, breaks the Waves that rush furiously upon it. And to obtain this mighty Protection of God, the blessed Man did continually ask and beg it of him; he confessed often and communicated every Week. His Life was continual Prayer, Fasting and Penance; his Apparel was ragged and torn; his Bed the hard Ground: And by this Rigour and Austerity, his Body was become weak and feeble; but in Spirit he grew every Day to be more strong and vigorous. JULY 17.

Finally, at the End of seventeen Years, which he spent in this obscure Life, heaping up daily infinite Treasures of Merits, Almighty God willing to give him the Reward of his Labours, and to crown in him his own Works; revealed to him the Day, on which he was to depart from this miserable World. Then the blessed Man set down in Writing in a Piece of Paper his Name, together with the Names of his Father, Mother and Spouse, and the particular Passages and Events of his Life. Then folding up the Paper, he held it fast in his Hand, ex-

JULY 17. pecting that happy and most blessed Hour, in which God would take his Soul to himself. Some Days before, as the Pope was saying holy Mass, which the Emperor and divers others were present at, there was heard a Voice from Heaven, which said: *Come to me, all ye that labour and are afflicted, and I will refresh you.* At which Voice all were astonished, and prostrating themselves on the Ground, they implored God's Mercy. By and by was heard another Voice, which came from the Altar, and said: *Seek out the Servant of God, and he shall pray for* Rome, *and God will bless it. And take Notice that he is to depart out of this World* Friday *next.* This was spread throughout the whole City; and on that Day there was an infinite Confluence of People to St. *Peter*'s Church, to know who this Servant of God was. There were present the Pope, the Emperor, and St. *Alexius*'s Father, *Euphemianus*; and there was heard distinctly a Voice bidding them *seek for the Servant of God in the House of* Euphemianus. *And had you then, Euphemian,* says the Emperor to him, *so great a Treasure in your House, and have kept it secret, and would let no body know it? Come, let us go presently, and find out the Saint.* And as *Euphemian* was going before, to give Order for the receiving of the Emperor, the Gentleman, to whose Care he had recommended *Alexius,* says: *Without all Question, Sir, the poor Man, whom you gave me Care of, is that Servant of God, that is discovered to us now from Heaven: For he is a Man, that frequents the holy Communion every Week, prays continually, fasts every Day, and has suffered with wonderful Patience and incredible Constancy and Humility, innumerable Affronts and great Insolencies from the Servants.* Hereupon *Euphemian* entring into that dark and obscure little Hole, found the Saint dead, and stretcht out at his Length upon the Ground, and his Face covered with his poor Cloak, which as he removed, there issued from his Face a great and clear Light, which made him appear as beautiful as an Angel. He perceived that he was deceased, and would have taken out of his Hand the Scrole of Paper, but he grasped it so hard, that there was no pulling it from him without Danger of tearing it. Presently comes in the Emperor, whom *Euphemian* acquaints with what he had seen. The Saint's Body was carried into a Chamber richly furnished, and exposed upon a very sumptuous and stately Couch. The Pope and Emperor entred the Room; and falling upon their Knees before the holy Body, besought the Saint with all Humility to let go the Paper he held in his Hand; which he immediately did, making no Resistance, as they offered to take it. It was given to *Æcius* the Chancellor to be read aloud; and all that were present, stood most attentive to hear it. But when he came to read the Names of his Father, Mother and Spouse, *with whom* the Saint said *he left a ring and a Girdle before his Departure*; *Euphemian* being struck through the very Heart with Sorrow, sent forth a Cry as high as Heaven; and plucking from his Head his venerable white Hairs, flung himself with all his Force upon his Son's Body, and said: *Alas! wo is me! Son of my Bowels, and my only Treasure, why hast thou used so much Rigour with me, and with thy desolate and afflicted Mother? So many Years hast thou tarried in my House, and I never knew thee; and now that at length I am come to know thee: Ah! this Knowledge wounds my Heart with deadly Pangs. Was it possible thou shouldst so continually hear us most pitifully to take on and lament for thy Absence, and that it should not soften and break thy Heart? That thou being the Cause of all our weeping and mourning, who mightest have wiped away all our Grief and Tears by only declaring thyself, shouldst for so long a Time persist resolute and obstinate, to conceal from us who thou wert.* The doleful Mother being informed of what had passed, and hearing the woful Cries of her Husband, rushes out of her Chamber, roaring for the Extremity of Anguish and Grief, and renting her Apparel, she breaks through the Throng and Crowd of People, as a Woman besides herself, and filling the Air with sad and heavy Groans, *Let me come and see him,* saith she, *whom I brought forth with Pain, and have lost with infinite Sorrow. This Day has utterly destroyed and ruined all my Hopes, with which hitherto I have sustained myself, living in Expectation to have a Sight of him, whom now I see, but to the intolerable Pain and Affliction of my Heart.* The Spouse came in, in like Manner, her Body clad in Mourning, and her Soul steeped in Sorrow, and casting herself upon the Corpse of her dearly Beloved, uttered such lamentable Complaints, and so feelingly, that the hardest Hearts were wounded with them. *I have spent all my Days,* saith she, *in mourning, like the Turtle that has lost its Mate, living solitary and feeding myself with Sobs and Groans. And now I am become a Widow, and have nothing to desire, nothing to expect in this World. O dear* Alexius, *thy Death has bereaved me of Life! At one Blow thou hast cut off all my Hopes, and killed my Heart.* The Pope and the Emperor thought fit to interrupt these Cries and Tears, and to desire the Parents and the Spouse to retire for a while from the Body, which they were holding and embracing, and to take Time to digest their Sorrow, which that present Object did exceedingly heighten.

They would have carried the sacred Body presently to the Church; but the Concourse of People was so excessive great, that

JULY 17. that it was not possible to take it out of the House. The Emperor commanded Gold and Silver in great Quantity to be thrown about, that whilst the People was busied in gathering it up, there might be room made for the Body to pass. But this holy Sight was far more precious than all Gold and Silver; not a Man did move or stir himself from his Place. All fixed their Eyes upon this sacred Body, afflicted and worn out with long and sharp Penance: This Body, which had been the Mansion and dwelling Place of the Holy Ghost, and the Partner and Companion of a most pure, constant, and glorious Soul. And all that beheld it received great Favours from our Lord. The Deaf recovered Hearing, the Dumb Speech; Lepers were cleansed, and possessed Persons delivered. At length it was carried to St. *Peter's* Church, where it lay exposed seven Days: During which time his Parents and his Spouse never departed thence Day nor Night. Afterwards it was buried in the Church of St. *Boniface*, where by his Intercession Almighty God was pleased to work great Miracles: Who, though he be admirable in all his Works, yet discovers not the Treasures of his infinite Wisdom, Power, and Goodness so much in any Thing, as in his Saints: Whom he adorns with Sanctity, inriches with Graces and admirable Prerogatives, and Honours with rare Victories and heroical Virtues: And works by them wonderful Things for his own Glory, Honour of the said Saints, and Benefit of those, who know how to profit by their Examples. But though there be innumerable Saints, in every one of which, the richest Treasures of divine Goodness are clearly manifested: Yet I must confess that St. *Alexius's* Life is particularly to be admired; and the Goodness and Liberality of God highly to be praised and adored for it: *First*, For that entire and pure Chastity wherewith he did beautify St. *Alexius's* Soul, and made him never to come near his Spouse. *Secondly*, For that perfect Obedience, by which, to comply with God's Will, he slighted all the Pleasures and Delights that his Birth and noble Condition offered him; and leaving Father, Mother, Kindred, Friends, went into a foreign Country. Then for his Poverty of Spirit, and Charity which he used towards those that were in Want, distributing amongst them all he had, and living in great Penuary for corporal Conveniencies, though he were wonderfully rich in spiritual Gifts and Graces. And *finally*, For that incredible Magnanimity, Patience, and unchangeable Resolution, wherewith he armed him against such hard Encounters, such dangerous Assaults, so long, so continual a Conflict with the Affection of his Friends, and Insolency of the Servants: And made him triumph over himself, the World, and all its Vanities, by a strange and most glorious kind of Victory. The same Lord God be eternally blessed and glorified for what he has wrought in his Saints, and for his Saints; and grant us Grace to imitate the Virtues of St. *Alexius*, and by his Merits and Intercession to come to partake of his Glory, *Amen*. St. *Alexius* died on the Seventeenth of *July*, on which Day the Church solemnizeth his Feast. His Life is written by *Metaphrastes*, whence this is taken that we have set down here. *Surius* writes of him in his fourth Tome. The *Roman* and other Martyrologies, *Greek* and *Latin*, make mention of him. JULY 17.

The Lives of St. SYMPHOROSA, *and her* SEVEN SONS, *Martyrs.*

JULY 18. ST. *Getulius Zoticus* was martyred at *Rome*, in the Reign of *Adrian*, Emperor, together with the Saints *Cerealis*, *Amantius*, and *Primitivus*. He was married to a holy Matron called *Symphorosa*, of whom he had seven Sons, whose Names were *Crescent*, *Julian*, *Nemesius*, *Primitivus*, *Justin*, *Eustathius*, and *Eugenius*: Who together with their virtuous Mother retired themselves to *Tivoli*, where yet to this Day is to be seen a dry Cistern, where they are said to have hid themselves, for some time, in this Persecution. But at last St. *Symphorosa* was discovered, and taken with her seven Sons. The Emperor used all his Art and Eloquence to persuade this venerable Lady to offer Sacrifice to the Idols: But finding that all his Persuasions and Inducements, whether he spoke her fair, or threatened her, could not win her to his Bent in Religion, he commanded she should be sore buffeted upon the Face, and hung up by the Hair of the Head. The couragious Mother hanging thus in the Air, exhorted her Sons, and bid them *shew themselves to be Men of Courage and Resolution; and be ashamed if she, that was but a weak Woman, should go beyond them in Valour and constant enduring of Torments and Death for the Love of our Lord* JESUS CHRIST. *That they should remember their Father, and bear in mind his generous Courage. That they should also take Example by her who was their Mother, whom they beheld dying before their Eyes for the Glory of God. And as for the Torments they needed not so much to apprehend them, for they were nothing so sharp and intolerable, as before one comes to the Trial of them, they do appear; though the Reward and Glory, which* JULY 18.

JULY 18. *which is purchaſed by them is infinitely greater than any Tongue can expreſs, or imagination conceive, or Underſtanding comprehend.* By this Exhortation, full of ſpiritual Life and Heat, and much more by her Example, did this pious Mother infuſe Valour into all her Children: Which made the Tyrant become raging Mad and Furious; and to vent his Malice upon her, he commanded ſhe ſhould be moſt cruelly beaten, even whilſt ſhe remained yet hanged up by the Hair. But at laſt being put down, ſhe was caſt with a huge Stone tied to her Neck, into a River, where ſhe rendred her happy Soul to God. But her Body was taken up and buried by her Brother *Eugenius*, who was a principal Man of *Tivoli*. After her Death, by Orders from the Emperor, the ſeven Brothers her Children, were faſtened each one to a ſeveral Stake, and diverſly killed. *Creſcent* by a Lance that was thruſt through his Throat; *Julian* by another Lance that pierced his Breaſt; *Nemeſius* was ſtruck in the Heart, *Primitivus* in the Belly; *Juſtin* was cut into Pieces, *Euſtathius* wounded all his Body over, and then quartered. In fine, they opened *Euſtatius* his Breaſt, and divided his Body into two Parts. Their ſacred Relicks were thrown into a deep Pit. In the Way *Tiburtina* there is yet extant an ancient and famous Memory of St. *Symphoroſa*. Hers and her Sons Bodies were after ſome Years tranſlated to *Rome*; and in our time, whilſt Pope *Pius* IV. governed the Church; they were found *in Diaconia Sancti Angeli in Foro piſcario, in a Chapel called of the holy Angel in the Fiſh-market*, and together with them a Plate of Lead with this *Latin* Inſcription. *Hic requieſcunt Corpora Sanctorum Martyrum*, Symphoroſæ, *viri ſui* Zotici, *& Filiorum ejus, a* Stephano *Papâ tranſlata. Here do reſt the Bodies of the holy Martyrs, St.* Symphoroſa, *her Husband* Zoticus, *and her Children, having been tranſlated by Pope* Stephen. The Church keeps their Feaſt on the 18th of *July*, and their Martyrdom was in the Year of our Lord CXXXVIII, and 19th of the Reign of *Adrian* Emperor. JULY 18.

The Life of St. MARGARET, *Virgin and Martyr.*

JULY 20. THE glorious Virgin and Martyr St. *Margaret* (whom the *Greeks* and ſome *Latin* Authors call *Marina)* was born in the Town of *Antioch* of *Piſidia*; and was the only Child of a famous idolatrous Prieſt, called *Edeſius*. Her Mother dying left her very young and little; and by a Providence of Almighty God, ſhe was given to be bred up to a good and virtuous Woman, about fifteen Miles off from the City. Here ſhe ſuck'd in the ſweet Milk of Chriſtian Faith, and many moſt holy and wholeſome Documents: And as ſhe grew in Years, ſo did ſhe encreaſe in Virtue, Retirement, Modeſty, and all ſpiritual Graces and Ornaments of the Soul; the Luſtre whereof did not a little ſhine in her innocent and comely Body. She was much moved and excited to Devotion, when ſhe heard any Diſcourſe of the cruel Torments, CHRIST's Martyrs were put unto, and the invincible Courage and Conſtancy wherewith they ſuffered and endured them all. From theſe Thoughts which ſhe often revolved in her Mind, aroſe firſt a ſtrong and ſettled Reſolution, rather to forego her Life a thouſand Times, than the Faith of her Lord and Maſter. Then ſhe came to have an earneſt and ardent Deſire to imitate theſe ſtout and couragious Champions, and by their Example to give a Teſtimony of her Love and Fidelity to JESUS CHRIST, by ſuffering Pain and Torment for him. And ſhe wanted not Occaſions of Patience and Suffering: For her Father, being not only an Idolater, but alſo a ſuperſtitious Prieſt of thoſe vain and ſottiſh Gods, had a great Averſion for his Daughter, and miſuſed her very much, ſeeing her ſo reſolute and immovable in the Worſhip of the living God, and ſo contrary and oppoſite to his Profeſſion and Deſigns. JULY 20.

It happened one Day that as the holy Virgin was in the Fields, there paſſed by *Olibrius*, Governor of the *Eaſt*. Who having eyed and conſidered her at his leiſure, was ſtruck with Admiration, and growing deeply enamoured on her, purpoſed to take her for his Wife. But underſtanding afterwards that ſhe was a Chriſtian, and finding he did but loſe Time and Labour in going about to draw her off from that Religion (for all the Means he uſed, ſweet and rough, could work no Change or Alteration in her) he began to change his Courſe, turning Love into Hatred, and Mildneſs into Fury; and would by Multiplicity and Grievouſneſs of Torments ſatiate and ſatisfy the Spleen and Rage which her Conſtancy had moved him to. He made her be ſtretch'd out upon the Ground; where ſhe was beaten in that cruel Manner, that ſtreaming Rivers of Blood flowed from her tender Body, which was opened by wide Wounds in ſeveral Places; inſomuch that the People who were preſent at this woful Spectacle, ſhewed great Signs of Compaſſion and Pity: Though the Virgin herſelf remained ſo conſtant and ſo fixed in the Love of her Spouſe that one would have thought ſhe had no feeling of the Torments inflicted upon her. Whereupon the barbarous and unhuman Tyrant commanded her

JULY 20. her Fleſh to be torn with Hooks of Iron; and great Nails to be driven into her Body: A Cruelty ſo ſtrange and ſo unnatural, that even he that had the Heart to command it, wanted the Courage to ſee it executed: For he was forced the whole time to cover his Eyes. After theſe ſharp Combats ſhe was led back into Priſon; where whilſt the Saint was praying with great Fervour of Spirit to our Lord, to enable her, and give her Perſeverance to the End, the Room was ſuddainly ſhaken; and there appears before her, *Satan* in a moſt frightful and horrible Shape of a Dragon, hiſſing, and carrying Death in his Looks; and beſides that with his intolerable Stench he was like to poiſon her, he ruſhes furiouſly upon her, to devour her. But ſhe with an aſſured Confidence oppoſing the Sign of the Holy Croſs, ſaw the Dragon immediately burſt in the Middle. And on a ſuddain in that dark and naſty Dungeon there ſhined a moſt clear and comfortable Light; and a Voice was heard, that ſaid: Margaret, *Servant of God, rejoice for thou haſt overcome thy Enemies. Thou haſt put the Tyrant to ſhame, and* Satan *to Confuſion. Loſe not Courage nor Patience in what remains for thee yet to ſuffer. For thou ſhalt preſently ſee an End of thy Torments, and the Beginning of thy Glory.* Theſe divine Words gave great Comfort and Courage to the holy Virgin in Soul, and Health in Body: For all her Wounds were cured, and her Pain wiped away: Whereupon ſhe rendred Thanks and ſung Praiſes to her bountiful Benefactor, for having dealt ſo graciouſly with her. The Day following the Governor called for her to appear again before him; and ſeeing her whole and ſound, was extremely ſurprized and aſtoniſhed. And yet commanded ſhe ſhould be ſtrip'd Naked, and that her Sides and Breaſts ſhould be burnt with fiery Torches. The bleſſed Saint whilſt ſhe was in this Torment, addreſſed herſelf by Prayer to God, and by his Favour and Aſſiſtance was much refreſhed in the midſt of ſcorching Flames. This notwithſtanding, the Tyrant gave not over his Cruelty, but would have her tied Hand and Foot, and caſt into a great Cauldron of Water, there to be drowned. As the Officers were now ready to throw her into the Veſſel, behold a terrible Earthquake, and a moſt bright-ſhining Light from Heaven; in the midſt whereof there appears a Dove, that flying down reſted itſelf upon the Virgin's Head, and immediately all the Cords and Bands which tied her were looſed and fell off; and St. *Margaret* comes out of the Water, having got no Harm by it: And then both the Light and the Dove diſappeared. This ſtrange Miracle aſtoniſhed all that were there preſent, and very many were converted to our holy Religion upon it; but it caſt the Tyrant into a greater Fury and Rage. For he put all theſe new Converts to Death, and gave Sentence againſt St. *Margaret* to be beheaded. Whilſt the Hangman was preparing to execute the Sentence, the glorious Saint fell upon her Knees; and with a Heart inflamed with the Love of God, made to him a moſt devout Prayer, which went accompanied with Abundance of Tears flowing from her Eyes. In this Prayer ſhe humbly beſought his Divine Majeſty, *that ſince he had armed her with Force and Conſtancy for the enduring of ſo many Torments, and had brought her now to the very Point of laying down her Life for the Confeſſion of his Faith; for the which Benefit ſhe rendred him infinite Thanks; that he would be pleaſed to extend his Mercy to all thoſe, that in any Neceſſity or Affliction, ſhould call upon his holy Name, and beg his Help and Aſſiſtance by her Interceſſion.* Which Prayer when ſhe had ended, there aroſe another Earthquake; whereupon all that were there preſent fell down upon the Ground, and among the reſt, the Execution himſelf. And immediately our Lord and Saviour appeared amidſt a Multitude of Angels, and told St. *Margaret, That he had heard her Prayer, and would grant all that ſhe had requeſted of him.* Then the bleſſed Saint encouraged the Executioner, that lay trembling upon the Ground for fear, to do his Office. Which he did, and the glorious Saint was beheaded, and received from her Spouſe a double Crown, of Virginity and Martyrdom. The holy Church celebrates the Feaſt of St. *Margaret* on the 20th of *July*, She was martyred about the Year our Lord CCC, under *Dioclesian. Metaphraſtes* has written her Life. The *Roman* Martyrology makes mention of her, and ſo doth Venerable *Bede*, and the *Greeks* in their Menology. JULY 20.

The Life of St. PRAXEDES *Virgin.*

JULY 21. THE holy Virgin *Praxedes* was a *Roman*, Daughter of *Pudens* a Senator, and Siſter of *Novatus*, *Timothy* and *Pudentiana*, who were all of them Saints, and are honoured as ſuch in the Church. The Life of St. *Praxedes* was a continual Occupation and Exerciſe in Prayer, Faſting, Watching and Penance. She ſpent almoſt all her Means and Revenues, wherewith ſhe was moſt richly ſtored, in ſuccouring and relieving the Poor and Needy; and particularly in ſerving and comforting thoſe that ſuffered and were JULY 21.

JULY 21. afflicted for the Faith of JESUS CHRIST, whereof there was an infinite Multitude. For ſhe provided for their Neceſſities, viſited and comforted them in the Priſons, dreſſed their Wounds, healed their Sores, exhorted them to Patience in their Pains, gathered up their Blood, burried their Bodies, commended herſelf moſt earneſtly andaff ectionately to their Prayers, rejoiced for their Conqueſts and Victories, and deſired exceedingly to imitate their Sufferings and Death for our Lord JESUS CHRIST, that ſhe might partake with them in their Rewards and Crowns. She harboured the Saints in her Houſe, entertained and cheriſhed them with all Love and Kindneſs. And they uſed to meet and aſſemble together in her Houſe, as in a moſt ſecure Harbour and Place of Refuge, to pray together, to hear Maſs, and receive the moſt precious Body of our Lord. But as the Perſecution of *Marcus Aurelius* Emperor endured a long while, and an infinite Quantity of Chriſtian Blood was daily ſpilt; the Virgin's tender Heart was wonderfully wounded with Compaſſion: Whereupon ſhe prayed to our Lord, that *if it were according to his holy Will and Pleaſure, he would vouchſafe to deliver and take her away, from the Miſeries of the preſent Life; and bring her to a Place where ſhe might for ever enjoy his holy Preſence; and where the Tears would be dried up and waſhed away, which the cruel and barbarous murdering of ſuch an infinity of his Servants was continually drawing from her Eyes.* Our merciful Lord heard her devout Prayer and took her out of this World on the 21ſt of *July*, in the Year CLXIV, in the Reign of *Marcus Aurelius* and *Lucius Verus*. Her Body was buried with her Father and thoſe of her Family, by a Prieſt, whoſe Name was *Paſtor*, who writ her Life. All Martyrologies make mention of her. JULY 21.

The Life of St. MARY MAGDALEN.

JULY 22. THE bleſſed and glorious St. *Mary Magdalen*, Mirrour of Penance, Diſciple of our Lord, devout Adorer of the Feet of JESUS, and the Apoſtle of his Apoſtles, was Siſter of *Lazarus* and *Martha*, who were noble and wealthy Perſonages, of great Worth and Authority. St. *Antonine*, Archbiſhop of *Florence*, ſays, their Father's Name was *Syrus*, and their Mother's *Eucharia*; who at their Death divided their Means between their Children; and that *Lazarus* inherited large Poſſeſſions and great Lordſhips; *Martha* had the little Town of *Bethania*; and *Mary* the Caſtle of *Magdalon*, in the Province of *Galilee*, whence ſhe took her Name. But we will omit what to this purpoſe is related by St. *Antonine* and others; and will gather St. *Mary Magdalen*'s Life chiefly out of the holy Goſpel. For the ſame Hiſtorians, that being guided and directed by a heavenly Light, writ the Life of our Saviour JESUS CHRIST, have alſo penned the moſt remarkable Actions of bleſſed *Magdalen*. Amongſt whom St. *Luke* undertaking to deſcribe her Tears and Penance, ſays, that before ſhe was converted, and came to caſt herſelf at our Lord's Feet, ſhe was *a Sinner*: That is, either a lewd Woman (as divers holy and grave Doctors are of Opinion, who ground their Aſſertion upon the Words of the Goſpel taken as they ſound) or elſe one that by her free Carriage and Converſation, and by haunting the Company of young and wild Gallants loſt her Credit, and was eſteemed and called *a Sinner*. Which is the Interpretation of ſome, who ſay, that *Magdalen* being rich, noble, young, beautiful, and of a pleaſant and winning Humour, and left to her own Diſpoſal by the Death of her Parents, began to make bad Uſe of the good Parts and great Fortunes which God had lent her, and to delight in fond and vain Company, in the Beginning indeed to paſs the time over merrily, but afterwards even with a ſenſual and dangerous Affection. For Vices enter not all at once into the Soul, but by Degrees, one drawing on another almoſt imperceptibly, until at length they maſter the Soul, and gain an abſolute Dominion over it. The bad Example of *Magdalen* was ſo publick, that ſhe was a Scandal to all the City, and gave Occaſion to the People commonly to call her *a Sinner*: Becauſe being nobly born, by her looſe and wanton Behaviour and Deportment, and by the Liberty of her Entertainments and Converſations ſhe became a great Snare of the Devil, who by her means got a great Booty of Souls. For certain it is, that Perſons of that Quality, when they caſt of the Veil of Shamfaceneſs, and embolden themſelves to be merry and free in any Company, delight themſelves with babling, dancing and playing with young Gallants, and looſe Libertines, are far more hurtful and pernicious in a City or Commonwelath, than thoſe who being oppreſt with Want make ſale of their Honeſty: Though to get ſome preſent Suſtenance for their Body, poor Creatures, they do hazard both Soul and Body. St. *Mark* and St. *Luke* write, that *our Lord caſt ſeven Devils out of* Mary Magdalen, but do not ſay any thing of the time when he caſt them out; and ſome holy Fathers underſtand by theſe *ſeven Devils all manner of Sins*, from which our Saviour freed her, delivering her alſo from the JULY 22.

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This Beam of Light was ſo powerful, efficacious, and penetrated ſo effectually the Heart of this poor Sinner, that diſperſing thoſe thick and foggy Miſts that environed her on all Sides, it cleared her Eyes to ſee and diſcover the miſerable State, and deep Sink of Vices wherein ſhe ſtuck, with ſo great Confuſion, ſuch a Diſlike and Deteſtation of the Condition ſhe was in, that ſhe had even a great Horror of herſelf; yet this was joined with a ſtrong and firm Confidence to find a Remedy in our Saviour, and a ſovereign Cure of all her loathſome Sores; nor did ſhe doubt but by preſenting herſelf before him, he would raiſe her from the deadly State of Sin to the Life of his holy Grace. Wherefore being wounded at the very Heart by the ſearching Arrow of Love, ſhot by his Hand who came into the World to ſeek after Sinners, to draw them to him, and redreſs their Miſeries; ſhe went to him in that Manner, which St. *Luke* tells us, who ſays, *That a Phariſee, whoſe Name was* Simon, *had invited our Lord to Dinner; who accepted of the Invitation,* becauſe he ſaw he was to have a fair Occaſion of gaining Souls. For here he was to prepare a better Banquet both for his Hoſt and the Gueſts; and ſet before them the delicious Food of his heavenly Doctrine; and by the Example of this penitent Sinner, excite and move their Hearts to Penance; and to give them to underſtand, that *he was truly God, and had full Power to forgive Sins.* The poor Woman then knowing that our Saviour was at Dinner with the *Phariſee*, preſently, not expecting any fitter Time, Place, or other more convenient Opportunity (for Sorrow of her Sins and Love of God carried her on, and even almoſt put her out of herſelf) took a Box of ſweet Oils in her Hand, and entred the *Phariſee*'s Houſe. But the Shame and Confuſion ſhe had of her Sins not giving her the Boldneſs to appear before our Lord's divine Face, ſhe came ſecretly behind him, and fell down at his Feet. And here giving full Scope to her Tears, and making two living Springs of her Eyes, ſhe wept ſo abundantly, that there was Water enough to waſh and bathe the ſacred Feet of our Redeemer. Then pulling aſunder the rich Dreſſing of her Head, with her looſe Hair ſhe wiped them, drying up with her Locks the plentiful Streams that flowed from her Eyes; and not content with this, ſhe applies alſo her Lips, faſtening them to his holy Feet by many a reverent Kiſs, breathing Flames of divine Love; and pours upon them moſt precious and ſweet refreſhing Oil to anoint them, ſo that whatſoever heretofore had been an Inſtrument of Sin to *Magdalen* for the Ruin of her Soul; ſhe turns now into a dutiful Homage to her Maſter, for the Remedy of her Soul, and the Deſtruction of Vice. Her Eyes that formerly were full of Pride, Diſſimulation and Deceit, whereof every Look was a Charm and an Incentive to Luſt, are become Sources of Tears to quench her Paſſion, and waſh away the Stains of her Soul; of her Hair ſhe makes a Towel to wipe away the Filth of her Mind; with her Mouth and Lips kiſſing our Lord's Feet, ſhe makes a Proteſtation never to offend him more, and deſerves to receive from him the holy Kiſs of Peace and Reconciliation. Her coſtly Ointments, which ſerved for Oil to enkindle the Flames of Hell and encreaſe the peſtilent Heat of ſenſual Love, being now poured upon our Saviour's Feet, are made a ſweet and comfortable Balm for the healing of her wounded Soul, and the Fragrancy of it takes away the Stench of her lewd Deportments. The divine Huntſman ſhot this looſe and laſcivious Hind that roaved and wandred in the wide Foreſt of Iniquity, and ſhe, wounded in Soul and dying for Thirſt, ran to the Fountain of cryſtal Waters, ſeeking her Remedy from the Hand that ſtruck her, as being only able to heal the Wound, aſſwage her Thirſt, and allay that raging Heat. She came, and CHRIST received her moſt lovingly; for he himſelf drew her, who had wounded her, that ſhe might come unto him. And at the very Time ſhe was weeping, waſhing, wiping, and anointing his Feet, he was working in her Soul interiourly, with far greater Charity and more to her Benefit, the good Services ſhe was ſo buſy in imploying herſelf in exteriourly about his Body. For he preſented his own Blood to his Eternal Father for this poor Sinner, wherewith to waſh her Feet, to wit, her Affections, moſt foul and dirty with wandring out of the Way; he cloathed her with the comely and rich Attire of Virtue; he gave her the Kiſs of Peace, and embalmed her with the fragrant and refreſhing Oil of his Grace. Wherein is ſeen the infinite Goodneſs and Mercy of our Lord in preventing ſo ſweetly a Sinner; and the admirable Force and Efficacy of his Grace, which doth ſo ſtrangely change even the moſt hard and rebellious Hearts: As he did

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did the Heart of this Woman, whom he was pleaſed to call to him ſo powerfully, that ſhe never conſidered that for doing Penance, and lamenting her Sins at our Saviour's Feet, this was neither a fit Time, it being Noon-day; nor a convenient Place, where there was feaſting; nor Company proper for ſuch a Work; by reaſon of the Pride and Arrogancy of the *Phariſee* and many of his Gueſts. She reflected, I ſay, upon nothing of all this. For her Sorrow for having offended God, was ſo great, and the Confuſion ſhe ſuffer'd by it, ſo intolerable, that ſhe could not expect an Hour longer; much leſs watch an Opportunity to meet our Lord when he ſhould be alone, and then at Leiſure to open to him the Diſtreſs ſhe was in. But immediately with all Speed ſhe haſted to the Place where he was; having nothing elſe before her Eyes but the ſad State ſhe was in at preſent, and the Remedy ſhe expected from him.

It is very remarkable, as St. *Chryſoſtome* noteth, that *Magdalen* was the firſt that came to our Saviour to obtain Pardon of her Sins, and the Health of her Soul; at leaſt we read not of any that came to him upon this Account before her: For ſhe came not to him as the *Cananæan* did, to deſire him to free her Daughter from the Devil that poſſeſſed and moleſted her Body; nor as the Centurion to have his Servant cured of the Palſey; nor as *Jairus* Prince of the Synagogue, to have his Daughter raiſed to Life; nor as an Infinity of others that came from all Parts to be cured of ſeveral Diſeaſes of the Body. See came not for any temporal Intereſt; but ſhe came to bewail her Sins, to have her Soul cured, to be admitted into the Grace and Favour of that Sovereign Lord, whom ſhe had moſt grievouſly offended; teſtifying by her many Tears and heavy Sighs and Throbs, the true and unfeigned Sorrow that wounded her Heart; and the aſſured Hope ſhe had to obtain her Requeſt: For ſhe believed that merciful Lord, who would be called JESUS, *and Saviour of Sinners*, would graciouſly pardon her Offences, and receive her into his Favour and Love. And by this devout Confeſſion, made not by Words but by manifeſt Works, ſhe honoured CHRIST highly in the Preſence of the *Phariſees*, his Enemies; who being full of Hypocriſy, and ſwelling with Pride, in their Mind ſcorned and deſpiſed this Woman, whom they had known to have been a publick Sinner: And undervalued in like Manner our Saviour, judging him to be no Prophet, ſeeing he would permit this Woman to touch him; but they did little know that becauſe he was holy and a Prophet, and the Maſter and Illuminator of all the Prophets; he permitted himſelf to be toucht by her, to make her of a Sinner become a Saint, of a loſt Woman a glorious Creature, and of a Slave of the Devil God's beloved Daughter. Which he gave us ſufficiently to underſtand, when taking her Defence in Hand againſt the proud *Phariſee*, who had invited him, and laying before him his Ingratitude, that being more obliged for greater Favours and more Graces, he had returned leſſer Thanks: He gave to *Magdalen* a plenary Indulgence or Jubilee, and Remiſſion of all her Sins; and ſent her home repleniſhed with Peace and Joy, as St. *Luke* the Evangeliſt relates. And this is the firſt Paſſage we read in the Goſpel of this holy Sinner, that by the Example of her bitter Tears and rigorous Penance, we may be moved to order our Life and Actions; and beholding what ſhe did, to waſh away the Stains of her ſinful Converſation, may learn how to behave ourſelves in making Satisfaction for the like Demeanors. The bleſſed *Magdalen* was no ways ungrateful for ſo great and ſignal a Benefit, whereby her Sins being blotted out of her Soul and the Memory of God, ſhe was at Reſt, and her Mind ſettled in a moſt peaceful Tranquillity. But to comply in ſome Sort with this Mercy and boundleſs Charity, ſhe reſolved to employ not only what ſhe had, but alſo her own Perſon in the Service of our Saviour; and, if it were poſſible, not to abſent herſelf for one ſingle Moment from thoſe bleſſed Eyes that had ſo ſweetly and graciouſly looked upon, and by their divine and ſovereign Light had quickened and revived her dead and ſinful Soul. Wherefore as our Lord went preaching from Place to Place, ſhe, in Company of other devout Women, perpetually followed him, maintaining with her Means both him and his Diſciples; and abandoning all the Delicaces and Accommodations of her Houſe, travelled up and down with much Pain and Labour, thinking herſelf happy that ſhe could do ſome Service to our Saviour, and thoſe poor Fiſhermen, his Followers; who, though they appeared vile and deſpicable to the World, yet ſhe held them for moſt glorious and fortunate for being Diſciples of her ſweet Lord and Maſter, and for approaching ſo nigh to that divine and holy Fountain of living Water, whereat her Deſire was to be continually drinking. This inflamed Thirſt of hearing his Words, and the moſt cordial and reverent Affection ſhe had for his ſacred Perſon, made her to entertain him in her Houſe of *Bethania*, and treat him, with her Siſter *Martha*; and as *Martha* was wholly taken up with Care and Solicitude to prepare what was neceſſary for Dinner, *Mary* ſat down at his Feet, feeding her Soul with the Words of Life that came from his bleſſed Mouth. For ſhe was ſo wounded with his Love, ſo abſorpt in God; that forgetting herſelf and all Things of the World, ſhe remained wholly faſtened to thoſe ſacred Feet, which ſhe had watered before with her Tears. *Martha* being

JULY 22. being in the Heat of Buſineſs, and ſeeing her Siſter ſit ſtill, and not come to help her; complained to our Saviour *that ſhe let her take all the Pains, and entertained herſelf at Leiſure in hearing his Diſcourſe.* But that dear Lord, who had taken *Mary*'s Part againſt the *Phariſee*, defended her alſo againſt the Complaints of her Siſter, and anſwering for her, ſaid: *Martha, Martha, thou art ſolicitous and troubled about many Things, though there be but one Thing that is important and abſolutely neceſſary:* Mary, *thy Siſter, hath choſen the better and more profitable Part, which ſhall eternally remain with her, and can never be taken from her:* As if he had ſaid, *Your Occupation is good, but* Mary*'s is better: Many Things trouble and hinder thee; ſhe has but one Thing to attend unto, which keeps her retired and recollected within herſelf without Diſtraction or Diſturbance: Thou deſireſt to feed my Body; ſhe is feeding her own Soul: That which thou buſieſt thyſelf about muſt have an End; but the Entertainment of* Mary *ſhall never end: That which ſhe is doing is moſt profitable and neceſſary, and all other Things fall ſhort of it, and muſt yield to it the Pre-eminency.* With this *Mary* remained ſecure, *Martha* was inſtructed, and we are all of us taught the Difference there is between the active and the contemplative Life; between that, whereby we ſerve CHRIST in his Members, and by exteriour and corporal Functions; and that, whereby we enjoy him in ourſelves, and entertain ourſelves with him in Prayer and Contemplation. We learn, I ſay, by theſe Words of CHRIST, that a Man is to make more Account of his ſpiritual Profit and Salvation of his Soul, than of all the Things of the World; as alſo that we are not to eſteem thoſe to be idle and unprofitable Perſons, who are employed Day and Night in Praiſe and Contemplation of the divine Majeſty, as many Religious and ſome other devout Souls are; imitating herein St. *Mary Magdalen*, whoſe Love and Affection for our Lord was ſo burning and vehement, that her Soul lived more by it, than her Body did by the Soul. And the ſame Lord, Author of our Love, who prevents us always with his, as he did infuſe into her that Love wherewith ſhe loved him, ſo did he love her with a Love by infinite Degrees more ſublime and perfect, not only as his Creature, but alſo as his deareſt Spouſe; and for her ſake he loved alſo her Brother *Lazarus.* Wherefore, when *Lazarus* was ſick, the two Siſters ſent this Meſſage to our Lord: *Lord, whom thou loveſt, is ſick.* Few Words indeed, but ſufficient; nor was it neceſſary to add more: They would not deſire him to come and cure him, or to command, from the Place where he was, the Diſeaſe to leave him; for they were ſure of our Lord's Love towards them, and conſequently for their ſake that he loved alſo their Brother *Lazarus*; and that to give them a Remedy, it was ſufficient for him to know their Neceſſity, as it fell out: For two Days after he received the News, he came to *Bethania*, and *Martha*, hearing he was come, went out to receive him. *Mary* was ſecretly told by her Siſter, *That* JESUS *was come, and asked for her.* Whereupon ſhe immediately roſe up, leaving there divers Perſons of Honour and great Quality, that were come from *Jeruſalem* to comfort her upon the Death of her Brother. And as ſoon as ever ſhe perceived our Lord, ſhe caſt herſelf at his Feet before all the Company, and ſhed abundance of Tears, which Love and Grief drew from her Heart by the Conduits of her Eyes, which our ſweet Redeemer beholding, would be ſo far wounded with Commiſeration that he joined his Tears with thoſe of *Mary Magdalen*, and his Grief with the common Sorrow of the afflicted Siſters. Wherefore all that were there preſent, ſeeing a Flood of Tears to ſtream from our Lord's Eyes, underſtood the Greatneſs of his Love and Affection for that virtuous Couple, for whoſe ſake he raiſed to Life their Brother *Lazarus*, that had been four Days dead, and was now rotten in his Grave. JULY. 22.

What more evident Proof, what more perfect Remonſtrance could our Lord JESUS give of his Love to *Mary Magdalen*, than to accompany her Tears with his own, to weep becauſe he ſaw her weep, and for her Prayers to reſtore to Life her Brother, that had been four Days dead and buried? O happy Tears! O precious Showers, that watering the Soul of *Magdalen*, made it to flouriſh and abound with all Virtues; that raiſed the Dead, quickening by their vital Virtue cold Aſhes; that repleniſhed the whole Church with Admiration and Edification! This ſo famous a Miracle wrought before the Eyes of a World of People drew very many to the Knowledge and Faith of CHRIST our Saviour. And to take away all Doubt and Queſtion of the Truth and Certainty of the Miracle; and to give a moſt clear and convincing Teſtimony that *Lazarus* was not fantaſtically and apparently, but truly and really riſen to Life, he himſelf was preſent at a Feaſt, to which our Lord was invited in *Bethania*; he ſat down at Board, eat and drank like the reſt of the Company. This was ſix Days before the *Paſchal* Solemnity, in which our dear Redeemer was to die; and whilſt he was at Supper, *Martha* ſerving him at Table, *Mary* took a Pound of precious Ointment, made of Spikenard, moſt fragrant and ſweet, as being of the fineſt Sort; and with great Reverence and Devotion began to anoint our Saviour's Feet, and wipe them with her Hair: And that every Drop of theſe precious Spices and Oint-

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ment she had prepared, might be employed in his Service, she broke her Box, and poured all that fragrant and odiferous Liquor upon his Head; for she thought that whatsoever she could do for her good Lord and Master, was too little; and that whatsoever is costly and precious in the World, ought to be payed as a Tribute of our serviceable Minds unto him, who is the Creator and Conserver of the Universe. The fragrant Smell of that Ointment perfumed the whole Room; whereupon *Judas*, who was sitting at Table with the rest of the Apostles, began to murmur at what the holy Woman had done, saying, *It was a great Wastfulness and Lavishing to pour out all that precious and costly Ointment, that it had been much better to have sold it, and given the Price of it among the Poor.* Which *Judas* spoke not (as the Evangelist observes) for any Care he took of the Poor, but to cover with that specious Cloak of Pity and Charity, his own unsatiable Desire and Greediness of Money, which made him defraud the Poor of a good Part of the Alms that belonged to them; for he kept the common Purse. But our Lord soon stopt his Mouth; and as before he had silenced and confounded the *Pharisee*, that contemned *Magdalen* as a Sinner; and as he had defended her also, when her Sister *Martha* seemed to tax her for being idle, and not too forward in the Exercise of Charity and Hospitality; so did he now excuse her from what the false and feigned Compassion, and true Avarice of *Judas* charged her with; and moreover commended and praised her, forbidding *any to hinder her, for that she was doing a good Work towards his Person; that they were never to want poor People, on whom they might exercise their Charity as often as they pleased; but they were not always to have him in Person with them; that what* Mary Magdalen *had done, was to pay him the last Duty of anointing his Body before his Burial; anticipating the Time of his Death, which was near at Hand, for that after his Death she would not find the Opportunity to do it. In fine, that in what Place soever through the vast Extent of the wide World, the Gospel should be preached, there also* Mary Magdalen's *Devotion, fervent Zeal, and burning Charity, that moved her to this Work, should be publickly preached and commended.* For this Charity it was that made our Blessed Saviour approve and take so kindly this good Service of her's; to defend her, and take her Part against those that murmured at her; and to reward her for it, with eternal Renown and Glory throughout the World: Her Charity, I say, was cause of all this; for otherwise our Lord cared not much to have his Feet and Head anointed, which he intended soon after to have pierced and bored with Thorns and Nails.

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The same Charity led this holy Woman to Mount *Calvary*, and fixed her at the Foot of our Saviour's Cross, there to contemplate him naked, tormented, abused, hanging between two Thieves; that seeing God suffer so much for her Sins, she might pour forth Tears in greater Abundance than she had done formerly for her Sins. For when she first bathed his Feet with her Tears, she little thought how dear her Sins were to cost him; for the cleansing of which he was to shed more Streams of Blood, than she had ever let fall Drops of Tears. When CHRIST was taken down from the Cross, she embraced his sacred Body, most wofully disfigured; torn with Stripes, and goared in Blood; and kissed with a most tender Feeling and deep Resentment, the Wounds of his Side, Hands, Feet and Head; and beholding his Eyes closed, his Face covered with Blood and Sweat mingled with Dust and Spittle, his Mouth full of Gall and Bitterness, his Breast open and all bloody; she was so oppress with Gref and Dolour, that her Heart languishing, and her Forces failing, she fell down half dead. But soon after, she recovered herself; the Ardor of Love quickening in her those Spirits, which the Excess of Anguish had stifled; and applying anew all her Thoughts and Senses to that sad Object before her, she even died that she could not die. And with a strong Imagination of Love, insinuated herself into the open Side, and thence passed to the Heart of her sweet Master, there to die with him; since that to live without him was too cruel a Death. After the Funeral Obsequies of our Lord, the same Charity made her prepare her Spices, and provide her Ointments in great Quantity, to embalm him in the Sepulcher; and pay him there the Tribute of that Duty, which she could not discharge before. For neither his opprobrious Death upon a Cross, nor the obscure Darkness of the Night, nor the Distance of the Sepulcher, nor the Guard of Soldiers, nor the Rage of the Priests, Scribes and Pharisees, nor all the Dangers that could be set before her, were capable to move her to Fear, or to divert her from her pious Design. She came to the Sepulcher in Company of some holy and devout Women, and not finding there our Lord's Body, she went in all Haste to give Notice to the Apostles, that the Body was gone; and although St. *Peter* and St. *John*, that were the most forward in loving and the best beloved of their Master, returned with her to the Tomb, and to make Trial of her Report, entred into it; and finding their Lord to be missing, were as quick to depart as they had been speedy in coming, Fear permitting them not to make any longer Stay; which wrought as much also upon those good Women, for they soon went their Ways; yet St. *Mary Magdalen* could

JULY 22. could never be brought to forſake the Place, where her only Treaſure, her ſole Love, the Height of her Hopes, her Heart, and the total Sum of her Happineſs and Felicity had been lodged, ſhe entred the Monument, and then came out, re-entred it and came forth again, and having often done ſo, was yet neither weary nor ſatisfied, the Impatience of her Love and Sorrow not allowing any Reſt to her Thoughts, or permitting her to give over ſearching even the oftneſt ſearched Places, where what ſhe had loſt could by no Diligence be found. Two Angels ſpoke to her, and aſked her, *why ſhe wept? Whom ſhe ſought?* But neither the Sight of Angels, nor their Diſcourſe could afford any Satisfaction to her Mind; becauſe ſhe was ſeeking, but could not find, the Lord and Maſter of Angels, who alone could give her Content and Comfort: And therefore ſhe was reſolved to continue her lamenting and her ſeeking; and as ſhe never ſtinted her Tears, ſo gave ſhe not over ſearching, till by this conſtant Perſeverance, ſhe deſerved to be the firſt of (any mentioned in the Evangelical Hiſtory) to whom CHRIST our Lord after his glorious Reſurrection did appear and ſhew himſelf; though in the Shape and Figure of a Gardiner; and ſhe taking him to be ſo, and not knowing her dear Maſter, ſaid to him, *Lord if thou haſt carried him hence, tell me where thou haſt laid him, and I will take him away.* She ſaies *him*, and does not name whom ſhe ſought for; her Mind and Memory being ſo bent upon JESUS CHRIST, and all her Thoughts ſo wholly taken up with his Love, that ſhe perſuaded herſelf that he was the owner of every Man's Thoughts as well as of her own. As little did ſhe conſider her Sex and Condition, that ſhe was but a Woman, and had not Force and Strength enough to carry our Lord's Body; for Love is blind, full of Boldneſs, and adventurous, and ſupplies by Vigour of Spirit what is wanting of corporal Strength: No Difficulty can ſtay it. Wherefore *Magdalen* reſolves upon any, though never ſo hard Adventures, to obtain what above all meaſure ſhe loves and moſt earneſtly deſires. At length our merciful Lord diſcovering himſelf to her, called her by her Name, and repleniſhed her Soul with wonderful Sweetneſs and Joy: And even made her become the Apoſtle of his Apoſtles, who kept cloſe for fear; commanding her to carry to them the joyful Tidings of his Reſurrection; and to tell them, that after a while he was to aſcend into Heaven. This is what we find written in holy Scripture of St. *Mary Magdalen.* And altho' the ſacred Text ſpeaks not expreſly that ſhe was preſent at our Saviour's Aſcenſion into Heaven, and at the coming of the Holy Ghoſt, when he deſcended viſibly upon the Apoſtles, and repleniſhed them with his Graces and divine Gifts: Yet it cannot be doubted, but ſhe was preſent at both theſe Myſteries. And we may well believe that, during her abode in *Jeruſalem*, ſhe accompanied and attended upon the glorious Virgin *Mary*, our bleſſed Lady, as the Mother of her dear Lord and Maſter: And frequently viſited and bathed with her Tears the holy Places which he had honoured with his Preſence, ſanctified by his Life and Converſation, and conſecrated by his moſt precious Death. JULY 20.

But when, after the Death of St. *Stephen* the Protomartyr, there aroſe a great Perſecution in *Jeruſalem* againſt the Church: And by reaſon of it the Apoſtles and Diſciples of our Lord, by his ſpecial Diſpoſition and Providence, leaving that ungrateful City, diſperſed themſelves into divers Countries and Provinces, to enlighten them with the Goſpel and Doctrine of CHRIST; among ſome others of the Faithful whom the *Jews* perſecuted with great Rage and Fury, was St. *Mary Magdalen*, together with her Brother *Lazarus* and Siſter *Martha*, whom they bore an implacable Hatred to, for their moſt remarkable Remonſtrance of a moſt loving and dutiful Affection for CHRIST our Lord in his Life, and at his Death. Wherefore to vent their Malice, they apprehend all three, together with a Servant of theirs by Name *Marcella* (who is ſaid to have been the Woman, that raiſing her Voice cried out to our Saviour: *Bleſſed is the Womb that conceived thee, and the Breaſts that gave thee Suck)* and St. *Maximinus*, one of the ſeventy two Diſciples, and *Celedonius*, who was the blind Man from his Nativity, whom our Lord gave Sight unto, by putting Dirt upon his Eyes. It is reported alſo that that noble Decurion, *Joſeph of Arimathea*, who took our Saviour down from the Croſs, and buried him in his own Sepulcher, was taken then with divers other Chriſtians. And they were all of them put together into an old Ship without Maſt, Oar, Stern, or Sail, without Pilot or Mariner, to guide it; that they might be caſt away and periſh in the Sea. But as there is no Counſel againſt our Lord, the Veſſel came to a ſafe Harbour in *France* at the City of *Marſeilles*, where St. *Mary Magdalen* and all that holy Company landed; and by the admirable Example of her Life, and by the Miracles ſhe wrought, all *Provence* was converted to the Faith of CHRIST. St. *Lazarus* was made Biſhop of *Marſeilles*, St. *Maximinus* of *Aix:* St. *Martha* retired into a Monaſtery with many other Women, young and old. And St. *Joſeph of Arimathea* (as grave Authors write) paſſed over into *England*, and was the firſt that preached the Faith of our Saviour in that Iſland. St. *Mary Magdalen* having preached ſome while, and converted divers

Souls

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Souls to the Worſhip of God, retired into a ſolitary and deſert Place, there to lament and bewail her Sins, as if ſhe had never yet wept or done Penance for them; to ſpend Day and Night in Contemplation, and to enjoy thoſe heavenly Favours and Viſits, which God is wont to communicate to his deareſt Friends in their Retirement, and continual Exerciſe of Piety and Devotion. She lived in this Solitude thirty Years, feeding upon Herbs only and the Roots of Trees: And when her Garments were worn out, God Almighty cloathed her with her own Hair. Here ſhe lead a Life rather Angelical than Human, and was ſeven Times a Day lifted up into the Air by the Angels, to hear their heavenly and divine Canticles. And at the End of thirty Years ſhe deſired a Prieſt to go to St. *Maximinus*, and to pray him to come on *Sunday* next alone into the Church at the Hour of Matins. The holy Biſhop *Maximinus* came at the appointed Hour, and found there the devout Penitent lifted up in the Air, and praying with her Hands ſtretched out towards Heaven. He gave her the Holy Sacrament of our Lord's Body, which ſhe received with wonderful great Devotion, and Abundance of Tears. And ſoon after, ſhe rendred up her pureſt Soul, to her moſt dear Spouſe and loving Maſter, whom ſhe had ſeen dying on the Croſs for her Sins, and recommending his own Soul unto his Eternal Father. The Angels with wonderful Joy carried bleſſed *Magdalen*'s Soul into Heaven; but her Body was buried in that Place, where it has been kept ever ſince, and held in exceeding great Honour and Veneration.

Friar *Silveſter*, a Prior of the Order of St. *Dominick*, and Maſter of the ſacred Palace, ſays in a certain Sermon, that in the Year MCCCCXCVII, he viſited the Grot where St. *Mary Magdalen* had done Penance, and ſaw her ſacred Relicks: And that on her Head, which is very big, there is a little Fleſh, dry; and ſomewhat black on that Part of her Forehead, which our Saviour touch'd when he appeared to her after his Reſurrection; on which Fleſh are yet extant the Marks of our Saviour's two Fingers, with which he touch'd her. He adds moreover that they ſhewed him in a little Glaſs part of her Hair, wherewith ſhe had wiped our Saviour's Feet: And in another Glaſs, ſome Earth mingled with Blood, of Colour between black and red, which the Saint gathered upon *Good Friday*, at the Foot of the Croſs; and all aſſured him that every Year on *Good Friday*, after the Paſſion is read, that which is kept in this Vial of Glaſs, bubbles up like warm Blood. There is to be ſeen alſo one of her Arms. And in a Cheſt or Shrine of Silver, her ſacred Body is kept in a Convent of St. *Dominick*'s Order.

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The Miracles which our Lord wrought at the Interceſſion of this glorious Saint are very many, great, and admirable, as may be ſeen in the Story written of her. I will here recount only one which is ſet down by the aforeſaid Friar *Silveſter*, as a thing publickly known and moſt certain. In the Year of our Lord MCCLXXIX, in the Wars between the Kings of *Arragon* and *Charles* Iſt. of that Name, Brother of St. *Lewis* King of *France*, who won and loſt the Kingdom of *Naples*, there was taken Priſoner by thoſe of *Arragon* in a Sea Battel, the Count of *Provence*, called *Charles* II. Who whilſt he was kept cloſe Priſoner at *Barcelona*, and was in great Diſtreſs, and in no ſmall Danger of loſing his Life, called to mind that the glorious St. *Mary Magdalen* had preached the Faith of CHRIST, and converted to it a Multitude of Souls in his Country and Territories of *Provence*. Hereupon conceiving Confidence, he prayed and commended himſelf moſt devoutly to her, deſiring her to free and deliver him from the Miſery and deſolate State he was in; and to the end his Prayers might have greater Force, he accompanied them with many Tears and with Faſting; and confeſſed alſo his Sins with great Sorrow and Contrition. And in the very Night before St. *Mary Magdalen*'s Feaſt, there appeared to him a moſt comely and venerable Matron; who called upon him clearly and diſtinctly by his Name, and told him, *his Prayers were heard, in Teſtimony whereof ſhe bid him follow her, for ſhe was* Mary Magdalen, *whom he had addreſſed himſelf unto with ſo much Devotion and Confidence, and was come to ſet him at Liberty.* The Count followed the Saint; and when they had walked on a while, ſhe aſked him, *where he thought he was?* He ſaid, *he thought he was in* Barcelona. *You are much miſtaken*, replied the Saint, *for you are within a League of* Narbon. And indeed by Break of Day he entred the City. And afterwards, for a grateful Acknowledgement of ſo ſignal a Favour, he built, as the Saint herſelf had counſelled him, a very fair Monaſtery; and endowed it with rich Revenues, in the Place where her holy Relicks are kept, and gave it to the *Dominicans:* He built alſo ſome other Convents for the ſame holy Order, to which he was very particularly addicted. And not far from *Narbon* he ſet up a Croſs, in the very Place where the Saint left him, which is called, *The three Mile Croſs*, or *the Croſs of a League.* This is taken out of Friar *Silveſter*, a moſt worthy and religious Perſon, and of great Authority. The Church celebrates St. *Mary Magdalen*'s Feaſt on the 22d. of *July*, which was the Day of her Departure out of this Life.

We are to obſerve two Things in the Life of this Saint. The firſt is, that there was antiently

JULY 22. anciently a great Controverſy amongſt the holy Doctors, whether there be but *one Magdalen* mentioned by the Evangeliſts, or *more:* For ſome grave Writers ſay that there were *two*; *one*, called the *Sinner*, whom St. *Luke* ſpeaks of, and *the other, who was Siſter of St.* Martha *and* Lazarus. Yea ſome there are, that ſay there were *three Magdalens.* But this Queſtion is now almoſt out of Date, and the Controverſy in a manner compoſed. For it is more probable and ſecure to ſay that there is *only one Mary Magdalen* mentioned in Scripture, whoſe Hiſtory and Life we have here ſet down: And this is the more received Opinion by ancient Doctors and modern Writers: As alſo warranted by our holy Mother the Church; which, on the Feaſt of St. *Mary Magdalen*, celebrates her that was called the *Sinner*, and withal tells us, that ſhe was *Siſter of Lazarus.* Beſides, if we mind well the Words of St. *John*, we ſhall find, that he gives us ſufficiently to underſtand, that *it was* Lazarus's *Siſter that anointed our Saviour's Feet in the* Phariſee's *Houſe, and wiped them with her Tears.* For this holy Evangeliſt ſays, *There was a ſick Man*, Lazarus *of* Bethania, *the Town of* Mary *and* Martha *her Siſter. And it was* Mary *that had anointed our Lord with Ointment, and wiped his Feet with her Hair, whoſe Brother* Lazarus *was ſick.* Which Words are of greater Force to convince us, that there was *but one Mary Magdalen*, than whatſoever Reaſons can be alledged to the contrary. The ſecond Thing to be noted is, that certain *Grecian* Authors write that the Bodies of St. *Mary Magdalen* and St. *Lazarus* were, for a long time, at *Epheſus*, a City of *Aſia*, and from thence were tranſlated to *Conſtantinople*, and placed in a Church which *Leo Emperor*, ſurnamed *The Philoſopher*, built in their Honour. But what we have written here is true and certain, for even to this Day their holy Relicks are ſhewn in *France*, in the Places where they lived and died. Yet *Sigebert* in his Chronicle writeth that the Town of *Aix* being deſtroyed by the *Saracens*, St. *Mary Magdalen*'s Body was carried by *Gerard*, Count of *Burgundy* to the Monaſtery *Viliac*, which himſelf had built. All Martyrologies make mention of St *Mary Magdalen*, as alſo all Interpreters of the holy Goſpel, and divers Authors have written Sermons in her Praiſe. JULY 22.

The Life of St. APOLLINARIS, *Diſciple of St.* Peter *the Apoſtle, Biſhop of* Ravenna, *and Martyr.*

JULY 23. WHEN St. *Peter*, Prince of the Apoſtles, transferred his Apoſtolical Chair from *Antioch* to *Rome*, among ſome other Diſciples, whom he took with him, was St. *Apollinaris*, whom he conſecrated Biſhop, and ſent to the City of *Ravenna*, there to preach the holy Goſpel, and to bring the Light of Heaven to thoſe that were ſitting in the Shadow of Death. And St. *Apollinaris* taking the Bleſſing of his good and ſweet Maſter, accepted the Charge, willing to renounce the Content and Satisfaction he took in his moſt holy and delightful Converſation, to comply with the Orders and Commands of our Saviour, who by means of his Apoſtle, called him to a high and difficult Enterprize, and to ſuffer many Labours and Perſecutions for his holy Name. When he arrived at *Ravenna*, he lodged with a certain Soldier whoſe Name was *Trenius*, and it happened that a Child of his was blind, whom St. *Apollinaris* cured, by making upon him the Sign of the Croſs. Which Miracle opened alſo the Eyes of the Soul of *Trenius* and all his Family, for they came hereby to believe in CHRIST and to be baptized. The notice of the Miracle paſſed alſo further: And a Tribune or Colonel underſtanding that *Trenius*, his Soldier, had got his Child cured by St. *Apollinaris*, deſired to ſpeak with him, and as he came, prayed him *to reſtore his Wife* Thecla *to her Health, that had been ſick many Years, and was thought to be now paſt all Hopes of Recovery.* The holy Prelate taking her by the Hand, ſaid to her: *Riſe up ſound and in perfect Health, in the Name of our God and Lord* JESUS CHRIST, *and believe in him, and know that there is neither in Heaven nor in Earth any like unto him.* And immediately the Woman gets up being rid of all Indiſpoſition or any Sign of her Diſeaſe, ſaying, *There is no other God, but* JESUS CHRIST, *whom you do preach.* And hereupon both ſhe, and her Huſband the Colonel, with their Children, and divers others, that ſaw this wonderful Effect of God's Power, were converted to the holy Faith, and cleanſed by the Water of Baptiſm. St. *Apollinaris* ſpent there twelve Days in preaching the Doctrine of Heaven, and baptizing thoſe that did admit it, and believed in our Lord; and in inſtructing in holy Scriptures ſome Noble Mens Sons that were brought to him; and in adminiſtring the holy Sacraments: He admitted alſo ſome into the Clergy, and ordained ſome of them Prieſts, to help and aſſiſt him in his Function. But as the Number of faithful Believers every Day encreaſed, and the Light that at firſt was hidden, diſplayed JULY 23.

JULY 23. more and more its radiant Beams; *Saturninus*, Governor of the City, could not but ſee it, and take notice of what was done. Wherefore he ſends for *Apollinaris*; and aſſembling together the idolatrous Prieſts, examines him before them: *Who he was? Whence he came? And what he pretended to do there?* To all which Demands as the Saint anſwered with great Confidence and Chriſtian Liberty, thoſe *Pagan* Prieſts incenſed the People againſt him: And they falling into a Mutiny, reviled him, haled and dragged him, bruiſed and almoſt brained him with Stones, and at length caſting him out of the City, left him there for Dead. But the Chriſtians ſoon took him, and carrying him to the Houſe of a poor Widow, there kept him ſecret, dreſſed his Wounds and recovered him. Six Months after this, a Gentleman of good Quality, and very Rich, whoſe Name was *Boniface*, on a ſudden loſt the Uſe of his Tongue and became Dumb: But having before heard of the Wonders which God had wrought by St. *Apollinaris*, whom he underſtood to be yet alive, he ſent ſome to pray him to come to his Houſe, and to help him. The good and charitable Biſhop came to him to *Chuſi*, a City of *Tuſcany* where he lived, and cured him; and at the ſame time diſpoſſeſſed one of his Maids that had been ſore vexed with a Devil. And by theſe Miracles *Boniface* and five hundred Perſons more became Chriſtians. But the *Pagans*, hereby greatly enraged laid Hands on the Saint, beat him cruelly with Cudgels, and made him walk barefoot upon glowing Coals: And commanding him to preach no more JESUS CHRIST, thruſt him out of the City. St. *Apollinaris* ſheltred himſelf in a poor Shepherd's Cottage, pitifully indeed miſuſed and very ſore in Body; but much comforted and recreated in Soul, for having ſuffered ſomething for his Lord. In this ſorry Cott St. *Apollinaris* did abide ſome while, preaching continually to all that came to him, and baptizing divers; and the Faith of our Lord was far ſpread and dilated round about.

From hence the holy Biſhop paſſed into the Province of *Æmilia* (which is that Part of *Lombardy* that is beyond the River *Po*, towards *Ravenna)* where he raiſed to Life the Daughter of one *Rufus*, a noble Man: Upon which Occaſion both Father and Daughter with very many others were baptized; and the young Gentlewoman conſecrated herſelf to God, and paſſed her Life in perpetual Chaſtity. The Devil could no longer endure this great Harveſt of Souls, and the Wonders that God wrought by his Servant *Apollinaris*. Wherefore he inſtigated the cruel Emperor *Nero*, who had Intelligence of all that paſſed, to diſpatch *Meſſalinus* to examine and puniſh *Apollinaris*. And he took the Saint, and ſtripping him, firſt whipped him cruelly with Rods, then beat him with knotty Cudgels, and at laſt tortured him upon the Rack. But however grievous and ſharp the Torments were, the bleſſed Prelate was amazed at nothing; but ſtill retaining Patience and dauntleſs Vigour of an invincible Courage, tired out the Officers that were buſy in inflicting Torments, himſelf neither weary, nor ever complaining of being tormented. *Meſſalinus* commanded he ſhould be whipt again, and that ſcalding Water ſhould be poured upon his wounded Body. Then loading him with Irons, he put him into a Ship to be carried away into *Sclavonia*. But before this was done, God permitted one of the Executioners that was the moſt forward in vexing and torturing the Saint, to be ſuddainly ſeized upon by the Devil, and killed by him in the very Place. The Judge alſo, for ſome Words which the Martyr ſaid to him being outragiouſly offended, made ſome Blows be given him on the Face with a great Stone: And then, notwithſtanding the Chriſtians ſtrove to reſcue him from the Judge's Hands, he was carried to Priſon, where they held him ſtretch'd out and faſt bound, watching him for many Days that nothing ſhould be given him to eat. But whilſt he was in this State, he was viſited, comforted, and fed by the Angels. In fine, the Tyrant proceeded in his firſt Intention, and ſent him in a Ship to Baniſhment into *Greece*. The Ship meeting with a terrible Tempeſt was caſt away with all its Men, ſave only St. *Apollinaris* with three of his Clergy, and two Soldiers, who became Chriſtians. They arrived in *Myſia*, where the Saint healed the Brother of a principal and rich Man, that was all covered over with a loathſome Leproſy; and remained ſome Days in his Houſe. Thence he came into *Thracia*; and as ſoon as he entred a certain City of that Province, the Idol of *Serapis*, in which the Devil uſed to ſpeak and give Oracles, became dumb. This cauſed great Amazement and Trouble among the *Gentiles*, who made great Offerings and renewed their Sacrifices to appeaſe their ſottiſh God, and to learn of him the Cauſe of his Silence. And after ſome Days, the Devil anſwered, *That he was become ſilent, becauſe a Diſciple of St.* Peter *the Apoſtle of* JESUS CHRIST, *who was newly come thither from* Rome, *had tied his Tongue. And that as long as the ſaid Diſciple ſhould abide there, he could give no more Oracles, nor anſwer to their Demands.* Preſently they made Enquiry for the Saint, and when they found him, he himſelf diſcovered who he was, and upon what Account he came thither. Here was the holy Prelate whipped and tormented a-new, and then put into a Ship which was bound for *Italy*. In this Journey he met with ſtrange Encounters, great Dangers and Perſecutions.

JULY 23. Perſecutions. But God magnified him with as many Miracles and Wonders, which he wrought by him and for him. At length after three Years he returned to *Ravenna*, to the incredible Joy of the Chriſtians, for having received their Maſter and Paſtor. But the Pagans gave him no long Reſpite; for they took him again, dragg'd him to the Market-place, and put him to cruel Torments, threatening *to handle him yet worſe, unleſs he would ſacrifice to their God* Apollo, into whoſe Temple they brought him. But the bleſſed Saint made his Prayer to our Lord, and immediately the Idol of *Apollo* fell into Duſt, whereat the Chriſtians exceedingly rejoiced and praiſed Almighty God; but the Infidels were above Meaſure incenſed and inraged; and delivered him over to the Judge of the Place, whoſe Name was *Taurus*, that he ſhould proceed againſt him, and put him to Death. But *Taurus* taking him to his Houſe, for the Saint had formerly given Sight to his Son that was born blind, conveyed him ſecretly into a Farm of his, ſome ſix Miles out of Town; where this holy and zealous Prelate remained four Years, preaching CHRIST, and inſtructing the People inceſſantly, and curing the Sick that came to him. This was told at length to the idolatrous Prieſts, who apprehended him again, though he were now very old, and waſted and worn out with hard Labours, and innumerable Sufferings and Torments. The Prieſts informed the Emperor *Veſpaſian* of him; and after all, the Saint was committed to one *Demoſthenes* a Senator, that was appointed to be Judge in this Cauſe; who after divers Diſcourſes and Diſputes had with him, gave the Charge of him to a certain Captain, till he ſhould reſolve with himſelf what Death he would put him to. This Captain, that was a diſguiſed Chriſtian, took him to his Houſe, and uſed him with all Kindneſs aud Civility; and knowing it was reſolved upon that he ſhould die, adviſed him *to ſave himſelf, ſince his Life was yet neceſſary for the Good of very many*; and offered him alſo a commodious Place to retire unto. And the Saint, knowing it to be more pleaſing to God to decline the Perſecution and conſerve his Life, till ſome other Occaſion were offered him to ſhed his Blood for the Honour of JESUS CHRIST and the Confeſſion of his holy Name, went out of the Captain's Houſe at Midnight. But he was diſcovered by the *Gentiles*, who purſued him, and overtook him not far from the City; and there they gave him ſo many Blows and Wounds, that he was left for dead. Yet he died not immediately nor in that Place, but ſurvived ſeven Days after, being carried into a Houſe that was built for harbouring of Lepers; where he continually exhorted *the Chriſtians to Conſtancy and Perſeverance, and told them, that the Church was to endure yet ſome grievous Perſecutions, after which would ſucceed a great Peace and Tranquillity.* Then he rendred up his Soul to God on the 23*d* of *July*, in the laſt Year of the Reign of *Veſpaſian*, which, according to the Supputation of St. *Peter Damian*, was the LXXXI*ſt* of our Lord, having fought moſt valiantly, and ſacrificed himſelf as a living Hoſt to Almighty God, by a long Martyrdom nine and twenty Years, as affirms the ſame Author in a Sermon. The Faithful were wont to viſit the Sepulcher of St. *Apollinaris*; and when any Thing was to be affirmed upon Oath, they ſwore, laying their Hand upon this Tomb; as may be ſeen in the 33*d* Epiſtle of the 5*th* Book of St. *Gregory* Pope, who commands in a Matter of great Concern to have it practiſed. St. *Ambroſe* makes mention of St. *Apollinaris* in the Preface of his Miſſal, and St. *Peter Chryſologus* in his 128*th* Sermon. St. *Peter Damian*, and *Jerom Rubeus* write of him, as do ſome others that write of the Affairs of *Ravenna*. There is Mention made of him in the *Roman* Martyrology, and in thoſe of Venerable *Bede*, *Uſuardus*, and St. *Ado*. JULY 23.

The Life of St. CHRISTINA *Virgin, and Martyr.*

JULY 24. IN the Province of *Tuſcany*, ſome eighteen Miles ſhort of *Rome*, there is a Lake called *Volſena*, and a Village of the ſame Name, adjoining to it. There was anciently in this Lake a Town called *Tyro*, whence the Lake itſelf was denominated, whoſe Waters at length ſwelled ſo high, that it ſwallowed up the Town. In this Town was born St. *Chriſtina*, deſcended of the noble and ancient Family of the *Anicians*. Her Father's Name was *Urban*, who was Governor of the Place, for the Emperors *Dioclefian* and *Maximian*. From her Infancy ſhe took a great Affection to the Faith of CHRIST, and out of Devotion to his holy Name, called herſelf *Chriſtina*, very much againſt her Father's Will; who being an Infidel, and withal intruſted with a great Office and Charge by the Emperors, profeſſed Enemies of our Lord and Saviour JESUS CHRIST, bent all his Endeavours, and applied all the Forces of his Power and Skill, to draw his Daughter from that Profeſſion, which he deemed to be extream Folly and Superſtition. But neither his Perſuaſions nor his Threats could make Impreſſion upon her impregna- JULY 24.

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ble Heart, which our Lord poſſeſſed and was ſole Maſter of. For on the contrary the holy Virgin upon an Occaſion took the ſilver and golden Idols, which her Father adored as his Gods; and breaking them in Pieces, diſtributed the Fragments of them among the Poor that were in great Want and Neceſſity. Whereat her Father was ſo outragiouſly incenſed, that himſelf gave her many a heavy and ſore Blow; and not ſatisfied therewith, commanded ſhe ſhould be ſtript naked before him and cruelly whipt by his Servants. In which barbarous Execution, when they had beſtirred themſelves till they were weary and their Forces failed them, yet was not the Cruelty of this Monſter of Nature any Ways ſatisfied. For putting off all Affection of a Parent, he became a deadly Enemy, and a Hangman to the Child of his own Bowels; and the next Day tore her ſo unmercifully and violently with Hooks and Claws of Iron, that not only Rivers of Blood ſtreamed down from her delicate Body, but alſo many Pieces of Fleſh fell down to the Ground, ſo that the very Bone was laid bare: The Whiteneſs whereof was tranſparent through her vermillion Blood. In the mean while the undaunted Virgin ſuffering theſe Dolours with a Patience more than human, and armed with a Courage altogether divine, ſtooped down, and taking up ſome Pieces of her Fleſh, preſented them to her Father, and ſaid: *Here, bloody Tyrant, take and eat the Fleſh thou haſt engendred.* Then the barbarous Wretch commanded ſhe ſhould be put upon an iron Wheel, raiſed ſome little Height above the Ground, and underneath made a Fire, and caſt Oil upon it to make a hotter Flame. But the divine Goodneſs preſerved his Martyr from this Torment. And for a juſt Chaſtiſement of the *Gentiles* that were preſent at this Cruelty, made the Flame violently to break out among them, and to conſume about a thouſand Perſons. Hereupon was the Virgin ſent to Priſon, where the Angels viſited her and cured all her Wounds. Another Day her Father gave Order ſhe ſhould be thrown into the Lake *Volſena*, having a huge Stone tied to her Neck. But the ſame bleſſed Spirits that had comforted her in the Priſon, preſerved her from downing, and brought her to the Shore without any Hurt; which put her Father into a ſtrange Paſſion and Fury. And therefore he committed her again to Priſon, that he might have ſome Time to think, by what cruel Death he ſhould make her away. But our Lord prevented his curſed Intentions, for the next Morning he was found dead in his Bed. And there ſucceeded him as well in Rage and furious Cruelty, as in Office of Governor and Judge, one called *Dion*; who cauſed an iron Veſſel to be made in Form of a Cradle, which he filled with Roſin and Oil; and when it was ſeething hot, bid the Officers put the Virgin naked into it. But ſhe, being full of ſpiritual Joy and Alacrity, ſaid pleaſantly, *That like a little Child, newly born and regenerated by Baptiſm, ſhe was to be put into the Cradle.* And then making upon it the Sign of the Croſs, ſhe laid herſelf there down without receiving any Harm. Then they ſhaved off all her Hair, and led her without Hair or Cloaths into the Temple of *Apollo.* But the Devil not being able to abide in her Preſence, immediately the Idol fell to the Ground, and was turned to Aſhes. Whereat *Dion* the Governor was ſo much affrighted and amazed, that he died in the Place; and three thouſand Perſons were brought to believe in CHRIST. *Dion*'s Succeſſor was *Julian*, nothing inferior to him in Cruelty; for he commanded a great Fire to be made in an Oven, and the Virgin to be caſt into it. Here ſhe remained amidſt the Flames five Days, the Oven continually burning, and ſhe praiſing and bleſſing *the Goodneſs and Power of our Lord, that conſerved her without the leaſt Harm.* From the fiery Oven ſhe was carried once more into the Priſon, where a certain Magician by his Enchantments made Serpents, Aſps, Vipers, and other ſuch like venemous Creatures fall upon her; but by the Force of her Faith in JESUS CHRIST, ſhe overcame them all. They cut out her Tongue, and without a Tongue ſhe ſpoke more diſtinctly than ſhe had done before, and gave not over praiſing and magnifying God. At length ſhe was tied to a Poſt, and ſhot with Arrows. And ſo her victorious Soul flew up to Heaven, where it was received with the univerſal Applauſe of thoſe bleſſed Spirits and heavenly Citizens, that had been Spectators of her long and irkſome Combat, who moſt highly extolled her, and infinitely rejoiced and congratulated with her, for her Victory and Triumph over three Tyrants. Her Martyrdom was on the Day the Church keeps it on, to wit, the 24*th* of *July*, about the Year of our Lord ccc. St. *Chriſtina*'s Body is now at *Palermo* in *Sicily*, where it is honoured with a great Confluence of the People. And the City hath choſen her for their Patroneſs and Advocate. The Martyrologies ſpeak of St. *Chriſtina*, the *Roman*, and thoſe of *Uſuardus* and St. *Ado*. As alſo St. *Antoninus* in his firſt Part, Title VIII. Chapter I. *Adelmus* Biſhop, and ſome modern Authors.

JULY 24.

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The Life of St. JAMES *the Great, Brother of St.* John *Evangeliſt and Apoſtle.*

JULY 25. THE glorious Apoſtle, St. *James the Great*, Light and Patron of *Spain*, was born in the Province of *Galilee*, and was Son of *Zebedee*, and *Mary Salome*, eldeſt Brother of St. *John* Apoſtle and Evangeliſt, and Couſin german of our Lord and Saviour according to the Fleſh. Both the Brothers were Fiſhermen, as was alſo their Father *Zebedy*; and lived by the Sea Coaſt of *Galilee*. And it is to be preſumed they were rich Fiſhermen, ſeeing they kept a Ship of their own, and Servants. St. *Jerom* ſays, they were nobly born. We will gather St. *James*'s Life out of the Evangeliſts principally, who have written of him and of his Brother.

And firſt St. *Matthew* ſays, *That our Saviour walking by the Sea Side of* Galilee, *ſaw two Brothers*, James *and* John, *who were in a Ship with their Father, and called them to be his Diſciples; and they were ſo ready to obey him, that immediately forſaking their Father, their Ship, their Nets, and the Employment they had been bred up in, and lived upon, they followed him*, and ſtuck ever cloſe to him, forgetting and renouncing all their Hopes and Pretenſions upon Earth. St. *Mark* adds, that when our Lord had called them to him, he gave them new Names, and ſtyled them *Boanerges*, which is as much as to ſay, *Sons of Thunder*. Which is a Thing remarkable, and worthy of Conſideration. For we read only that our Saviour changed the Names to St. *Peter*, and to theſe two Brothers; and as for him, inſtead of *Simon* he called him *Cephas* or *Peter*, becauſe he made him the Head of his Church and the fundamental Stone, upon which it was to be built. St. *James*, and St. *John* alſo received from our Lord's Mouth new Names, becauſe they were to be admitted to a more inward and private Familiarity with him, and to be more highly favoured and privileged than the reſt of the Apoſtles; as we may gather by the ſecret Myſteries, which theſe three were preſent at, with Excluſion of the others. For he took them alone with him, when he raiſed the Prince of the Synagogue's Daughter. He made them Witneſſes of the Glory of his ſacred Humanity at his Transfiguration, when his bleſſed Face ſhined as bright as the Sun, and his Garments were whiter than Snow, on Mount *Thabor*. In fine, theſe three he had with him, leaving the reſt behind, when he withdrew himſelf to make his Prayer in the Garden of *Gethſemane*. Unto whom alſo he diſcovered his Sorrow and Agony, that they might ſee him diſfigured with Grief and bathed in a bloody Sweat in the Garden, whom they had ſeen before upon the Mount *Thabor* reſplendent with Glory and Majeſty. He gave theſe two Brothers the Name of *Sons of Thunder*, becauſe he intended to make them the chief Commanders of his Army; and by the loud ſounding Voice of their Preaching and Doctrine like Thunder, to aſtoniſh and convert the World, and bring it to the Knowledge and Worſhip of its Lord and Creator. JULY 25.

Which although it ſeems more apparently verified in the Perſon of St. *John*, who was the Founder, Father, and Maſter of all the Churches of *Aſia*, and who fixing his pure and ſharp ſighted Eyes, like a Royal Eagle in the radiant Beams of the divine Sun, declared to us the Generation of the Eternal Word; at which Time dreadful Thunder was heard, and ſtrange Flaſhes of Lightning were ſeen; yet was it accompliſhed alſo in his Brother St. *James*, who beſides his Preaching the Goſpel in *Jury* and *Spain*, hath ſeveral Times defended theſe Kingdoms, and like a fearful Thunder-bolt hath routed and defeated moſt ſtrong and puiſſant Armies of the *Moors* and other Enemies of the Chriſtian Faith and Name. And the *Spaniards*, protected, ſeconded, and aſſiſted by the Favour and Patronage of this great Apoſtle, have carried the Standard of the Croſs throughout the World, and planted the Evangelical Doctrine in the *Indies*, and thoſe vaſt Provinces and Kingdoms; and diſplayed the clear Beams of Heavenly Light amongſt thoſe People that ſat in Darkneſs and in the Shadow of Death.

St. *Luke* alſo recounts, that as our Lord was going to *Jeruſalem* about the Feaſt of the *Paſch*, he ſent ſome of his Diſciples before to the City of *Samaria*, that lay in their Way, to prepare a Dinner for him and his Company; but the *Samaritans* refuſed to entertain them, becauſe by their Habit, probably, they knew they were *Jews*, and of a different Profeſſion; and therefore would not converſe nor diſcourſe with them. But St. *James* and St. *John*, Sons of Thunder, offended with their Incivility and moſt diſcourteous Behaviour towards their Lord and Maſter, moved with Zeal, and willing to revenge the Affront offered him, ſaid to him: *Lord, wilt thou that we make Fire come down from Heaven, to deſtroy this People?* But our meek Saviour anſwered them: *You know not what Spirit you are of*; giving to underſtand, that the Spirit, which at that Time moved them, was the Spirit of Revenge, not of Mildneſs; a Spirit of the Old Teſtament, not of the New; a Spirit of *Elias*, not of JESUS CHRIST, who was come into

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What he did after this, may be gathered out of ancient and grave Authors, who have written the Lives of Saints; and they tell us that the glorious Apoſtle St. *James*, preached in *Jeruſalem* and in *Samaria*, and afterwards came into *Spain*, where he remained ſome Time, and converted nine Diſciples, to wit, *Torquatus*, *Iſacius*, *Euphraſius*, *Cælius*, *Secundus*, *Indaletius*, *Teſiphon*, *Athanaſius*, and *Theodorus*; amongſt which *Athanaſius* was made Biſhop of *Sagaroſſa*, and *Theodore* was his Prieſt, as is yet atteſted in that City. Though *Pelagius* Biſhop of *Oviedo*, who lived in the Time of *Alfonſus* VII, that recovered *Toledo*, writes in his Story that St. *James*'s Diſciples were but ſeven, to wit, *Calocerus*, *Baſil*, *Pius*, *Chryſonogus*, *Theodore*, *Athanaſius* and *Maximus*. The coming of St. *James* into *Spain* is thought to have been, when after the ſtoning of St. *Stephen* by the *Jews*, that firſt and great Storm of Perſecution was raiſed in *Jeruſalem* againſt the Church of CHRIST. And for Confirmation hereof, there is yet to be ſeen in *Italy*, in the City of *Veruli*, the Body of St. *Mary Salome*, Wife of *Zebedee*, and Mother of St. *James* and St. *John*; and is there kept in great Veneration; who came, according to the common Opinion and Tradition, into *Italy* upon this ſame Occaſion, and died there, as *Baronius* obſerves in his Notes upon the Martyrology. And although ſome modern learned Authors doubt of St. *James*'s coming into *Spain*; in my poor Judgement, all the Reaſons they alledge for the Negative, are not of ſo great Weight and Authority as is the univerſal Tradition, received and confirmed by all the Churches of *Spain*, who put in their Breviary, and do conſtantly preach and teach, that this glorious Apoſtle was in *Spain*. And if we will queſtion this; we may as well deny or doubt of divers other Things, that much concern the Honour of Saints, which are not known but by Tradition from Father to Son. But beſides this, the miraculous Pillar of our bleſſed Lady at *Saragoſſa*, is a great Teſtimony and Confirmation of this ſo received Opinion; which though it be commonly known, yet will I briefly recount it here for the Satisfaction of thoſe, who perhaps have not had full Notice of it. Whilſt the holy Apoſtle was in *Spain*, and in the City of *Saragoſſa*, he went out one Night with his Diſciples to pray, near to the River *Ebro*. And whilſt he was at his Prayers, behold the Queen of Angels, who was yet living in mortal Fleſh, brought thither by the Miniſtery of the celeſtial Spirits, appears to him, ſtanding upon a Pillar of Jaſper that was there, and attended by an infinite Multitude of glorious Spirits and Citizens of Heaven, that made a moſt ſweet and delicious Conſort, ſinging Matins, and many devout Hymns and Canticles; as it is recorded in the Hiſtory and ancient Prayers of that Church, and is held by Tradition. The Apoſtle immediately knew her, and humbly proſtrated himſelf upon the Ground to do her Reverence and Homage. To whom ſhe ſaid: *In this very Place build a Church in my Name; for I know that this Part of* Spain *will be moſt particularly devout to me; and from this Moment I take it into my Cuſtody and Protection.* And with this the Viſion vaniſhed, and the holy Apoſtle with all Diligence executing the Orders which came from Heaven, built that ſacred *Chapel of our Lady of the Pillar*, ſo called from that Pillar of Jaſper, upon which the Bleſſed Virgin, Mother of God, appeared to St. *James*, and is yet in the ſame Place.

Which

JULY 25. Which Chapel of *Saragoſſa* is deſervedly honoured and held in great Veneration throughout all *Spain*. There are other irrefragable Proofs of St. *James* preaching in *Spain*. For the Church of *Braga* celebrates the Feaſt of St. *Peter* Martyr, their firſt Biſhop, ordained and conſecrated by St. *James* whilſt he was in *Spain*, as they read in the divine Office; and other Churches of *Portugal*, follow herein the Cuſtom of *Braga*; nor are there wanting divers Authors, ancient and modern, that affirm St. *James* to have been in *Spain*. Pope *Leo* III. in an Epiſtle which he wrote to the Biſhops of *Spain*, and *Calixtus* II, and the *Roman* Breviary reformed by Pope *Pius* V. do affirm it. And Cardinal *Baronius* in his Notes upon the Martyrology ſolves the Objections and Reaſons, which ſome do bring to the contrary; which Reaſons are but very weak, if you oppoſe againſt them, the moſt ancient Tradition, which from Time out of Memory, hath been conſerved in *Spain* with wonderful great Devotion and Piety.

How long the holy Apoſtle remained in *Spain*, and what Fruit his Preaching wrought there, is not known. Certain it is, that out of *Spain* he returned again to *Jeruſalem*, where he was martyred: And he was the firſt of the Apoſtles that ſhed his Blood for JESUS CHRIST in the ſame City, where that moſt ſweet and loving Lord was pleaſed to give his for our Salvation. Which is no ſmall Glory to our holy Apoſtle, that among the twelve Captains and Conquerors of the World, he ſhould be the firſt that triumphed over Death, giving his Life for JESUS CHRIST, and ſealing with his Blood the Verity of the Doctrine he had preached. His Death was in this Manner. The holy Apoſtle was very fervent and zealous in Preaching as well in *Jeruſalem*, as in the neighbouring Places; and converted very many to the holy Faith: Which exceedingly vexed and incenſed the *Jews* againſt him, whereupon they plotted and conſpired his Death. They addreſſed themſelves to a famous Magician, called *Hermogenes*, and his Scholar *Philetus*, and hired them to encounter the Apoſtle in a publick Diſpute, and there confound him, and then make the Devils do him ſome Miſchief. *Hermogenes* thought it was ſufficient to imploy his Diſciple, and therefore ſent *Philetus* to deal with him. But it fell out quite contrary to his Expectation: For *Philetas* convinced by the Apoſtle's Diſcourſe, and aſtoniſhed with the Greatneſs and Multitude of his Miracles, became another Man; and acknowledging the Verity of our holy Faith, caſt himſelf at St. *James*'s Feet, and craved him Pardon for his wicked Attempts: And then returning to his Maſter *Hermogenes*, laboured to perſuade him to do the like. But the proud Magician being outragiouſly offended againſt *Philetus*, by the Force of his Enchantments bound him in that manner, that he was not able to ſtir out of the Place, till the Apoſtle ſent him his Handkerchief, by means whereof he was delivered and ſet at Liberty, and preſently went to St. *James*. *Hermogenes* would have the Devils to bring to him both *Philetus* and the Apoſtle, bound and tied. And as he was very imperious in commanding and forcing them to it, they being neceſſitated by a more powerful and irreſiſtible Command of the holy Apoſtle, ſeized upon *Hermogenes*; and carrying him bound and fettered, ſet him down before him: And the good Apoſtle bids *Philetus*, *in the Name of* JESUS, *go and untie his Maſter, and give him his Liberty*. This exceedingly aſtoniſhed *Hermogenes*, and wrought in him a wonderful Eſteem and Reſpect for the Apoſtle, and withal ſo great a Fear, that he durſt not go any whither out of his Preſence and Sight, leſt the Devils ſhould pull him in Pieces. But the Apoſtle giving him his Staff, told him, *That by Virtue of that, he might be ſecure, and go whither he pleaſed*. Hereupon *Hermogenes* was converted and became a Diſciple of St. *James*, and burnt his wicked and diabolical Books. St. *Paul* in his ſecond Epiſtle to *Timothy* ſpeaks of one *Phygellus* or (as ſome do read it) *Philetus*, and *Hermogenes*, and ſays, *That they had left him and run away, becoming Renegates from the Faith*. We do not know indeed whether he ſpeaks of theſe two, converted by St. *James*. For perhaps they returned again to their Wickedneſs and Impiety, even as *Simon Magus* had done, who after he had profeſſed the holy Faith, and was baptized, fell moſt baſely; and became a moſt cruel and terrible Enemy of our Lord JESUS CHRIST and his holy Faith. When the *Jews* ſaw what little Succeſs their wicked Deſign had againſt the holy Apoſtle, and that *Hermogenes* and *Philetus* were overcome by him, and had yielded ſo far as even to become his Diſciples; they contrived another Plot to ruin him. They agreed with two Centurions or Captains of the *Roman* Garriſon that was at *Jeruſalem*, *Lyſias* and *Theocritus*, to be ready with their Soldiers to ſeize upon the Apoſtle, when they, during his Preaching, ſhould raiſe a tumultuous Clamour among the People. Which wicked Deſign had its Effect. For as St. *James* was one Day Preaching with great Zeal and Fervour, and proving very evidently out of holy Scripture, *That* JESUS *was the true* CHRIST *or Meſſias and Son of God*; whereat ſome of the Auditors ſhewed themſelves to be offended and troubled; *Abiathar* the High-Prieſt, thinking it was a fit Opportunity to raiſe a Tumult, gave the Sign that was agreed upon, and immediately a certain Scribe, by Name *Joſias*, ruſhing furiouſly upon the Apoſtle, caſt

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It cannot be explicated, nor ſcarce believed, how many and how wonderful Favours the Divine Goodneſs has beſtowed upon the Kingdoms of *Spain*, by means of this glorious Apoſtle, his Favourite. For he hath not only communicated to them the firſt Beams of the Evangelical Light by his Preaching, and caſt amongſt them the heavenly Seed of Chriſtian Faith and Doctrine; and given them the Honour to build the firſt Church that ever was in the World, and dedicate it to the moſt ſacred and glorious Virgin Mother of God, in their own Country, and in fine, adorned them with divers ſpiritual Graces and Gifts; but alſo has defended and protected them frequently with Miracles and Prodigies from Heaven againſt the *Moors*, *Infidels* and *Barbarians*, that oppreſſed them in a tyrannical Manner. For not once only, or twice, but ſeveral Times (ſince by a ſecret and juſt Judgement of God, thoſe Kingdoms were conquered and ruined by the *Moors*) have the *Spaniards* in their greateſt Diſtreſs, and when they were moſt of all ſtreightened by them, found preſent Help, Succour and Relief from St. *James*, who ſhewed himſelf to them riding upon a white Horſe, and marching before them, caſting Fear and Dread among the barbarous Infidels, and utterly routing and defeating their ſtouteſt Armies and innumerable Forces, as an invincible Commander and the only Protector and Defender of the *Spaniards*; who began to experience this his ſingular Help and Aſſiſtance in the Year of our Lord DCCCXXXIV, in the Reign of King *Ramirus* in the famous Battel of *Clavio*. For this King having brought together all the Forces he could make againſt the *Moors*, to free his Country from a moſt ſhameful and infamous Tribute of a hundred Virgins, whom every Year they were to deliver up to thoſe barbarous Fellows, as it were ſo many innocent Lambs to ravening Wolves, put himſelf into the Field, and fought the *Moors* with more Courage than good Succeſs; for by the Permiſſion of Almighty God, the Chriſtians were beaten, and King *Ramirus* with thoſe Men that after the Defeat he could gather together, retired to the Mountain of *Clavio*. Where being ſorely afflicted and deſtitute of all human Help, he had Recourſe to God by Prayer. And behold the glorious Apoſtle St. *James* appearing to him, bids *him and all his Men confeſs and communicate the next Day; and after that to fall vigorouſly upon the Enemy; calling upon God and St.* James; *and promiſes to be himſelf preſent at the Battel, and ſhew himſelf viſibly mounted upon a white Steed, and carrying in his Hand a white Standard, as Patron of* Spain; *the Care and Protection whereof our Lord had commended to him; and that he would give a total Defeat and Overthrow to that vaſt and flouriſhing Army of the* Moors, *which was to encounter him.* All was done according as the Apoſtle foretold. For there were ſlain in the Battel 70000 *Moors*; their Bag and Baggage was taken; and the City of *Calahorra* with ſeveral

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JULY 25. Towns and Villages were reſtored to the Chriſtians and to the Chriſtian Faith. In token of Gratitude for ſo ſignal a Victory obtained by the Aid and Aſſiſtance of St. *James*: the King, Prelates, and principal Perſonages and Grandees of the Realm, gave to the Church dedicated to St. *James*, the *Privilege* which they call *of Vows*, which is kept to this Day, and encreaſes ſtill more and more. And from that time the *Spaniſh* Soldiers began in their Wars to call upon St. *James*, as their chief Captain and ſingular Protector. Which they conſtantly obſerve in all their Battels: And the Sign of Charge and Cloſing with the Enemy is, after they have made their Prayer to God, and ſigned themſelves with the holy Croſs, to call upon St. *James*, in theſe Words: *St.* James, Spain *is a fighting*. And for a Proof that this Invocation is not vain and to no Purpoſe, great Miracles have followed in divers Encounters which the *Spaniards* have had with the *Moors* in *Europe*, and with *Pagans* in the *Indies*. For the holy Apoſtle hath been often ſeen bravely armed and mounted, as we ſaid, beating down and killing the *Infidels*, and protecting and ſuccouring the *Chriſtians*. And even in juſt Wars with other *Chriſtians*, the *Spaniards* by his help, have had ſtrange and wonderful Succeſs; and happily gone through with moſt hard and difficult Enterprizes, which ſeemed not poſſible to be compaſſed by any Force or Induſtry of Men. Wherefore the whole *Spaniſh* Nation, not to be ungrateful for ſo many and ſo great Favours of their worthy Patron and Protector, have always born him a moſt reverent Reſpect and ſingular Devotion; and have inſtituted an *Order of the Knights of St.* James, wherein the greateſt Part of the *Spaniſh* Nobility devote themſelves to the Service of God and his Apoſtle St. *James*: Yea the Kings of *Spain* are the Maſters of this Order of Knights, which is no ſmall Honour done to the glorious Apoſtle. Some ſay, this Order of Knighthood had its Beginning from the *Battel of Clavio* in the Time of King *Ramirus*, when St. *James* appearing viſibly in the Fight, gave that notable Overthrow to the *Moors*, which we ſpoke of before. It may very well be that this was the Cauſe of the Inſtitution of it. Yet the Chronicles aſſign the Time that this was brought into the Form of an Order, approved by the holy Church, to the Reign of King *Alfonſus* IX, who began his Reign in the Year of our Lord MCLVIII, as writeth *Francis de Rades*, and *Andrada* in the Chronicle of St. *James*, Chap. 2. God grant us his Grace by the Interceſſion of this Apoſtle to imitate his admirable Virtues; that ſo we may deſerve in this Life to be defended from our inviſible Enemies, which on every ſide do aſſault us; and in the other Life to enjoy the Crown of Glory, which this holy Apoſtle poſſeſſes, and ſhall poſſeſs for all Eternity. *Amen.* JULY 25.

The Life of St. CHRISTOPHER, *Martyr.*

THE valiant and glorious Martyr, St. *Chriſtopher*, was by Nation a *Cananean*; and being moved by a particular Inſpiration of God, he came into the Province of *Lycia*, to preach and anounce the Name of CHRIST to thoſe People, that were ignorant of him: But firſt he armed himſelf with continual Prayer againſt all Encounters and Difficulties, which in this holy Enterprize he was to meet with. He was a proper and big Man, comely, and of an excellent Diſpoſition. Whereby he drew the Eyes upon him, and gained the Affections of all Men. He carried a Wand in his Hand; which, as upon a time he pitched it in the Ground, on a ſudden became green and budded. Which Miracle cauſed the Converſion of divers to the holy Faith of CHRIST. And as well by St. *Chriſtopher*'s Prayers, as by his Preaching, and wonderful Signs that our Lord wrought by him, Chriſtian Religion in a ſhort time was wonderfully propagated, and the Church made moſt proſperous Progreſs, till *Decius* coming to the Empire, St. *Chriſtopher* was taken in *Samos*, which is a City of the Province of *Lycia*. The Judge, who exceedingly deſired to draw him to his Superſtition, and perſuade him to worſhip his Idols, left nothing unattempted which he thought might be of Power to work upon his Mind. He ſpoke him fair, and promiſed great Rewards if he would yield: Then again threatened him with all Manner of Torments, if he refuſed to do what he was urged to. But finding his Courage to be of Steel, and that it was to ſpeak to a Rock, to go about to entice or intimidate him, he found out a diabolical Device, and ſent two lewd and wanton Women to him, to ſolicite him to Sin; thinking, that if he could bereave him of Chaſtity, it would be no hard Matter to diſpoſſeſs him of the Faith and Love of JESUS CHRIST, whom St. *Chriſtopher* defended and maintained to be God. Theſe impudent Creatures entred the Priſon where the Saint was; but preſently were ſeized upon by ſo dreadful a Fear and Horrour, that they were made to acknowledge and deteſt their Wickedneſs, and to caſt themſelves at St. *Chriſtopher*'s Feet; whom they beſought with many Tears *to obtain Pardon and Mercy for them of Al-*

JULY 25. *mighty God.* And he did ſo well inſtruct and confirm them in the Faith of our Lord JESUS CHRIST, that they came ſoon to lay down their Lives for the ſame, together with others, whom the holy Man had gained and converted by his Preaching. And beſides theſe, divers others, that were People of good Quality, did with great Alacrity ſuffer Death, and ſhed their Blood for our Lord's ſake.

But the moſt inhuman and barbarous Judge, deſpairing ever to conquer the invincible Courage and Conſtancy of St. *Chriſtopher*, reſolved at leaſt to ſatisfy his own Rage and Cruelty, in revenging himſelf upon him: And to make him die by ſome unuſual and exquiſite Torments; and firſt of all he would have him be moſt unmercifully whipped. Then he puts upon his Head an iron Helmet ſo exceſſively hot that it ſeemed a fiery Coal, glowing and ſparkling. Afterwards having commanded a Form or Bench of Iron to be made, in length and breadth proportionable to his Body, he ſtretches him upon it, and kindles under it a Fire, and continually pours upon him ſeething Oil, to conſume him with a ſlow Fire, and a moſt painful; yet withal long and lingering Death. But the noble Martyr was ſo favoured and aſſiſted by Almighty God, that he ſaid to the Judge with a pleaſant and ſmiling Countenance, *Through the Power of* JESUS CHRIST, *I feel not thy Torments.* And ſo without being either hurt or ſinged, he roſe up from that fiery Bed: Whereupon many of thoſe that were there preſent, believed in CHRIST. The Judge made him be tied to a Poſt, and ſtand for a Mark or But, for all the Soldiers to ſhoot at. But not an Arrow could hit him: On the contrary, one of the Shafts recoiling back faſtened itſelf in the Eye of an Officer, and put it out. But he taking up ſome of the ſacred Blood which had fallen from the Martyr whilſt he was ſcourged, and applying it to his Eye, recovered Sight both of Body and Soul. In fine, the glorious Saint had his Head cut off. But when he was under the Sword of the Executioner, before the fatal Blow was given, he made an humble Prayer to Almighty God, and begged of him, *That neither Hail, nor Fire, nor Storm, nor Famine, nor Plague might annoy the Place where his Body ſhould be buried.* After which Prayer, he rendered his Soul into the Hands of his Creator, who had made him victorious over Death and Torment. St. *Chriſtopher* converted to God by his Preaching 48000 Perſons. St. *Ambroſe* ſpeaks of this glorious Saint and Martyr: And in the *Preface* of the *Maſs* which he puts for his Feaſt, has theſe Words, which I'll ſet down here, for they are as it were an Abridgment of his Life. *Lord*, ſaith he, *thou didſt ſo furniſh and adorn St.* Chriſtopher *with Virtue, Grace and Science, that by his divine Doctrine and Miracles he converted* 48000 *Perſons, diſperſing the Darkneſs of Gentility, and diſcovering to them the Light of Faith. He reduced to the Glory of Chaſtity* Niceta *and* Aquilina, *lewd Courtiſans, that had long weltered in the Ordure of Sin; teaching them to confeſs thy Faith, to die for it, and receive the Crown of Martyrdom. Moreover when he lay in the Fire upon an iron Bed, he feared not the raging Heat: Nor could he be pierced by a Million of Arrows, which the Soldiers for a whole Day were ſhooting at him: One of which Arrows ſtruck out the Eye of an Executioner, but the Blood of the bleſſed Martyr that was ſoaked into the Ground reſtored him his Eye, and curing his corporal Blindneſs, gave alſo Sight to his Soul. He obtained Pardon for Sinners; and Grace that Diſeaſes and Infirmities might be cured at his Interceſſion.* Thus writeth St. *Ambroſe*. The Martyrdom of St. *Chriſtopher* was on that Day, in which the holy Church doth celebrate it, to wit, the 25*th* of *July*, in the Year of our Lord CCLIV, in the Reign of *Decius* Emperor, according to the *Roman* Martyrology, and Cardinal *Baronius*. St. *Chriſtopher* is uſually pictured with the Infant JESUS on his Shoulders, paſſing over a River. Of which I know no other Ground than that St. *Chriſtopher* paſſed through many Waters of Afflictions, Pains and Torments, with the Strength and Virtue which our Lord JESUS gave him. The reaſon alſo, why his Picture is ordinarily put in ſome high Place, is probably for the Grace which God hath given him, to defend us from Storms and Tempeſts, according to what himſelf begged of God, as we ſaid before.

The Life of St. ANNE, *Mother of the ever glorious Virgin* MARY.

JULY 26. THE bleſſed St. *Anne*, Mother of the holy Virgin *Mary*, Mother of our Saviour JESUS CHRIST, was born at *Bethleem*; and was Daughter of *Stolamus*, who by another Name was called *Gazirus*, and of *Emerentiana*. She was Wife to St. *Joachim* a *Galilean*, of the City of *Nazareth*. They were both of the Tribe of *Juda*, deſcended of the Royal Line of *David*. They exerciſed themſelves in the Obſervance of the Law of God and attended to Prayer and good Works, but moſt particularly to Alms-giving; for they

JULY 26. they divided the yearly Rents they received, into three Parts; whereof one they allotted for the keeping of their Houſe and Family, another they ſpent upon the Temple, and the Miniſters of it, and the third they diſtributed among the Poor. It was a great Affliction to them to have lived together 20 Years without bearing a Child, which was eſteemed a great Bleſſing among the *Jews*; wherefore, being ſomewhat confounded, they retired from the Converſation of People of their Condition. But at length an Angel appearing to St. *Joachim*, told him *that his Wife ſhould conceive a Daughter whom he was to call* Mary; *who ſhould be filled with the Holy Ghoſt, and become more happy and illuſtrious than* Sara, Rebecca, Rachel, *or any other famous and renowned Woman that ever had been in the World.* All fell out as the Angel ſaid. St. *Ann* conceived of her Huſband St. *Joachim*, and brought forth the ſovereign Queen of Angels, the glorious Virgin *Mary*, our Lady and Princeſs. We have nothing elſe certain concerning the Life or Death of St. *Ann*. Some ſay ſhe died after the Birth of our Lord and Saviour JESUS, on the 26*th* of *July* in the Reign of *Octavian Auguſtus*. That which we can moſt confidently and aſſuredly affirm, is that ſhe hath a moſt eminent Place in Heaven. And, as the greateſt Praiſe we can give our Bleſſed Lady, is to ſtyle her *Mother of God*, which Title compriſes all the Privileges, Graces and Pre-eminences that become that incomparable Dignity; ſo we cannot ſay any thing greater for the Glory of St. *Ann*, than to call her *the Mother of the Mother of God, and Grandmother of* JESUS CHRIST. For it cannot be queſtioned, but that the ſame bountiful Lord hath furniſhed, beautified and ennobled her pureſt Soul with all thoſe Treaſures of Virtues, it was fitting ſhe ſhould be enriched and adorned with, who was to be *the Grandmother of the Son of God.* For if Water, the nearer it is to the Fountain, the freſher and purer it is; what a high Conceit muſt we frame of the Purity, Greatneſs, Worth and Excellency of this holy and virtuous Lady, that drunk ſo plentifully from the very Fountain itſelf of all Graces and Virtues; and who had a nearer Relation to the Eternal Word of God according to the Fleſh, than any other Creature, next to her own bleſſed Daughter, Mother of the ſame Lord and God? St. *Epiphanius* and St. *John Damaſcen* have written of St. *Anne:* There is alſo extant an Epiſtle amongſt St. *Jerom*'s, which is the 110*th*; wherein the Author treats of St. *Ann*, and of the Birth of her Daughter, the ever bleſſed and glorious Virgin. The *Roman* Martyrology and other Martyrologies make Mention of her. Pope *Gregory* XIII. in the Year of our Lord MDLXXXIV, commanded St. *Ann*'s Feaſt to be kept as a Double, throughout the whole Church on the 26*th* of *July*.

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The Life of St. PANTALEON, *Martyr.*

JULY 27. ST. *Pantaleon*, renowned Martyr of our Lord, was born at *Nicomedia*, a City of the Province of *Bithynia*, in the greater *Aſia*. His Father was called *Euſtorgius*, a wealthy and noble Man, but an Idolater; and his Mother was *Eubula*, a Chriſtian, who died whilſt *Pantaleon* was very young. As ſoon as he came to be of Age to ſtudy, his Father applied him to Rhetorick and Philoſophy; wherein the Vivacity of his excellent Wit made him moſt eminent amongſt all his Companions. He was a Youth excellently well bred, ſtaid, modeſt, prudent, well ſpoken, affable, and of ſo ſweet a Diſpoſition, that he won the Love and Affection of every Man. He thought that to become rich and advance himſelf in the World, his beſt Way would be to become a Doctor of Phyſick. And there being at that Time at *Nicomedia* one *Euphroſynus*, that was wonderful famous in that Profeſſion, *Pantaleon* took him for his Maſter, and every Day frequented his School. There lived alſo in a little Houſe one *Hermolaus*, a Chriſtian, who was a Prieſt, and very venerable for his Years and Sanctity; and for Fear of the bloody Perſecution, kept himſelf retired. Yet after a while he accoaſted *Pantaleon*, and got Acquaintance and Familiarity with him, in ſo much, that he began to perſuade him to become a Chriſtian; telling him *that* JESUS CHRIST *is the ſole Author of Life, and ſovereign Lord of Health, both ſpiritual and corporal; in whoſe Name all manner of Diſeaſes are to be cured with more Eaſe and Certainty, than by all the Precepts and Preſcriptions of* Æſculapius, Hippocrates *and* Galen. *Pantaleon* bore in Mind the Diſcourſes he had had with *Hermolaus*; and one Day as he was walking alone, and revolving them with himſelf, he ſaw a little Child lying dead, and by him a Viper, which made him think that this peſtilent Creature had killed the Child; whereupon being toucht with a particular Inſtinct from Heaven, he ſaid to himſelf: *Now ſhall I ſee whether the Doctrine of the old Man be true or no.* Then drawing near to the Child, he ſaid: *Riſe up alive in the Name of* JESUS CHRIST; *and, thou venemous Serpent, ſuffer the Miſchief thou haſt procured to this little Innocent.* And immediately the Child revived, and the Viper died in the very

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JULY 27. very Place. Upon this Miracle, *Pantaleon* went ſtraight to *Hermolaus*, and having recounted it to him, asked to be baptized. *Hermolaus* granted him what he deſired, to the great Joy and Content of them both; and kept him, with him ſeven Days, to inſtruct him more fully in the Myſteries of that Faith he had embraced; which being expired, *Pantaleon* went Home, and within a little While there comes to his Houſe a blind Man, who told him *that he had waſted the greateſt Part of his Means in Fees given to the Phyſicians to be cured by them; and after they had tried upon him all their Remedies, and put him to infinite Pain and Torment, all the Help he got was this, that whereas when he firſt made uſe of them, he could ſee a little, they with their Remedies had put out his Eyes and made him Stone blind.* St. *Pantaleon* calling upon *the Name of* JESUS, put his Hands upon the blind Man's Eyes, and beſought our Lord to reſtore to him his Sight; and preſently his Petition was granted; for the Man was enlightened in Body and Soul, and was made a Chriſtian. St. *Pantaleon*'s Father, that was preſent when his Son wrought this Miracle, was alſo converted to the holy Faith, and within a few Days after his Baptiſm, made a happy End. Now the Fame of St. *Pantaleon* was ſpread abroad, and he was held to be a moſt excellent and incomparable Phyſician, for the many ſtrange Cures he wrought by divine Power upon Perſons, whom other Doctors had given over as deſperate. This made others of that Profeſſion to envy and malign him; yet not knowing how to obſcure the Glory of his wonderful Works, that were ſo clear and manifeſt to all the World, they reſolved to accuſe him before *Maximian* the Emperor, who was then at *Nicomedia*; and the more to incenſe the Emperor, they told him, *That* Pantaleon *dreſſed and healed the Wounds of Chriſtians, whom his Majeſty had tormented for profeſſing that Sect.* *Maximian* having heard all their Accuſations, ſent for that blind Man whom St. *Pantaleon* had reſtored Sight unto, and commanded he ſhould be beheaded, for maintaining conſtantly that he had recovered his Sight by the Power of JESUS CHRIST, and not of the Pagan Gods. St. *Pantaleon* bought the Martyr's Body of the Executioners, and buried it near to his own Father. Then knowing that he was ſought for, and was likely ſoon to be apprehended, and put to Death, he ſet all his Slaves free, and gave amongſt them a good Part of his Means, diſtributing the reſt to his poor Patients that were under his Cure; that thus he might be wholly diſingaged, and in a Readineſs for the Combat he expected with the Tyrant; and to purchaſe his long deſired Crown of Martyrdom. His Hopes and Expectation was not fruſtrated: For a few Days after, *Maximian* ſent for him; and after a long Diſcourſe had between them, *Pantaleon* freely and confidently confeſſing his Faith, *and that he was a Chriſtian and a Worſhipper of the only true and living God, the Creator of Heaven and Earth, and would have nothing to do with ſuch as were called Gods, whereas they were but Blocks and Stones:* It was agreed upon at length, that there ſhould be brought before the Emperor a ſick Perſon, deſpaired of by the Doctors, and judged to be paſt all Cure; and that the idolatrous Prieſts ſhould uſe all their Power and Authority with their Gods to cure him; and *Pantaleon* on the other Side ſhould invoke the Name of JESUS CHRIST, and the Effect of the Prayers ſhould be an aſſured Teſtimony of the true Religion. The Condition being accepted, a Paralytick, that for many Years had been in a moſt ſad and pitiful Plight, that no Doctor could cure, was brought into the Place. The idolatrous Prieſts began firſt with him, calling upon their Gods with all Earneſtneſs, to reſtore him to his Health: But all was in vain; for the poor Man was nothing eaſed. Then St. *Pantaleon* taking him by the Hand, ſays to him: *In the Name of* JESUS CHRIST, *Son of the living God, riſe up ſound and whole.* The Words were ſcarce out of his Mouth, when the other got up moſt nimbly, perfectly recovered, and gave Thanks to Almighty God for ſo great a Favour. And this miraculous Cure of his Body cured divers that were there preſent in Soul, who became Chriſtians upon it. The Emperor was confounded, the People aſtoniſhed, and the idolatrous Prieſts enraged; who, fearing to looſe all their Credit and Authority, together with the great Gain and Profit, which came to them by their Sacrifices; perſuaded *Maximian*, *That* Pantaleon *was a Conjurer and a Magician, and if he were not put to Death, the Worſhip and Honour of the Gods would come to nothing, to the utter Ruin and Deſtruction of his Empire, which could no wiſe ſubſiſt without Religion.* Wherefore the Tyrant, having in vain gone about to terrify him by Threats and Menaces, gave Order he ſhould be led into a large Court; and there being ſtript naked, and ſtretcht out upon a Board, ſhould have his Fleſh rent and torn with iron Hooks, and lighted Torches clapt to his Sides to burn him. The holy Martyr in this Torment, lifted up his Eyes and Heart to Heaven, and begged Force and Comfort of him, that was only able to afford it. And his good Lord and Saviour JESUS CHRIST was not backward in giving him what he deſired. For he came to him in the Shape of the venerable old Man, *Hermolaus*, that had converted and baptized him, and told him: *He would conſtantly ſtay by him, and ſubminiſter to him Courage and Strength to endure his Torments.* And he found his Promiſe

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JULY 27. Promiſe to be ſure, for immediately the Cords wherewith he was faſt tied to the Plank or Board, broke in ſunder, the Torches were blown out, and the Executioners were out of Breath and quite tired. The Emperor commanded he ſhould be caſt into a great Cauldron full of melted Lead: Which as the Officers were preparing to do, the Martyr called upon our Lord JESUS CHRIST, and our moſt merciful Saviour preſently comes to him, in the ſame Shape which he had taken before, and enters with him into the Cauldron; and immediately the Lead loſt its Force, and grew cold. This cauſed great Admiration in all the People. But the perverſe Tyrant ſettling himſelf more and more in his obſtinate Cruelty, would have him caſt into the Sea with a Stone tied to his Neck. For ſhame, ſilly Wretch! Doſt thou think, that he who reſcued him from Fire, cannot as eaſily deliver him from Water? St. *Pantaleon* made his Recourſe as before he had done to our Lord JESUS; who appearing to him the third Time, takes him by the Hand, like another St. *Peter*, and walking with him over the Waves, brought him to the Shore without any Harm. This was told to the Emperor, who ſwelling with Fury and Rage bid him be taken the next Day, and expoſed for a Prey to the wild and ſavage Beaſts. St. *Pantaleon* being brought upon the Theatre, as the Beaſts were ready to come out upon him, ſaw our Lord ſtanding by his Side in the ſame Shape and Form, in which he had ſo often appeared to him; and with a low Reverence, and moſt loving Confidence, ſaid to him: *Lord if thou be pleaſed to be always with me, what need I to fear? Thou needeſt to fear nothing*, replyed our Bleſſed Saviour. And preſently the ſavage and ravenous Beaſts, Lions and Tigers, come ruſhing out with great Ferceneſs and Violence. But as ſoon as they ſaw the Saint, they became ſo gentle and mild, that like tame Lambs they fawned upon him, and lay down at his Feet, to the great Aſtoniſhment of all the People: Who on the one ſide were touched with Commiſeration to behold a young Man of a gallant Preſence, and who had infinitely obliged the whole City, by great Cures and extraordinary Favours, expoſed to ſo great a Danger: And on the other ſide were even beſides themſelves with Admiration, that he was ſo prodigiouſly preſerved and freed from thoſe dreadful Torments; and they all cried out, *The God of the Chriſtians is truly Great and Admirable.* This put the barbarous Tyrant into a more inraged Paſſion, which fell furiouſly upon the very Beaſts; becauſe they had been gentle and mild towards the Saint. And *Maximian* more cruel and ſavage than Beaſts themſelves, made them be killed, and thrown into a Pit and covered over with Earth. After this he contrived a vaſt and heavy Wheel, armed with ſharp Irons, to which having faſtened the Martyr, he commanded it ſhould be hurled down from a high and craggy Hill; that being partly rent with the Pricks of Steel, and partly bruiſed with the Stones, he might periſh by a moſt miſerable and horrid Kind of Death. But our loving Lord was pleaſed to deliver him alſo from this Torment, and unlooſing him, permitted the diſmal Engine, that with a moſt violent Impetuoſity was rouled down the Mountain, to fall upon divers of the Idolators, and cruſh them to Death in a moſt ſad and woful Manner. *Maximian* ſeeing all his Deſigns fruſtrated, and the Torments he had invented, to want the Effect he pretended, and to work nothing upon the Conſtancy of the Martyr, was deſirous to know who had been his Maſter, and had taught him this Religion, that he might vent his Choler and Bitterneſs againſt him. And St. *Pantaleon*, though he was not ignorant with what malicious and curſed Intent the Tyrant aſked him that Queſtion; yet knowing that *Hermolaus* was on Fire to die for the Confeſſion of JESUS CHRIST, and willing to have him his Companion in Martyrdom, who had been his Maſter in Faith, declared to him, *That he had learned the Way of Salvation of* Hermolaus: Who was immediately ſent for, and came moſt joyfully; for the Night before, our Lord had appeared to him, and told him, *That the next Day he ſhould enter into Heaven.* The Tyrant aſked him ſeveral Queſtions, to which the venerable old Man, lifting up his Eyes to Heaven, anſwered with wonderful great Conſtancy and Reſolution. At the ſame time God ſent a terrible Earthquake, whereby all the Idols of the Temple were ſhaken and broken into Shivers: Whereat *Maximian* grew exceeding Angry, and was not leſs troubled that he loſt his Labour with *Hermolaus*; whom he could not bring to his Bent, by the multiplicity of Torments he put him to. Wherefore at laſt he gave Sentence he ſhould be beheaded, together with *Hermippus* and *Hermocrates*, Brothers. Then he fell again upon St. *Pantaleon*; and to diſcharge upon him his utmoſt Malice and Spleen, he had conceived againſt him, for ſeeing himſelf moſt ſhamefully overcome by a young Man, he commanded he ſhould be whipped a-new, with all Cruelty imaginable; and then have his Head cut off, and his Body burnt. The holy Martyr was led to the Place of Execution, much rejoicing to find himſelf at the very Gates of Heaven, which ſtood open to receive him. They tied him to an Olive-tree. And the Executioner having lifted up his Hand, and let his Sword fall with all its Force upon the Martyr's Neck, made not the leaſt Impreſſion or Sign upon it; and the Sword grew to

JULY 27. be as pliant and ſoft as Wax. Whereat both he and the reſt of the Officers being ſtrangely ſurprized and aſtoniſhed, fell down at the Saint's Feet and begged Pardon of him; thinking him to be more than a Man, who had ſo wonderfully overcome both Torments and Tormenters. The Bleſſed Martyr prayed to our Lord to pardon them, and heard a Voice that told him, *His Prayer was heard, and that he ſhould be no more called* Pantaleon, *but* Pantaleemon, *becauſe by his Means many were to obtain Mercy of Almighty God.* Whereupon he himſelf encouraged the Executioners, that lay there trembling to do their Duty, and execute the Sentence. And then his Head being cut off, there ſtreamed from his Neck Milk inſtead of Blood: And the Olive-tree, to which he was faſtened, was immediately loaden with Fruit. Which when the Tyrant heard of, he commanded the Tree to be rooted up: And the Martyr's Body, according to the Sentence given before, to be burnt. But his Orders were not obeyed, for the Officers durſt not meddle any more with the ſacred Corps: Wherefore the faithful Chriſtians took the Confidence and Liberty to take it away, and bury it at a Farm-houſe in the Country, belonging to one *Adamantius*. In the City of *Ravello*, in the Kingdom of *Naples*, there is to this Day kept in the Cathedral Church a little glaſs Vial full of St. *Pantaleon*'s Blood; which every Year on the Feaſt of his Martyrdom, which is the *27th* of *July*, melts and grows liquid; being at other Times hard and congealed. On the ſame Day it is alſo carried in Proceſſion, as likewiſe at other Times for ſome great Neceſſity. And there are many great and miraculous Effects wrought by the Interceſſion of this holy Martyr, who ſuffered in the Year of our Lord cccxi, on the *27th* of *July*, as we ſaid. On which Day the holy Church ſolemnizes his Feaſt. JULY 27.

The Lives of St. NAZARIUS, *and St.* CELSUS, *Martyrs.*

JULY 28. THE bleſſed *Nazarius* was born in *Rome*. His Father was an *African*, and his Mother a *Roman* Lady, both of them noble and rich. He was the Diſciple of St. *Peter* the Apoſtle, and received Baptiſm by the Hands of St. *Linus*, who was St. *Peter*'s Coadjutor. As he grew in Years, ſo did he encreaſe in Virtue: And the Fame of his Sanctity was ſo bruited abroad, that many from ſeveral Parts had recourſe to him to aſk Counſel of him, and Remedy in their Diſtreſs and Neceſſities: For his Virtue and Prudence ſhined at *Rome* as a Star in the Firmament. He was moved by a particular Inſpiration of our Lord to leave the City. Wherefore taking no ſmall Quantity of Money with him, he began his Journey: And in all Villages and Towns through which he paſſed, he preached JESUS CHRIST, and gave large Alms to the Poor, joining together ſpiritual and corporal Works of Mercy. He came to *Placentia*, and from thence to *Milan*: Where he was apprehended by Command of the Governor *Anolinus*, for Preaching the Faith of JESUS CHRIST. The Governor laboured much to perſuade him to adore his vain and fooliſh Gods: But not being able to prevail with him, he cauſed his venerable Face to be cruelly and ignominiouſly buffetted; and afterwards thruſt him out of the City. *Nazarius* eſteemed it a great Honour to be thus injured and affronted for the Love of our Lord. Departing from *Milan* he was conducted by Almighty God into *France*, and enlightened all Places he came at, with the radiant Splendor of the Goſpel. Whilſt he was at *Melia* a City of *France*, a Lady of Quality, whoſe Name was *Marianilla*, brought to him her little Son, and conſigning him into his Hands, ſaid: *This little Child ſhall continually bear you Company, whitherſoever you go, until you come to preſent him to the Divine Majeſty.* And with this took her leave of him. St. *Nazarius* accepted of the Child, and chriſtening him, named him *Celſus*, and always carried him with him. And the ſweet Child ſuffered with his good Maſter much Hardſhip, paſſing through divers Afflictions and Torments. In *France* they were ſeized upon by Command of a certain Preſident, by Name *Dinovaus*, who whipped the Boy *Celſus* very cruelly; and he enduring the Stripes with a manly Courage, with his little ſtammering Voice, ſaid to the Judge, *God, whom I ſerve, will judge thee.* Not long after this, the Emperor *Nero* was certified, *That* Nazarius *diverted divers from the Worſhip of the Gods, and preached one* JESUS CHRIST, *affirming him to be the only God and Lord of Heaven and Earth; and that very many in* France *believed and followed his Doctrine.* The Emperor commanded he ſhould be brought Priſoner to *Rome*; and when he was arrived, himſelf in Perſon dealt with him, and endeavoured to perſuade him *to renounce his Religion, and honour the* Roman *Gods.* But finding his Conſtancy was not to be ſhaken by any Perſuaſions or Motives, he commanded he ſhould be caſt into the Sea, and the little *Celſus* together with him. But when the Emperor's Officers never doubted but they were both at the Bottom of the Sea, or devoured by Fiſhes; they were ſtrangely ſurprized to JULY 28.

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JULY 28. ſee them walking upon the Water, as upon firm Land. And being exceedingly moved with ſo great a Miracle; they had now a high Eſteem and Veneration of thoſe whom before they ſought to deſtroy: And addreſſing themſelves to *Nazarius*, deſired they might be his Diſciples. *Nazarius* being at Liberty paſſed over *Italy*, as he had done before, preaching and announcing the Faith of our Lord, and returned alſo to *Milan*, where he was taken again by the ſame Governor, *Anolinus*, who had uſed him ſo ill before, and baniſhed him the City. And in fine, having firſt given Notice of all to the Emperor (becauſe *Nazarius* was a *Roman* Citizen, nobly born) he commanded that together with *Celſus* he ſhould be beheaded. Theſe two bleſſed Saints were martyred upon the 28*th* of *July* in the Year of Grace LXVIII. Yet ſome keep their Feaſt on the 12*th* of *June*, becauſe that on that Day their Bodies were found by St. *Ambroſe* at *Milan*. All that City doth reverence them with wonderful Devotion: And their ſacred Bodies were put in a moſt honourable Place: But afterwards their precious Relicks, as a moſt rich Treaſure, were diſtributed into divers Parts of the World, as *Baronius* obſerves in his Notes upon the Martyrology. JULY 28.

The Life of St. VICTOR, *Pope and Martyr.*

ON the ſame Day the Church keeps the Feaſt of St. *Victor*, Pope and Martyr, who, by the Death of St. *Eleutherius*, likewiſe Pope and Martyr, ſucceeded in St. *Peter*'s Chair, on the firſt of *June*, ſix Days after St. *Eleutherius*'s Martyrdom: He was an *African* by Nation, Son of one *Felix*, and a Man of great Sanctity, truly worthy to be preferred to that holy Chair, wherein he ſat, and governed the Church of God, nine Years, one Month, and eight and twenty Days according to Cardinal *Baronius*. This holy Prelate ſhewed a great Courage and Zeal againſt certain Hereticks that roſe up in his Time, and impugned the Church; as alſo againſt ſome Catholicks that refuſed to follow the Practice of the *Roman* Church in the Celebration of *Eaſter*. He condemned *Theodore* of *Conſtantinople*, an Arch-heretick, who in the Perſecution of *Marcus Aurelius*, having denied his Faith in CHRIST, for Fear of Torments, invented, to excuſe and juſtify himſelf, pernicious Errors and Hereſies; for which he was excommunicated and ſevered from the Church by this holy Pope. Whilſt St. *Victor* governed the Church, there was a great Controverſy moved by the Biſhops of *Aſia* about celebrating *Eaſter*. For ſome were of Opinion, *That the Feaſt of* Eaſter *was to be kept on the* 14th *Day of the Moon of* March, *on which Day the* Jews *uſed to eat the Paſchal Lamb; and our Saviour with his Diſciples did the like.* Others ſaid, *It was to be kept the* Sunday *following, on which Day our Lord roſe from Death.* To reſolve this Diſpute, divers Councils aſſembled in ſeveral Provinces of the *Eaſt* and *Weſt*. And St. *Victor* held a Council at *Rome*, wherein he commanded, as it had been ordained before by St. *Pius* Pope, *That the Feaſt of* Eaſter *ſhould be ſolemnized on the firſt* Sunday *after the* 14th *Day of the Month of* March, *as well for that our Lord roſe glorious on that Day, as alſo that the Church was not herein to follow the* Jews. *And moreover, for that St.* Peter *and the Church of* Rome *had always held this Cuſtom.* This Decree was confirmed afterwards by the Council of *Nice*, and was conſtantly obſerved by the Catholick Church. And St. *Victor* held it for a Matter of ſo great Importance, to have it generally practiced and put in Execution by all; that he was ready to excommunicate all the Biſhops that diſſented from it, though they were both many in Number; and very conſiderable for their Authority and Gravity; for by their ſtanding ſo ſtiff in the contrary Opinion, Hereticks were encouraged, and made a ſtrong Faction; and there was great Danger of a Schiſm in the Church of God. St. *Victor* ordained many other holy and profitable Things, which are to be ſeen in the Decretals. And at length in the fifth Perſecution, which the Church endured under the cruel Emperor *Septimius Severus*, he was martyred with divers others in the Year of our Redemption CCIII, on the 28*th* of *July*, and was buried in the Vatican. He gave holy Orders at two ſeveral Times in the Month of *December*, and made four Prieſts, ſeven Deacons; and conſecrated, for ſeveral Places, twelve Biſhops.

The Life of St. INNOCENT, *Pope and Confeſſor.*

JULY 29. ST. *Innocent* Pope, the firſt of that Name, ſucceeded *Anaſtaſius* in St. *Peter*'s Chair, on the 17*th* of *May*, in the Year of our Lord CCCCII. He was born at *Alba*, a City near *Rome*, and his Father's Name was *Innocent*. The bloody Perſecutions of Tyrants JULY 29.

JULY 29. rants were now at an end; and the Church flouriſhed with a ſweet and delightful Peace, by the Goodneſs and Piety of *Theodoſius* Emperor, and of his two Sons *Arcadius* and *Honorius*, whereof the former ſucceeded him in the Empire of the *Eaſt*; and the other in *Italy* and the *Weſtern* Parts. This notwithſtanding, St. *Innocent* wanted not Perſecutions; for he had great Combats and very troubleſome Afflictions. For whilſt he governed the Church; *Alaricus*, King of the *Goths*, with a powerful Army falling upon *Italy*, beſieged *Rome*, ſtormed it, and exerciſed barbarous Hoſtilities and lamentable Deſolations, upon the City and People of *Rome*; though he uſed much Reſpect to the Churches, eſpecially to that of the glorious Prince of the Apoſtles, St. *Peter*. This Sacking of *Rome* was the Beginning of the Fall and Ruin of the *Roman* Empire. Almighty God ordained, that St. *Innocent* ſhould be then at *Ravenna*; whither he went ſome While before, to treat with the Emperor *Honorius* about ſome good Agreement to be made with *Alaricus*, and the applying of ſome timely Remedy for preventing this great Calamity, which was then feared. *Paulus Oroſius* writes, *That God withdrew this holy Pope from* Rome, *as he hath taken* Lot *out of* Sodom, *that he might not ſee the Affliction and Deſolation of his People.* St. *Innocent* had alſo a great Debate and Conteſt with the Emperor *Arcadius*, and his Lady, the Empreſs *Eudoxia*: Becauſe upon falſe Accuſations and malicious Slanders, they had driven into Baniſhment the moſt holy and moſt eloquent Patriarch St. *John Chryſoſtom*; in which Baniſhment that bleſſed and worthy Saint was deprived of Life, to the great Offence of God, and incomparable Loſs of the Church. For this wicked Act, St. *Innocent* excommunicated *Arcadius* and *Eudoxia*; and condemned all thoſe that had given unjuſt Sentence againſt St. *Chryſoſtom*; and during his Perſecution, took him under his own Protection, comforted him with many excellent Letters, and finally, after his Death, ſolemnized his Memory with wonderful Honour. Moreover, St. *Innocent* behaved himſelf with great Zeal and Vigour againſt certain Hereticks, that troubled the Peace of the Church in his Time, to wit, *Pelagius*, *Celeſtius* and *Julian*; againſt whom St. *Auguſtin* and St. *Jerom*, that were of the ſame Age, writ very learnedly, with whom St. *Innocent* contracted a ſtreight League of Friendſhip. He appointed, or rather gave the Reaſon of the Faſt of *Saturday*; and ordained, that the *Pax* ſhould be given to the People at Maſs after Conſecration, before the Prieſt's Communion. He declared *the Biſhop to be the Miniſter of the Sacrament of Confirmation, and the Prieſt of Extreme Unction.* At the Requeſt of *Veſtina*, a *Roman* Matron, he conſecrated a Church in Honour of the holy Martyrs *Gervaſius* and *Protaſius*, and called it by the Title of *Veſtina*; for that ſhe beſtowed upon it all her Wealth. But now this Church bears the Name of St. *Vitalis*, and the Title of *Cardinal*. He gave holy Orders four Times in the Month of *December*, and ordained four and fifty Biſhops, and thirteen Deacons. He governed the Church of God fifteen Years, one Month and ten Days, according to Cardinal *Baronius*; though others aſſign him a longer Time. This Bleſſed Man writ many learned and grave Epiſtles; among which, one is to the ſecond Council of *Toledo*, wherein he reprehends certain Abuſes that were then in *Spain* in the Conſecration of Prieſts; and ſome to the Councils of *Carthage* and *Milevum*, held there in his Time. In which Epiſtles appears his holy Zeal, and Vigilancy in his Paſtoral Function. St. *Jerom* highly extolls the Sanctity of this Pope; and writing to *Demetriades*, bids her *embrace the Faith and Doctrine that St.* Innocent *taught*. Many other Doctors ſay as much, and enlarge themſelves upon the Praiſes of his ſingular Integrity and Goodneſs. He paſſed out of this Life to the eternal, on the Day that the Church keeps his Feaſt, jointly with the feſtival Memory of the holy Martyrs, *Nazarius*, *Celſus* and *Victor* Pope; to wit, upon the 21*ſt* of *July*, in the Year of our Lord CCCCXVII. JULY 29.

The Life of St MARTHA *Virgin, Harboreſs of our Saviour.*

ST. *Martha*, by Birth an *Hebrew*, was born of rich and noble Parents. Her Father's Name, as ſaith St. *Antoninus*, was *Syrus*, and her Mother's *Eucharia*. St. *Luke* the Evangeliſt tells us, that our Saviour lodged ſometimes in St. *Martha*'s Houſe, who was Siſter of St. *Mary Magdalen* and of St. *Lazarus*; and expreſſes the great Care and Solicitude this Virgin took to entertain and ſerve him. For notwithſtanding her great Quality both for Nobility and Wealth, and the Multitude of Servants ſhe kept in her Houſe, ſhe would not rely upon their Fidelity and Diligence; but ſhe herſelf was wholly taken up in preparing and accommodating all that was neceſſary for ſo great a Gueſt, and in dreſſing Meat for him and his. And thinking all her own Pains and Labour was too little, ſhe deſired her Siſter *Magdalen*, who was ſitting at our Saviour's Feet;

JULY 29. Feet, and hearing his ſweet Diſcourſe, and feeding upon his heavenly and divine Doctrine, might riſe up to help her. For ſhe thought, that though the whole World were employed in attending and ſerving him, yet all would be too little. Wherefore ſweetly complaining to our Saviour, ſhe deſired him, *to ſpeak to her Siſter to riſe up, and help her.* But our meek and loving Lord did not indeed reprehend or miſlike the Solicitude and Earneſtneſs full of Affection, wherewith *Martha* beſtirred herſelf to ſerve him; yet did very much commend the quiet Repoſe, with which *Magdalen*, free from other Cares, attended only to that, which was of greateſt Importance, to hear and enjoy God. How familiarly and affably our Saviour carried himſelf towards theſe two Siſters, and how free he was of his Favours to them, appears by the Confidence with which they made their Recourſe to him; for when their Brother *Lazarus* was ſick, they, perceiving he was in Danger of Death, writ in theſe Words to CHRIST: *Lord, whom thou loveſt, is ſick*, without adding any thing elſe; for they knew that thoſe few Words were ſufficient to move our Lord to come and reſtore him his Health, as he did. Though for a greater Manifeſtation of his Glory, he permitted *Lazarus* to die, and to remain four Days buried in his Grave, half putrified, to raiſe him to Life, by weeping over his Tomb, out of the Compaſſion he had for the two Siſters. *Martha* came firſt out of the Caſtle to meet and welcome our Lord, and then ſhe went and called her Siſter; and both of them by their Demeanor teſtified their Humility, Love and Devotion for their good Lord and Maſter; who is ſo bountiful and liberal in rewarding the good Services that are done him, that he is pleaſed to reckon for ſuch, his own Graces and Gifts wherewith he prevents and enriches us. He filled that Houſe with Bleſſings, and adorned with moſt ſingular Graces and Privileges, the Souls of thoſe that received and harboured him with ſo much Love and Devotion, at a Time when the *Jews* perſecuted him with ſuch Extremity of Rage and Cruelty, as to hold them for accurſed and excommunicated Perſons, that converſed with him. Hence it came, that the ſaid *Jews*, after CHRIST's Aſcenſion into Heaven, bearing an irreconcilable and immortal Hatred to the Faithful that are his Members, apprehended St. *Martha*, and her Siſter, St. *Mary Magdalen*; and having firſt confiſcated their Eſtates, put them, together with *Lazarus* and *Maximinus*, and their whole Family, into a Ship without Sail or Oars, that ſo they might periſh in the Seas. But the Veſſel guided by our Lord, came ſafe to *Marſeilles*. And the Inhabitants, ſeeing this Miracle and hearing them preach the Goſpel, were converted to the Faith of JESUS CHRIST. And the City of *Aix* followed herein their Example. St. *Lazarus* was made Biſhop of *Marſeilles*, and St. *Maximinus*, one of the ſeventy two Diſciples of our Lord, was Biſhop of *Aix*. St. *Mary Magdalen* retired herſelf into a ſolitary and uncouth Mountain, and ſpent there the reſt of her Life in Prayer and Contemplation. St. *Martha* together with *Marcella*, who had been her Servant, built a Monaſtery in a retired Place; and having gathered together very many Virgins, who deſired to imitate her in Manner and Profeſſion of Life, was the firſt that, after the Mother of God, diſplayed the Enſign of Virginity, and made it of an expreſs Vow, living in a Community of holy Virgins that had entirely dedicated themſelves to our Lord; with ſo great Rigour and Auſterity of Life, ſaith St. *Antoninus*, Archbiſhop of *Florence*, that ſhe abſtained from Fleſh, Eggs and Cheeſe; never drunk Wine, and eat but once a Day. She was ſo addicted to Prayer, that a hundred Times in the Day, and as often in the Night, ſhe bent her Knees, to adore and reverence our Lord and Saviour. The ſame Author recounts that ſhe killed an ugly and horrible Dragon, by making over it the Sign of the Croſs, and ſprinkling it with holy Water. When the Time drew near, in which Almighty God intended to give her the Reward and Recompence of her Labours, he revealed to her a Year before, the End of her happy Courſe; and for the greater Encreaſe of her Glory, would have her all that Year, to be ſick of a Feaver. Eight Days before her Departure out of this Life, ſhe heard moſt ſweet and delightful Muſick ſung by the Angels, that were carrying with them into Heaven her Siſter St. *Mary Magdalen*, who appeared to her at the very Hour ſhe left this mortal Life. And which is above all, our Saviour JESUS CHRIST came in Perſon to viſit her, and ſaid to her in a moſt ſweet, loving, and familiar Manner: *Come, my moſt dear Hoſteſs, come to me; for as you harboured me in your Houſe upon Earth, ſo will I take you now into mine in Heaven.* Immediately after this Viſion, ſhe would be laid down upon the hard Floor, ſtrawed with Aſhes, in a Place where ſhe might ſee the Sky; and in that Poſture, holding a Croſs in her Hand, ſhe deſired one to read to her our Lord's Paſſion out of St. *Luke*, and as thoſe Words were read, *Father, into thy Hands I do commend my Spirit*, ſhe gave up her Soul to her Creator. St. *Antoninus* adds further, that as St. *Frontinus*, Biſhop of *Periguez*, who had been ordained and ſent thither by St. *Peter* the Apoſtle, was at Maſs, an Angel appeared to him, bidding him, *Go, bury St.* Martha; and preſently carried him to *Taraſcone*, where the holy Virgin died. The good Biſhop performed the Office and funeral Obſequies, at which CHRIST our

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JULY 29. Lord himſelf was preſent, and aſſiſted at her Burial. For ſo doth God honour thoſe that honour him, and requites the Services which are done him with the like, but greater Favours. *Peter Galeſinus* ſaith, that *Marcella* who had been St. *Martha*'s Maid, wrote her Life in *Hebrew*, and *Sintius* tranſlated it into *Latin*; though *Baronius* is of Opinion, that it was written by a latter Author, and that it needs ſome Examination. The Church keeps the Feaſt of St. *Martha* on the Day in which ſhe died, which was the 29*th* of *July*, in the Year of our Lord LXXXIV, in the Reign of *Domitian* Emperor. God has wrought great Miracles for the Glory of St. *Martha*; and among others, he cured King *Clodoveus* of *France*, of a great and dangerous Sickneſs, as he was praying at the Tomb of St. *Martha*. JULY 29.

The Life of St. FELIX II, *Pope and Martyr.*

THE holy Church on the Feaſt of St. *Martha* makes a Commemoration of St. *Felix* Pope, the ſecond of that Name, and Martyr; who was a *Roman* born, Son of *Anaſtaſius*, and held St. *Peter*'s Chair a Year and three Months, as *Damaſus* writeth. He aſſembled a Council at *Rome*, and in it condemned the *Arian* Emperor *Conſtantius*, ſhewing himſelf a profeſſed Enemy of Hereticks, and armed with Fortitude and Conſtancy, as becomes the ſovereign Prelate and Paſtor of God's Church. This Courage of his ſo incenſed the *Arians* againſt him, that they put him to Death; and the Church honours him, as a Martyr. His holy Body was found at *Rome* on the 28*th* of *July*, which is the Eve of his Martyrdom in a Chapel of the Saints *Coſmas* and *Damian*, in a marble Cheſt, with this Inſcription: *This is the Body of St.* Felix, *Pope and Martyr, who condemned* Conſtantius. This was in the Year MDLXXXII, in the Time of Pope *Gregory* XIII. of happy Memory. He adminiſtred holy Orders once in the Month of *December*, where he ordained one and twenty Prieſts, five Deacons, and nineteen Biſhops. And becauſe in the Story of St. *Felix* there are great Difficulties, and different Opinions of Authors, concerning his being true and lawful Pope; as alſo about the Manner and Time of his Government and Martyrdom; what we have related of him, is held and received generally for certain. Thoſe that deſire to be more fully informed of what concerns him and his Predeceſſor St. *Liberius*, may read the third Tome of the Annals of *Baronius*, and the firſt Tome of Controverſies of Cardinal *Bellarmin*, who have written of him very certainly and groundedly.

The Lives of St. SIMPLICIUS, *and St.* FAUSTINUS *Brothers, and St.* BEATRICE *their Siſter, Martyrs.*

TOgether with St. *Felix*, the holy Church joins the holy Martyrs, St. *Simplicius* and St. *Fauſtinus* Brothers, and St. *Beatrice*, their Siſter; who died at *Rome*, for the Faith of JESUS CHRIST, in the Perſecution of the Emperors *Diocleſian* and *Maximian*. St. *Simplicius* and St. *Fauſtinus* were apprehended; and when there was no Means to make them relent in the conſtant Profeſſion of the Faith and Law of JESUS CHRIST, one of the Emperor's Officers commanded *they ſhould be moſt cruelly tormented, and after that, beheaded; and as for their Bodies, they ſhould be thrown into the River* Tyber. But their holy Siſter *Beatrice* took them out of the Water, and buried them. And then retired herſelf into the Houſe of a virtuous and godly Widow, by Name *Lucina*, who Night and Day attended only to Prayer, Penance, and Works of Piety and Devotion. Theſe two bleſſed Souls kept one another Company for the Space of ſeven Months. And then our Lord permitted that a certain powerful and rich Man, called *Lucretius*, blinded with Avarice, ſhould pretend to a Farm which *Beatrice* had, to join it to another belonging to himſelf. And the better to bring this Deſign about, without putting himſelf to the Trouble of going to Law for it, knowing well that *Beatrice* was a Chriſtian, he ſummoned her to appear before him; and when ſhe came, bid her offer Sacrifice to the Gods. But when ſhe moſt reſolutely acknowledged herſelf to be a Chriſtian; and proteſted that *ſhe would never adore Gods of Wood and Stone*, he ſent her into Priſon, and in the Night gave order to have her ſtrangled. In this manner did the glorious Virgin and Martyr *Beatrice* paſs from a mortal Life to an Eternal: And her dear Companion St. *Lucina* buried her Body near to her Brothers *Simplicius* and *Fauſtinus*.

But

JULY 29. But afterwards Pope *Leo* II. built a goodly Church in *Rome*, into which he tranſlated the Bodies of theſe three bleſſed Martyrs.

But to the end we may learn, what Diſaſters Avarice doth uſually cauſe, and may clearly ſee that God doth at laſt diſcover and ſeverely chaſtiſe all wicked and deceitful Plots; it is good to take Notice of what befel *Lucretius* after the Death of St. *Beatrice*. For as ſoon as ſhe was dead, he ſeized upon that Farm (which indeed was the only Cauſe that ſhe was condemned to die, though he made uſe of the Pretext and Colour of Religion) and the Day that he took Poſſeſſion of it, he made a great Feaſt, and invited his Friends. With whom as he was very merry and jovial, and ſcoffed at the holy Martyrs, and could not contain himſelf for Joy, to ſee that he was made now Lord of their Land and Goods; preſently a little Child that was in the Arms of its Nurſe, being of a ſudden inſpired and moved by the Spirit of God, cries out with a loud, clear, and intelligible Voice: *Hear*, Lucretius, *thou haſt killed, and haſt taken Poſſeſſion; and thou art fallen into the Hands of the Enemy.* With which Words *Lucretius* was ſtruck as with a Thunderclap. For his Colour left him, and his Blood was as it were frozen in his Veins; and immediately the Devil ſeizing upon his Body, tormented him in a moſt lamentable Manner for three Hours: After which he caſt forth his unhappy Soul, to his own eternal Woe and Miſery; but to the great Benefit of many, who by this Example underſtood, *That there is a Reward for the Good, and Puniſhment for the Wicked: And that God at length taketh off the Mask from the Fraudulent and Crafty; and that Goods ill gotten, are the Poiſon and Deſtruction of thoſe who purchaſe them.* The Church keeps the Feaſt of theſe holy Martyrs on the 29*th* of *July*, which was the Day on which they ſuffered, in the Year of our Lord CCCII, under *Diocleſian* and *Maximian*. All Martyrlogies make Mention of them, the *Roman*, and thoſe of *Bede*, *Uſuardus* and *Ado*. Their Martyrdom is briefly ſet down in the Acts of St. *Anthimus* Martyr. JULY 29.

The Lives of St. ABDON *and St.* SENNEN, *Martyrs.*

JULY 30. THE holy Martyrs, *Abdon* and *Sennen* were *Perſians*, and very noble, rich, and conſiderable Perſonages in the Country. They were Chriſtians, and when they ſaw the Servants of God put to moſt cruel and bloody Torments in the Perſecution of *Decius*, they employed themſelves in encouraging and comforting the Minds of thoſe that were afflicted for the Faith and Love of CHRIST; and in burying the Bodies of thoſe who by a temporal Death had purchaſed eternal Life. This was told *Decius*, who commanded they ſhould be brought before him: And having examined them, and found by their own Confeſſion that they were Chriſtians, he ſent them loaden with iron Chains into Priſon, there to be kept with other captive *Perſians*, till he retured to *Rome*. For he reſolved ſoon to go back, and enter the City in Triumph, accompanied with all the *Perſians* he had taken in that War, that they might ſet forth his ſolemn and triumphant Entrance with much Splendor and Magnificence. All was done as he had contrived it. For returning to *Rome*, he ſolemnized his Triumph with much Pomp and Majeſty, leading a numerous Troop of Captives taken in *Perſia:* Amongſt whom were the bleſſed Martyrs, *Abdon* and *Sennen*, richly attired, as noble Men; but loaden with Bands and Gives of Iron, like Slaves.

Some while after the Triumph was paſt, *Decius* calls for *Claudius*, chief Prieſt of the Capitol; and bids him bring an Idol, and Place it upon an Altar: And then turning to the Saints, exhorts them *to adore that God, for by this Means they ſhould recover their Liberty, Nobility and Riches.* But the Saints anſwered with a firm and ſettled Reſolution, *That they adored* JESUS CHRIST *whom they only acknowledged to be true God, unto whoſe Honour, they had already made Sacrifice of themſelves. Decius* threatened to expoſe them to be devoured by wild Beaſts. But they laughed at his Threats. Then they were haled into the Amphitheater, where there was a Statue of the Sun, before which the wicked Officers would force them to bow their Knees. But the Martyrs ſpit upon the Statue: For which Cauſe they were moſt unmercifully ſcourged, and beaten with Whips armed with Pellets of Lead, and then, naked as they were, and full of ſore Wounds, though clothed with CHRIST, and beautified with his Divine Grace, they were ſet in the Middle of the Amphitheater; and there were let out upon them, two moſt fierce Lions and four furious and ravenous Bears: But when they came near to the Saints, they fell down at their Feet. *Valerian* the Judge aſcribing this Miracle to Art-magick, commanded the Martyrs ſhould be executed in the very Place. And immediately they were hewed and hacked in Pieces with innumerable Blows, till their happy Souls environed with Glory, mounted up to Heaven, leaving their Bodies rolled in Duſt, and embrued in Blood: In which Condition they lay three Days for JULY 30. the

JULY 30. the Terror of the Chriſtians. But *Quirinus* a Subdeacon (who is ſaid to have writ the Lives of theſe glorious Martyrs) ſecretly in the Night took them away, and put them into a Cheſt of Lead, and kept them in his Houſe with great Devotion. In the Reign of *Conſtantine the Great*, they were found by divine Revelation, and tranſlated into the Churchyard of *Pontianus*. The holy Church keeps the Feaſt of theſe Saints on the very Day of their Martyrdom, which was the 30*th* of *July* in the Year of Grace CCLIV, whilſt *Decius* was Emperor. Mention is made of them in the *Roman* Martyrology and Breviary. *Uſuardus* and *Surius* ſpeak of them in the Life of St. *Lawrence*. JULY 30.

The Life of St. IGNATIUS *of* Loyola, *Confeſſor, Author and Founder of the Society of* JESUS.

JULY 31. THE glorious St. *Ignatius*, Founder and Father of the Society of JESUS, was born in *Guipuzcoa*, a Province of *Spain*, in the Year of Grace MCCCCXCI, whilſt Pope *Innocent* VIII. ſat in St. *Peter*'s Chair and governed the Church; *Frederick* III. ruled the Empire; and the *Catholick King* Ferdinand *with his Royal Conſort* Iſabella, of happy Memory, reigned in *Spain*. His Father was *Bertrand Jannes*, Lord of *Ognez* and *Loyola*, and Head of that moſt ancient and noble Family. His Mother was *Mary Sonez* of *Balda*, born of the Lords of that Houſe and Territory, a Lady no ways inferiour to her Huſband for Worth and Nobility. Theſe two Houſes *Loyola* and *Balda*, are of the principal Families of *Guipuzcoa*, and of thoſe that are ſtyled *Great*.

St. *Ignatius* from his Childhood was very active and quick-ſpirited, and gave Proofs of a great Wit. After ſome Years he was ſent to the Catholick King's Court, there to be brought up among other Youths of his Birth and Quality: And his Courage encreaſing with his Age, he applied himſelf to Feats of Chevalry, and all manner of martial Exerciſes, aſpiring to military Honour and Glory, and to get the Name and Renown of a great Warrior and Captain. It happened in the Year MDXXI, that the *French* beſieging the Caſtle of *Pampelona*, *Ignatius* joined himſelf with the Commanders and Soldiers that were appointed to defend it. The Siege was very cloſe, and there appeared no Hopes of any timely Succour to be ſent for the Relief of the Place. Wherefore all inclined to yield it up upon Conditions: And they were treating about it, and had effectually concluded it, if *Ignatius* had not oppoſed himſelf, and encouraged them all to ſtand out to the very laſt, and maintain their Truſt with Loſs of Limb and Life. In the mean while the *French* battered the Caſtle moſt furiouſly with their great Guns; and whilſt *Ignatius* ſtood in the very Breach they had made in the Wall, to keep off the Enemy, a Cannon Bullet hits him on the right Leg, and breaks the Bones of it into Shivers: And beſides, a Stone that was driven out of the Wall by Force of the ſaid Bullet, falling upon the left Leg, did ſorely bruiſe it. In the very Place where St. *Ignatius* was wounded, *Don John de Cordona*, Vice-Roy of *Navar*, in the Year MDCVII, fixed a Writing which contains the Valour and Proweſs, and the Wound of this Champion; as alſo the Beginning and Progreſs of the Order of the Society of JESUS, inſtituted by him, being moved thereunto by the Devotion and Affection he had to this holy Father, and his Children: As alſo that it might ſerve for a Teſtimony and Monument of the great Mercy and Grace which our Lord has done to the World, in founding by St. *Ignatius*'s Means, this ſo profitable Society of JESUS. No ſooner was *Ignatius* thus wounded and beat down, but the reſt were all diſheartened, and demanded Quarter of the Enemy. The *French* took *Ignatius* and carried him to their Tents. Where, being informed of his great Courage and Valour, and alſo what Condition and Quality he was of, they uſed him with all manner of Kindneſs and Civility; and were wonderfully careful and charitable in dreſſing and curing, the beſt they could, his Wounds: And then ſent him home in a Litter carried by two Men. This notwithſtanding, he was brought to that ſad Condition that there was left little Hope of his Life. But our Saviour was ready to help and ſuccour him in this Extremity: And as he was praying with great Attention and Fervour, ſent to him the Prince of his Apoſtles, the glorious St. *Peter*, in whom *Ignatius* had always put his greateſt Truſt and Confidence, and uſed to honour him with ſingular Piety and Devotion. St. *Peter* appeared to him on the Eve of his Feaſt, giving him to underſtand by his ſweet and gracious Aſpect, that he was come to comfort and cure him. With this Viſitation of the holy Apoſtle he grew much better, and not long after, recovered perfectly his Health. But as he was a ſpruce young Gallant, deſirous to appear in the moſt neat and comely Faſhion, he cauſed the end of a Bone that JULY 31.

ſtuck

JULY 31. ſtuck out under his Knee, and did ſomewhat disfigure his Leg, to be cut off, that ſo his Boot might ſit more handſomely, as he himſelf told me, thinking it to be againſt his Honour that ſuch a Deformity ſhould be in his Leg. Nor would he be bound whilſt the Bone was ſawed off: And though the Pain was exceſſive great, he held himſelf quiet and immovable; never changed Colour or gave a Sigh, or ſpoke one Word that might argue any Weakneſs: But bore all with ſo much Courage that every one admired him, as they had done before all the Time of his Cure.

Whilſt he was forced to keep his Bed, he aſked for ſome Books of Chivalry or of other prophane Matters, to paſs the time withal, that ſeemed long and tedious to him: But as it happened well that there were none ſuch to be had in the Houſe, they brought him the Life of our Saviour, and the Lives of Saints: Which he ſet himſelf to read, at firſt indeed to entertain and divert himſelf; but afterwards for the great Delight and ſolid Comfort he found in them: And Almighty God's Grace wrought ſo powerfully in his Soul, that he reſolved to imitate the brave and rare Examples of the Saints, whoſe Lives he read. And notwithſtanding the ſharp Contradictions, fierce Temptations, and violent Combats he had within himſelf; and that worldly Honours and filthy Pleaſures he had been accuſtomed and habituated in, repreſented themſelves before his Eyes, and, in fine, the Devil employed the utmoſt of his Craft and Violence to keep and with-hold him from a virtuous Courſe; yet the Grace of the Holy Ghoſt prevailed againſt the Corruption of Nature; and the Comfort of Heaven againſt the Tyranny of evil Cuſtom; and the favourable Aſſiſtance of God againſt all the Deſigns and Plots of *Satan*. Wherefore one Night *Ignatius*, riſing out of his Bed, as ſometimes he uſed to do, to pray, kneeled down before a Picture of our Bleſſed Lady; and with great Humility, fervent Devotion, and a moſt aſſured Confidence, begged of this glorious Queen, Mother of God, to preſent and offer him to her deareſt Son for a perpetual Servant and faithful Soldier, promiſing he would renounce the Service of the World, and fight manfully under his Standard all the Days of his Life. And whilſt he was thus praying, there was heard a great Noiſe, that ſhook all the Chamber, and broke the Windows. In this Change of Life, *Ignatius* chiefly apprehended the Frailty and Infirmity of the Fleſh. But the moſt ſacred Virgin, ſovereign Queen of the Angels, to whom he moſt devoutly commended himſelf, appeared to him one Night, when he was awake, with her precious Son in her Arms; by which Viſit he was ſo ſtrengthened with heavenly Grace, and ſo cleanſed from all ſenſual and impure Delight, that he ever after remained pure and chaſt, in a moſt admirable Integrity of Soul and Body. He reſolved to embrace a State and Manner of Life, wherein he might afflict his Body with much Rigour and Penance, and find God moſt perfectly: Therefore he determined to forſake his Houſe, Kindred and Acquaintance, notwithſtanding that his eldeſt Brother, *Martin Garcia* of *Loyola*, uſed all the Perſuaſions he could, to divert him from this Deſign. He pretended to go viſit the Duke of *Naiara*, and took with him two Servants; but ſoon diſmiſſed them, dividing between them the Money he had, and beſides gave them the Horſes they rid upon; and went to our Lady's of *Montſerrat*. From the Day he departed from home he uſed every Night to make a ſharp Diſcipline, which he never omitted during his Journey. And burning now with the Love of God, and Zeal of promoting his Honour, he referred all he did, and purpoſed to do, *to God's greater Glory*; for this was the holy Ambition of St. *Ignatius*, and the Soul and Life of all his Actions. Likewiſe in this Journey he made a Vow of Chaſtity, and offered to our Lord JESUS CHRIST and his holy Mother, the Purity of his Soul and Body, with a ſtrong Purpoſe inviolably to maintain it, and a fervent Devotion to merit this ſo great a Grace of God. In a Village not far diſtant from *Montſerrat*, he bought the Habit he intended to wear in his Pilgrimage to *Jeruſalem*: Which was a long Coat or Caſack of coarſe Canvaſe, which reached down to the Feet, a Cord for his Girdle, a Pair of Country Buſkins, a little Bottle, and a Pilgrim's Staff. When he came to that holy Place of our Bleſſed Lady of *Montſerrat*, the firſt thing he did, was, like a ſick Man that deſires his Health, to enquire for the beſt ſpiritual Phyſician and Confeſſor, and lay open before him all the Diſeaſes and Wounds of his Soul. And having met with a very virtuous religious Man, whoſe Name was *John Channon*, a *Frenchman*, a great Servant of God, and eſteemed and reverenced for ſuch, he made to him a general Confeſſion of all the Sins he had ever committed, declaring them moſt accurately with wonderful great Sorrow and Contrition: Which Confeſſion took up three Days. And this Ghoſtly Father was the firſt, to whom he opened his Intentions and Reſolutions concerning the future Courſe of his Life. He gave his Horſe to the Monaſtery, and deſired that his Sword and Dagger, wherewith he had ſerved the World, might be hung up at our Lady's Altar, ſeeking other more bright and powerful Weapons, to gain Heaven and ſerve our Lord withal. It was the 25*th* Day of *March*,

JULY 31.

JULY 31. in the Year MDXXII, and the Feaſt of the Annunciation of our Bleſſed Lady, on which Day the Eternal Word of God had cloathed itſelf with our mortal Fleſh in the ſacred Womb of the moſt pure and ſpotleſs Virgin *Mary*. On this very Day in the Evening St. *Ignatius* gave his Cloaths to a certain poor Man, whom he had perceived to go very pitifully clad, and putting on his Pilgrim's Habit, came into the Church near to the Altar of our Bleſſed Lady, where he ſpent the whole Night in Prayer and Watching, ſometimes on his Knees, and ſometimes ſtanding; to take with this pious Ceremony thoſe his new Weapons, which ſeemed to be but mean and feeble, but were truely moſt precious and ſtrong: Here he recommended himſelf with a moſt hearty Confidence and Devotion to the glorious Virgin Mother of God, bitterly lamenting his Sins, and begging her Aſſiſtance and Fervour that he might amend them, and make Satisfaction for them. Afterwards in the Year MDCIII, the Reverend Father *Lawrence Nicetas*, who was then Abbot of *Montſerrat*, laid in this very Place, a white marble Stone, in which he cauſed this which follows to be engraven: *Here bleſſed* Ignatius *of* Loyola, *with long and fervent Prayer, and large Streams of Tears, dedicated himſelf to Almighty God and the Bleſſed Virgin: Here clad with Sackcloth, and taking up his ſpiritual Arms, he watched a whole Night, and departed from hence to inſtitute the Society of* JESUS, *in the Year of the ſame Lord*, MDXXII. The next Morning very early, that no Body might know him, he went towards *Manreſa*, which is a Village at the Foot of the Mountain three Leagues from *Montſerrat*, but he ſhunned purpoſely the high Rode of *Barcelona*. St. *Ignatius* went on his Way joyfully, clad with that rough and coarſe Canvaſe, girded with a Cord, walking with his Pilgrim's Staff, bare-headed, and with one Foot bare (for he was forced to wear a Shoe on the other by reaſon his Leg that had been broken, was yet very tender, and ſwelled every Night.) But God thought fit to cool and allay this his Joy: For he was ſoon overtaken by two Men, that poſted after him, to enquire of him, *whether it were true, that he had given his rich Apparel to a poor Man, whom the Officers had apprehended, ſuſpecting he had robbed ſome Body.* St. *Ignatius*, to reſcue the poor Man, confeſſed what he had done: But withal wept moſt bitterly, thinking himſelf to be ſo great a Sinner, that he could not as much as help his Neighbour, but that withal he muſt do him ſome Harm, and bring him into Danger. But though they preſſed him never ſo much to tell *his Name, his Condition, and from whence he came*, they could get no further Account of him; for he ſaw it was not neceſſary to tell them: And his only Deſire was not to be known; but to be ſlighted and deſpiſed by the World. JULY 31.

At *Manreſa* he went ſtraight to the Hoſpital of St. *Lucy*, to live there upon what he could get by begging, among the poor. Here did he afflict and exhauſt his Body by a moſt rigorous and ſevere kind of Life, and with continual Penance and Mortification made amends for the Delights and vain Curioſities he had formerly been given to. And whereas in his ſecular Life he had taken ſome Complaiſance in a gallant Head of Hair, and loved to appear ſpruce and neat; he went now continually bare headed, and never uſed a Comb: But out of a great Neglect and Contempt of his Perſon, permitted the Hair both of his Head and Beard to grow out of order, and did not as much as pare his Nails. He wore no other Cloaths than a rough Coat of Canvaſe, and uſed no other Bed than either a Board, or the bare Ground; and the greateſt Part of the Night he ſpent in Watching, Praying, and Weeping for his Sins. He diſciplined his Body moſt ſharply, thrice every Day, and ſpent ſeven Hours upon his Knees in moſt recollected and fervent Prayer. Every Day he heard *Maſs*, *Veſpers*, and *Compline*, with ſingular Comfort and Content of his Mind, which being piouſly affected, docil and tender, received moſt eaſily all Impreſſions from Heaven; and as it were at a heavenly Banquet, feaſted itſelf with no leſs Delight than Profit, with the holy Pſalms, Hymns and Prayers, that were ſung or read in the Church. He refreſhed his afflicted and weary Body but once a Day with a little Water and a ſmall Quantity of Bread, which he got with begging: And this rigorous Faſt he kept the whole Week excepting *Sundays*: On which he frequented the holy Sacraments of Confeſſion and Communion. He was ſo ſet upon the curbing and taming his Body, and mortifying his Fleſh, to bring it to perfect Obedience and Subjection to the Spirit, that he allowed it no manner of Eaſe or Content, but was continually perſecuting it: So that in a very ſhort time, of a ſtrong and luſty Man, he became weak and infirm. Though this ſo great Penance and Mortification of the Body did nothing near ſo much afflict and pull him down, as did the Troubles and Vexations of Mind, cauſed by the Importunity of Scruples. For though he had with all Diligence and Care, made a general Confeſſion of his Sins, yet our Lord thought fit by this Means throughly to waſh and purify his Soul, and clear it of all its Droſs. Wherefore he permitted him to be ſo terribly afflicted with a Remorſe of Conſcience, and ſtinging Worm, which without Intermiſſion was gnawing and renting his Heart; that he found no Reſt in Prayer, no Eaſe by Faſting and Watching, nor Remedy by Diſciplines

JULY 31. or other Penances; but being as it were wholly dejected with the Force of Sadness, and dismaid and discouraged with the Violence of such excessive Trouble, he threw himself prostrate on the Ground; he seemed to be like a poor Man after Shipwreck floating upon a Board, and at length quite covered and overwhelmed with the raging Waves and Billows of a tempestuous Sea: So deep was he drowned in an Ocean of bitter Heaviness and Sadness. The Trouble went so far, and his afflictions mounted to that Height, that having in a manner lost himself, poor disconsolate Man, he resolved upon a strange Remedy; which was neither to eat nor drink, till he recovered the Quiet, Peace and Tranquillity of his Mind. And in this settled Purpose and Resolution he persisted eight Days, not tasting any the least thing, or intermitting his former Rigor and Austerity; for he continued his seven Hours of daily Prayer upon his Knees, and his three Disciplines, with all his other Exercises of Penance and Devotion, till *Sunday*; when giving an Account to his Confessor of what he had done, and how he was resolved still to continue, he was commanded by him in the Name of Almighty God, to take some Food and Sustenance; for then he presently obeyed, though he found himself still strong and able to go on in the same Manner: For this Obedience, and for the true sincere Affection he had in seeking and serving God, accompanied with infinite Tears and most humble Supplications, our Lord was pleased to comfort his Servant, to illustrate him with new Light from Heaven, and to give him a great Peace and Serenity in his Soul; and withal to communicate to him such an admirable Discretion of the Diversity of Spirits, that there was never any Man troubled with Scruples or Anxiety of Mind, that had Recourse to St. *Ignatius*, whom he did not free by his wholesome and prudent Counsel. Our Lord was not content to rid him of this Molestation and Perplexity he was in, and to do him the Favour we speak of; but vouchsafed also to comfort his Spirit with most admirable Visitations and Illustrations, as we shall recount by and by, that *according to the Measure of the Afflictions and Sorrows of his Heart, the Consolations of our Lord might refresh and rejoice his Soul*, as the Prophet speaketh, *Psalm* xxxix.

The Light which our Lord gave this Servant of his in the very Beginning, and, as it were, Noviceship of a spiritual Life, for a Reward and Recompence of the diligent Search he made after the right Way, and of his ardent Desire of attaining the Perfection, to which he was called, was so plentiful and copious, that being a Man, till that Time, wholly taken up with the Noise and Clamours of War, and so little versed in Learning, that the most he knew, was to read and write; yet in this his Retirement at *Manresa*, he wrote the Book, which is called *the Spiritual Exercises*; which is so replenished with excellent Documents and Instructions in the highest Points of a spiritual Life, that it is most clear and evident, that the Holy Ghost was his Master therein, who supplied abundantly what was yet wanting in him of Study and human Science. And a Man can hardly believe or conceive the great Fruit those have reaped hereby, that have well exercised themselves in the Meditations and Rules contained in this little Book; and the Profit which hath thence ensued to the Catholick Church, as well among Religious as Seculars. This Book, after much Examination, was approved by his Holiness Pope *Paul* III. of happy Memory, who confirmed it by his Apostolick Authority in a *Brief*, dated in the Year MDXLVIII; in which he exhorts all the Faithful to read it, and to exercise themselves in the Meditations and Rules which are set down in it; as may be seen in the said *Brief*, which goeth printed with the Book itself. Whilst St. *Ignatius* held on this most austere and rigorous Course of Penance, affording himself no Ease or Relaxation; being at the same Time overcharged with the Labours he inflicted upon his Body, and the Troubles he endured in Mind, he fell very dangerously sick. During which Time, the good People of *Manresa* provided him with all Things necessary; and with the same Charity, divers devout Persons of the best Quality attended and assisted him; for all esteemed him to be a Saint. And the Opinion they had of his Sanctity, was so great, that even to this Day, it being fourscore Years since he left the Place, *Manresa* keeps a fresh Memory and a most reverend Respect of him: And the Inhabitants do with singular Piety and Devotion frequent and visit the Places where he was wont to Pray; craving Favour and Graces of our Lord by his Intercession. And for a perpetual Remembrance and Testimony of his most holy and virtuous Life, Doctor *John Baptista Cardona*, Bishop of *Vich* (in whose Diocese *Manresa* is situated) caused a Pyramid of Stone to be erected in *Manresa* at the Church of St. *Lucy*, which is before the Hospital of the Poor, where St. *Ignatius* began to do Penance, with an Inscription, which, because it is a particular Thing, and declares the Opinion and Esteem which they have in that Countrey of the Holiness of our Father, I thought fit to translate it out of *Latin*, and set it down in this Place; and this it is:

To Ignatius *of* Loyola, *Son of* Beltram, *of the Province of* Guipuzcoa, *Founder of the Society of* JESUS, *who in the* 30th *Year of his Age, in the Castle of* Pampelona *fought stoutly*

JULY 31. *ſtoutly againſt the* French *for the Defence of his Country; and being there mortally wounded, and yet recovered by a moſt ſpecial Favour of God, inflamed with a Deſire of viſiting the holy Places of* Jeruſalem, *he began his Journey, having firſt made a Vow of perpetual Chaſtity; and leaving the Weapons (which as a Soldier he was wont to carry) hanged up in the Church of our Bleſſed Lady of* Montſerrat, *he cloathed himſelf with a Sack and Haircloath, and in this Place began to bewail the Sins of his former Life, and like a new Soldier of* CHRIST, *to take Revenge of himſelf by faſting, weeping and praying. In Memory of ſo worthy and remarkable a Thing, for the Glory of God, and the Honour and Renown of his Society,* John Baptiſta Cordona *of* Valentia, *Biſhop of* Vich, *and Prefect of* Tortoſa, *for the great Devotion he bears to the Sanctity of the ſaid Father, and to thoſe of his Order, cauſed this Stone to be erected, as to a moſt godly Man, and one that hath much obliged the whole Chriſtian Common-wealth. In the Time of* Sixtus Quintus *Pope, and Reign of the Great and Catholick King of* Spain, Philip II.

St. *Ignatius* was no ſooner got up again after his Sickneſs, but he returns to his former Auſterities; and ſo fell down again the ſecond, and the third Time: For his Courage in undertaking, and Perſeverance in going through with that weighty Burden of Penance, was greater than his Forces could well bear. But at length, being taught by Experience, and overcome with an intolerable Pain of his Stomach, cauſed by the exceſſive Bitterneſs of the Winter, with the Advice of his devout Friends, he took two ſhort Coats of coarſe ruſſet Cloath to keep his Body warm, and a little Cap of the ſame Cloath to wear upon his Head. He ſtayed almoſt a Year at *Manreſa*, leading that Life which we have deſcribed. But our Lord that had ordained him to do him greater Service, withdrew him from that ſolitary Retirement, and inſpired him to go viſit the holy Places of *Jeruſalem*. With this Deſign he departed from *Manreſa* to *Barcelona*, with no other Company than that of Almighty God, with whom he deſired to converſe and treat alone, and enjoy his inward Communication without being interrupted therein, by the Speeches and Diſcourſes of others, who much deſired to be his Companions in that Journey. And withal he had a Mind to depend wholly on the fatherly Providence of God, without relying upon any Creature. At *Barcelona* he went to the Church to hear a Sermon, and ſat down among the little Children, upon the Steps of the Altar. There happened to be preſent at the Sermon a Lady called *Elizabeth Roſel*, who beholding this Pilgrim, ſeemed (as ſhe her ſelf told me afterwards at *Rome*) to perceive a Light or Splendor ſhining in his Countenance; and withal to hear a Voice ſpeaking thus in her Heart: *Call him, call him.* And ſo ſhe did, as ſoon as the Sermon was ended, and invited him to come and dine with her Huſband, that was blind. And every one in the Houſe admired very much his Diſcourſe, his Modeſty, and that divine Spirit wherewith he entertained them of heavenly Things, and exhorted them to the Love of God, who is the only and ſovereign Good. This Lady diſſuaded him from putting to Sea in a ſmall Veſſel, as he had intended, and which ſome three Hours after, was caſt away in the Sight of the City; and procured him his Paſſage in a great Ship, which with a good Wind came in five Days to *Cajeta*, from whence he went towards *Rome* with much Trouble and Difficulty: For this Year MDXXIII, *Italy* was very much infected with the Plague; for which he was not permitted to enter into any Villages or Towns. So that, what with Hunger, and what with other Incommodities which he ſuffered by the Way, he was become ſo feeble and weak, that he could hardly ſet one Leg before another; and where the Night overtook him, there did he ſtay, whether it were in the high Road, or in the Fields. But at laſt, as well as he could, often falling and riſing again, he made a ſhift to come to *Rome*, where he arrived on *Palm-Sunday*: And with great Reverence and Devotion made the holy Stations, and viſited the Churches of the City, and received the Benediction of his Holineſs *Adrian* VI. who at that Time governed the Church of God.

He ſtayed fifteen Days at *Rome*, during which Time divers ſought by all Means to divert him from his intended Pilgrimage to *Jeruſalem*, by propoſing to him *the infinite Troubles, Difficulties and Dangers he was to meet with by the Way, by Reaſon of the Sickneſs and the Scarcity of Victuals, in every Place almoſt, he was to paſs thorough.* But nothing of all this could move him. The moſt they got of him, was at length to perſuade him to accept of ſeven or eight Crowns, which in a manner they forced upon him at his Departure, to pay for his Paſſage; which Money ſoon after he was ſorry he had taken. And having a Scruple of Conſcience, as if herein he had offended againſt the Perfection of Poverty, which he deſired moſt rigorouſly to obſerve, he diſtributed it all to the Poor he met on the Way. It is even almoſt incredible what he endured in the Journey, being refuſed Entrance into Villages or Towns, and ſleeping in the Fields; beſides that almoſt all that met him, ſhunned him in a manner like Death itſelf; becauſe they ſaw him exceeding pale and wan, and forſaken by thoſe that went along the ſame Way. But our Lord, who ſaid: *I will not forſake*

JULY 31. *forſake nor leave thee*, vouchſafed to viſit him. For in a Field that lies between *Cloſa* and *Padua* he appeared to him; and moſt ſweetly and loving comforting him, encouraged him *to ſuffer yet greater Things for his ſake.* He alſo procured him an eaſy Admittance into *Padua* and *Venice.* But whilſt he was there, he would not ſpeak with the Embaſſador of *Charles* V. Emperor and King of *Spain*, nor make uſe of his Authority or Commendation, for he ſought not the Favour of Men, but only the Favour of God. In *Venice* there wanted not thoſe who aſſaulted him a-new, by laying before him other great Difficulties and Fears, to make him break off his intended Journey, to wit, *That the Grand Signior* Soliman, *having poſſeſſed himſelf the Year before, of the Iſle of* Rhodes, *was become very dreadful both by Sea and Land; and in a manner ſtopped up all Paſſage: Beſides that there was ſcarce any Place free from Contagion and Famine.* But nothing was capable to abate this devout Pilgrim's Courage; nor diminiſh his moſt ſecure and firm Confidence in our Lord, whereby he was fully perſuaded that if there were but one only Ship to go that Year to *Jeruſalem*, he ſhould obtain a Paſſage in it. Whilſt he was expecting at *Venice*, he begged his Bread from Door to Door, according to his Cuſtom: And in the Night lay in the *Market Place of St.* Mark, which is the moſt publick Place of the City. But one Night a certain Senator, one of the prime Men of *Venice*, reſting in his Bed with great Eaſe, heard this Voice of one ſpeaking to him: *Well, muſt thou be ſo delicately and richly clad, and live in a ſtately Houſe with all manner of Accomodations, whilſt my Servant remains naked in the Street? Muſt thou ſleep in a ſoft and down Bed, whilſt he lies abroad upon the hard Ground?* The Gentleman ſtarts out of his Bed, quite aſtoniſhed at this Voice. Then going forth, and looking round about, perceived St. *Ignatius* lying upon the Ground. He preſently underſtood that this was the Man our Lord had recommended to him, he invites him into his Houſe, and treats him with all kind of Civility and Honour. But St. *Ignatius* refuſed to ſtay long with him, being wholly bent upon his Voyage. Whereupon the Senator goes to a certain *Spaniard*, his great Acquaintance, and deſires him *to come with him to the* Doge *of* Venice, *who then was* Andrew Grity, *to recommend to him this Servant of God, and pray him to give Order he might go in the firſt Ship, that was to ſet ſail towards the* Levant: The *Doge* embraced him very civilly, and commanded he ſhould be carried of free Coſt to *Cyprus* in the Admiral, in which the Governor himſelf was to embark. On the 13*th* Day of *July* in the ſame Year MDXXIII, St. *Ignatius* went a-board, being called upon in all ſpeed, for that the Ship was putting out to Sea: And yet having taken Phyſick immediately before, by reaſon of a Fever, cauſed by the Inflammation of his Blood, and an Impoſtume in his Side, the Doctors told him *that he hazarded extremely his Life, if he went to Sea that Day.* But he guiding himſelf by the Directions of the only and ſovereign Phyſician, little heeded what other Doctors ſaid; and never doubted but that Voyage would be his only Cure; as indeed it proved. In this Admiral Ship were committed great Crimes and Abominations; which our holy Pilgrim, very zealous of God's Glory, reprehended with great Freedom and Liberty. Whereat the Mariners being heinouſly offended, reſolved to put him on Shore in a deſert and forlorn Iſland, and there to leave him: But at the very time they approached near it, our Lord ſent a ſtrong Gale of Wind, which wafted on the Veſſel ſo ſwiftly, that they were not able to compaſs their wicked Deſign. In this Navigation our Saviour ſhewed himſelf frequently to St. *Ignatius*, comforting and cheriſhing him with ſpiritual Joy and heavenly Delights; and brought him ſafe to the Haven of *Jaffa*, on the laſt Day of *Auguſt*, and thence to *Jeruſalem* on the 4*th* of *September* before Noon. JULY 31.

It cannot be explicated in few Words, what Joy and Jubilee of Heart our Lord imparted to his good Pilgrim, at the only Sight of that holy City: What Favours he did him all the time of his abode there; and with what ſolid Comforts and divine Treaſures he repleniſhed and inriched his pure and chaſt Soul, whilſt he viſited and reverenced thoſe ſacred Places, which our Lord and Saviour had ſanctified with his corporal Preſence; infinitely rejoicing, and without end thanking and praiſing the divine Majeſty for ſo ineſtimable a Benefit. He took here a Reſolution conſtantly to remain at *Jeruſalem*, as well to employ the reſt of his Life in this holy Exerciſe, as alſo to aſſiſt and ſerve his Neighbour to the extent of his Power; though he diſcovered not this Purpoſe of Helping others to any Body, fearing to raiſe a good Eſteem and Reputation of himſelf. But his intent of ſtaying ſtill and reſiding at *Jeruſalem*, he manifeſted to the R. Father *Provincial* of the Order of St. *Francis*; who repreſented to him many Reaſons and great Difficulties, for which it was not fitting he ſhould ſtay there. Which Motives together with the ſecret Order and Diſpoſition of Almighty God, that called him to do greater Matters, prevailed with him to return back into *Spain*, and undertake the State and Condition of Life, which our Lord himſelf

JULY 31. ſhould appoint. But before he left the Place, he had a moſt ardent deſire to viſit once more *Mount Olivet*, where even to this Day is to be ſeen in a Stone, the Print of our Saviour's Feet, which he was pleaſed to leave there, when he left the Earth to aſcend into Heaven: And to ſatisfy this his holy Deſire, he withdrew himſelf dexterouſly from the reſt of the Pilgrims, his Companions; and all alone without a Guide, or any *Turk* to guard him (which is a very dangerous Thing) he run up in all Haſte to *Mount Olivet:* And not content to have ſeen and kiſſed the Place once, he returned back the ſecond and the third Time, to obſerve more diligently how our Lord ſtood, where his right, and where his left Foot was, when he left engraven the ſacred Marks of them on the Mountain; viewing and peruſing all with an incredible Content and Satisfaction of his Soul. And having nothing elſe to give to the Guards of the Place, that they would let him paſs to ſee that moſt ſacred Monument, he offered them a little Knife, and a Pair of Sizers, which he carried about him. And although the good Friars chid him for having expoſed himſelf to that Danger; and one that had Care of the Pilgrims, being ſent to ſeek him and fetch him back, uſed him, very roughly: Yet St. *Ignatius* was nothing troubled, but went along with great Serenity of Countenance and Content of Mind, for that he ſaw our Saviour JESUS CHRIST walking before him even to the very Gate of the Convent. He returned from *Jeruſalem* in the Depth of Winter in a moſt terrible Froſt and thick Snow, and yet had ſcarce Cloaths to cover him. He had only a Pair of Drawers of courſe Canvaſe with an old Doublet torn, and all open in the Back, which had been given him for Charity, and over that a ſhort and threadbare Coat of ill-favoured Cloth, and an old Pair of Shoes, but no Stockings. In this Condition coming to *Cyprus*, he found three Ships ready to put to Sea: Whereof one was a *Turk*; the other a *Venetian*, a Man of War, ſtrong and well manned; and the third a little paltry Veſſel quite rotten in a manner and worm-eaten. And in this third did St. *Ignatius* embark himſelf; for the Captain of the *Venetian* Man of War, ſeeing him ſo poor and contemptibly clad, did moſt ſcornfully reject him, ſaying, *That if he were a Saint, as they ſaid he was, he might ſecurely walk upon the Water, and not fear to be drowned.* All theſe three Veſſels went off from *Cyprus* for *Venice* at the ſame time, with a proſperous Wind: But about the Evening there aroſe a furious Storm, wherewith the *Turkiſh* Ship with all its Men was caſt away: The *Venetian* run herſelf unfortunately on Ground, near to *Cyprus*, and was loſt, though the Men were ſaved; and only the little Bark, wherein the Servant of God was carried, arrived ſafe at *Venice*, in the Midſt of *January*, in the Year MDXXIV. In *Venice* he reſted himſelf ſome few Days, and then began his Journey for *Spain*, having but ſeven or eight Shillings, that were given him as an Alms, and a Piece of Cloth to wear upon his Stomach, which was exceedingly weakened by the Extremity of Cold. But a few Days after, as he was at *Ferrara*, praying in a Church, there came about him ſome poor People to beg of him an Alms; and preſently he gave amongſt them all the Money he had: And having ended his Devotions, went from Door to Door to beg his Bread, as he uſed to do. From thence he took his Way to *Genoa*, and paſſed through the Armies of the *Spaniards* and *French*, who at that time were at cruel War in *Lombardy*. He happened to be taken by the *Spaniards* for a Spy, who uſed him very hardly: And afterwards thinking him to be a Fool, laughed at him, ſcorned him, beat him, and ſpurned him. By-and-by he fell into the Hands of the *French*, who were more kind and civil to him. Finally, by the Help and Aſſiſtance of our Lord, he came to *Genoa*, where he took Ship, and, not without great Danger of Pirates, arrived at *Barcelona*, putting a Period to his Navigation, in the ſame Haven, where he firſt began it. JULY 31.

The bleſſed Father being returned back into *Spain*, conceived greater Deſires of pleaſing and ſerving God in whatſoever he ſhould appoint him to do; and for the Love he bore him, he reſolved to employ himſelf in the Service and Help of his Neighbour. Which the better to accompliſh, after he had commended the Matter ſeriouſly to our Lord, he intended to apply his Mind and Study to Learning; to join human Sciences and Literature to the Grace of the Holy Ghoſt, which our Lord had communicated to him; and being now a Man of 33 Years of Age, he began to learn the firſt Grounds and Principles of Grammar, under a devout and virtuous Maſter, (by Name *Hierom Ardebal*) who taught School at *Barcelona*; the Lady *Iſabel Roſel* (of whom we ſpoke before) charitably furniſhing him with what was neceſſary for the purſuing of his Studies. And although the crafty Enemy did not ceaſe by ſeveral Wiles and Practices to divert his Mind from his Book; yet the Grace of our Lord prevailed more, to make him perſevere in his holy Deſign, than all the ſubtil Devices of the Devil, to hinder him. Whilſt he was ſtudying at *Barcelona*, he found the Pain of his Stomach to be ſomewhat allayed; whereupon he preſently reſumed the accuſtomed Rigor of Penance, which by reaſon

of

JULY 31. of the Indisposition of his Health, and the Labour of a long and hard Voyage, he had thought fit to moderate. He fasted as he was wont to do before, and cut off the Soles of his Shoes, and walked upon the bare Ground all the Winter, though, to avoid Ostentation, he covered his Feet with the upper Leather; and in like Manner dissembled divers others of his Mortifications. In *Barcelona*, upon two notable Occasions, he manifested his great and heroical Virtues; his Patience in one, and his Charity in the other. For having Notice given him, that certain fond and foolish young Men, did much disturb and hinder the Recollection and Devotion of religious Women of the Order of St. *Dominick*, that lived in a Monastery named from *the Holy Angels*, without the Walls of the City; he persuaded the Nuns *to have nothing to do with that light Company; to keep them from the Grate; to avoid all Occasions of talking with them; and to attend seriously to Recollection, Prayer, and other spiritual and devout Exercises.* Whereupon the young Gallants, not finding the Entertainment which they used to have in that Monastery, were much vexed and troubled; and threatened St. *Ignatius*, whom they knew to be the Author of that Reformation, and did not forbear sometimes to strike him; and one Day they fell so furiously upon him, and misused him in that outrageous Manner, that the good Saint was forced to be for some Time under the Hands of the Doctor and Surgeon. And yet for all this he could not be persuaded to give over his pious Enterprise, of helping and encouraging by his wholesome Counsel and Exhortation the Religious, as he had done before; exceedingly rejoycing to suffer Persecution for the Love of CHRIST. As for his Charity, it appeared in this: Coming one Day from the foresaid *Monastery of the Holy Angels*, he understood that a poor miserable Man had hanged himself upon a Beam in his Chamber. The Blessed Father presently runs to him, and cuts the Rope; and although all the Company judged the Man to be quite dead, yet St. *Ignatius*, betaking himself to Prayer, besought our Lord for him, who heard his Prayers; for the Man returned to Life, repented and confessed his Sins, and not long after died happily. The Circumstances that concurred in this Affair, were such, that it was esteemed miraculous, and divulged for such throughout the City. He studied two Years at *Barcelona*; and then in the Year MDXXVI, with the Advice of some learned Men, he went to the University of *Alcala*, to hear his higher Courses. Here he lodged in the Hospital of *Lewis of Antezana*, that was but newly founded; and together with Logick studied some other Part of Philosophy; and heard besides the *Master of the Sentences* explicated; and this he did by the Counsel of some, that desired he should soon accomplish the Course of his Studies, but little knew how to help or direct him. And he was now so inflamed with the Love of God, and did so burn with Desire of procuring his Neighbour, all the Good he could, in Soul and Body, that he was not contented with the Labour and Pains that his Studies afforded him, and the Trouble of begging his Bread; but moreover he instructed Children and ignorant People in the Christian Doctrine, guided many in the Way of Virtue, and directed them in Spirit by Prayer and Meditation; and gathered Alms, wherewith to provide Victuals for such Poor, as he saw to be in great Want and Necessity. This caused great Admiration in the University; and so much the more, for that he went clad with one single Coat of course Cloath, and barefoot; and had three Companions, who being moved with his Example, were cloathed alike, besides a young *Frenchman*, that newly joined himself to them; and they were commonly called in Mockery and Contempt, *Those of the Blanket or course Cloath.* This Admiration, caused by so great a Novelty, gave Occasion that St. *Ignatius* and his Companions were were diversly censured and spoken of in the City; every one interpreting what he saw or heard of them, according to his own Affection or Passion. Yet though a most diligent Search and Inquiry was made, and several Informations taken by the Vicar General of the Archbishop of *Toledo*, *John Figuerol*, who afterwards was President of *Castile*, concerning the Life, Manners and Doctrine of St. *Ignatius* and his Companions; there was never any Thing found reprehensible or blame-worthy in them, as the Vicar himself did testify. Notwithstanding, the better to sound *Ignatius*, and to omit no Means of finding out the Truth, he was apprehended upon a false Suspicion, and cast into Prison, where he remained two and forty Days to his wonderful great Joy and Content, because *being innocent and faultless, he was made worthy to suffer Imprisonment for* CHRIST, *according to his most earnest Wish and Desire*; insomuch as when certain Persons, of good Quality and very virtuous, desired him *to present a Request to be set at Liberty*, assuring him, *it would be presently granted*, he would not consent thereunto, nor take any Proctor or Advocate to plead for his Innocency, or desire any one to speak in his Behalf; thinking it *needless to make use of such Defence, when he was guilty of no Crime.* Besides he desired, *if he had done amiss in any Thing, to be corrected by the Ecclesiastical Superiours, to whom he ever shewed himself a most obedient Child*; *and on the contrary, if they found he were innocent, that they*

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JULY 31. *they ſhould free him from this Trouble, when they thought fit:* As they did, after he had been detained two and forty Days; the Vicar declaring by his Sentence, *that having examined the Matter very diligently, he found that* Ignatius *and his Companions were wholly innocent, and free from any Fault that had been laid to their Charge.* One Thing happened whilſt he lived at *Alcala*, which was looked upon as miraculous: For when the Vicar teſtified his Innocency and Integrity, and releaſed him from Priſon, he commanded him and his Companions, in their Apparel to conform themſelves to the Cuſtom of other Students; and deſired a certain Prieſt, *John* of *Lucena*, a moſt virtuous and godly Man, that was always employed in Acts of Charity, to procure them ſome Alms to buy them Cloaths. The Prieſt took it to Heart, and as he was going one Day through the Town with St. *Ignatius*, to aſk an Alms for him, they came into a Street, where divers principal and worthy Perſonages were ſtanding together, and looking upon ſome that were there playing at Ball. They came up to them; and a certain Knight hearing the Prieſt aſk in Favour of *Ignatius*, was much incenſed, and looking upon him, ſaid: *Will you, that are a Man of this Calling and Condition, trouble yourſelf with begging Alms for this Fellow? Who, if he deſerves not to be burnt, I wiſh I may be burnt myſelf.* Theſe Words gave great Scandal to all that were by, and knew that *Ignatius* was a holy Man, and great Servant of God. But the very ſame Day, News came of the Birth of the Prince of *Spain*, who was King *Philip* II. for which there was feſtival Joy and great Triumph at *Alcala*, and throughout all *Spain*. Upon which Occaſion the fore-named Knight went up to a Turret of his Houſe, where there was Store of Powder, to contrive artificial Fires; but a Spark falling amongſt the Powder, the Tower was burnt, and the miſerable Man in it. When this ſad Accident was told St. *Ignatius*, he wept moſt bitterly for Compaſſion of him, and ſaid: *He foretold this Misfortune himſelf this Morning, as I paſſed by him; for God knows I wiſhed him no Harm, but prayed for his Soul.* This Event was blazed throughout all the City, and looked upon as an extraordinary Judgment of Almighty God, inflicted upon that Man, to declare St. *Ignatius*'s Holineſs, and the Eſteem God made of him. From *Alcala* he went to ſpeak with the Archbiſhop of *Toledo*, *Don Alfonſo de Fonſeca*, who being then at *Vallodolid*, treated him with all manner of Civility, and promiſed him his Favour and Protection, if either he, or any of his, ſhould deſire it at *Salamanca*, whither he intended now to go; and gave him beſides ſome Money to bear the Charges of his Journey. At *Salamanca* he held on the ſame Courſe, and was as zealous to draw Men to the Fear and Love of God, as he had been at *Alcala*; which made a great Noiſe in the City, wherefore ſome religious and very good Men, conſidering the Danger of the preſent Times, wherein Hereſies and Innovations in Religion were very rife; and perceiving St. *Ignatius* to ſpeak very freely to all Sorts of People, and to be heard and followed by a great Concourſe; began to apprehend, *that under the Cloak of Holineſs and Zeal, ſome ſecret Miſchief might be lurking, which it would be hard to Remedy, if it grew ſtrong, and came to be confirmed and ſettled by length of Time.* Hereupon they complained to the Official, and deſired him to *provide in Time againſt this Danger, and to ſecure* Ignatius *and his Companions, until they were found to be ſound in Faith, and ſincere in their Intentions.* And this was done accordingly; for St. *Ignatius* with one of his Companions was committed to Priſon, and they were held there, faſt tied together with one long Chain, that they could not go from one another upon any Occaſion. But in that very Place the Bleſſed Father remitted nothing of his accuſtomed Fervor, but ſpoke as freely as ever in Commendation of Virtue and Reprehenſion of Vice; and incited all that came to him *to deſpiſe the World, and ſet all their Love and Affection upon Heaven.* There was a great Confluence of People that went daily to hear him; and the Fruit of his Diſcourſes was very conſiderable: But above all, the Joy and Satisfaction which he had to be a Priſoner and in Bands for the Love of CHRIST, was ſo exceſſive great that it cannot be explicated. *For it was the Height of his Ambition, and the only Deſire that was continually flaming in his Heart, to ſuffer much and to die for his good Lord, who, to free him from eternal Death, and bring him to the everlaſting Joys of Heaven, was pleaſed to die a moſt opprobrious Death upon a Croſs.* And this he told ſome that came to comfort him, and ſhewed themſelves much concerned at his Sufferings. For he reprehended them for the Pity and Compaſſion they had of him, *becauſe they did not ſufficiently conceive and underſtand the infinite Treaſures which are in the Croſs of* CHRIST. They were thus reſtrained in Priſon two and twenty Days, receiving from our Lord wonderful Comfort and ſingular Favours in Soul; and being alſo ſufficiently provided of what was neceſſary for their Bodies, by the Charity of ſome devout Perſons, that well knew who they were, and therefore bore them a great Affection. At the End of two and twenty Days, the Official having well examined and diſcuſſed the Cauſe with divers learned Men, ſet them at Liberty, and declared by publick Sentence, *That they were Men of an*

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It was the holy Will and inviolable Decree of Almighty God to make this Bleſſed Man become Father of many Children; and therefore, notwithſtanding the contrary Winds, boiſterous Waves, and horrible Encounters with all manner of Difficulties and Oppoſitions, he guided him ſafe to the Haven, and brought him to the State and Condition, to render him that Service, which his divine Majeſty expected from him. For this End he kindled in his Mind a great Deſire to aſſociate to himſelf divers Companions, and together with them, to further and promote with all poſſible Endeavour and Induſtry, the ſpiritual Good of his Neighbours: He inſpired him at the ſame Time to go to the Univerſity at *Paris*, which was then the Mother of all Univerſities, and the publick School and Theatre of the World. And he was ſo wholly bent and eagerly ſet upon this Expedition and Journey to *Paris*, that his chief and principal Friends could by no Means divert him from it; they urged *that it was a moſt unſeaſonable Time, it being a moſt bitter and ſharp Winter:* They deſired him *to conſider what a cruel War was then on Foot, between* Spain *and* France, *what bloody Effects were every Day ſeen and heard of it, what horrible Maſſacres committed in every Place*; and the more to terrify him, they exaggerated *many late and freſh Examples of barbarous Cruelty, which the Soldiers of both Parties had exerciſed upon poor Paſſengers and Travellers.* Yet nothing of all this could ſtay him; for being carried on with a ſtrong Inſpiration, and guided by the Aſſiſtance of the holy Ghoſt, he found Peace in War, Security in Dangers, and Reſt in Labours. And ſo taking his Journey through *France* on Foot, by the Favour and Protection of God, he arrived at *Paris* in good Health, without encountering any Danger, in the Beginning of *February*, in the Year MDXXVIII. At *Paris* he thought fit firſt to perfect himſelf in the *Latin* Tongue, and Study of Humanity; wherein he ſpent almoſt two Years. After this he began a-new his Courſe of Philoſophy, which he went thorough, and ended with great Commendation, taking the Degree of *Maſter of Arts* by the Advice of his Profeſſor; that by this ſo publick a Teſtimony of his Ability in Learning, he might have more Authority, and greater Helps in procuring the Good of his Neighbour. After Philoſophy, he applied his Mind and Study to Divinity, wherein our Lord did him great and ſignal Favours; recompenſing thereby the Labour and Pains he took, not only by conſtant and diligent ſtudying, but alſo by divers other Incommodities which he went couragiouſly thorough: For in the Beginning he lived in the Hoſpital of St. *James*, begging from Day to Day the Bread he eat; and being brought to great Want, he was forced in thoſe firſt three Years to make a Journey ſometimes into *Flanders*, and once alſo into *England*, to get ſome Alms of the *Spaniſh* Merchants that reſided there, wherewith to maintain a poor Life during his Studies. He was beſides moſt rigorous in corporal Penances and Auſterities, which did very much impair his Health, with no ſmall Danger of his Life; ſo that he was conſtrained to interrupt for ſome While the Courſe of his Studies. And what ſhall we ſay of his other Employments, in helping, inflaming, and directing others in Virtue and Perfection? which brought upon him infinite Troubles and Perſecutions. For certain young Men, that were well born and had excellent Wits, being moved with the rare Example and pious Diſcourſes of St. *Ignatius*, reſolved to follow the Evangelical Counſels of our Lord JESUS CHRIST; and renouncing all they had, and beſtowing it upon the Poor, made a ſtrange Change in their Life and Manners; and begging from Door to Door, lived like poor People in the Hoſpital. This cauſed a great Stir and loud Clamours in the Univerſity; and the Friends and Kindred of theſe young Men, being nothing pleaſed with ſuch Courſes, conceived great Indignation and Hatred againſt him, whom they knew to be the Author of that unuſual Life, which they judged to be but Folly. And ſo reſolving to perſecute him, they raiſed many Slanders againſt him, as the World is wont to do againſt the Servants of God. Nor did the Matter end only in Words; for in the College of St. *Barbara* (where St. *Ignatius* then ſtudied Philoſophy) they would have corrected him publickly by a ſevere and ignominious Kind of Puniſhment; which, according to the Cuſtom of the College, was inflicted ſometimes upon thoſe that were unquiet, and of a turbulent and ſeditious Behaviour; and this forſooth, becauſe he exhorted his School-fellows *devoutly to frequent the holy Sacraments, to live virtuouſly, and on feſtival Days to ſpend more Time in Prayer, and Exerciſe of good Works*; and becauſe by his Example and Counſel a certain *Spaniard*, whoſe Name was *Amador*, leaving his Studies, had renounced the World, to become Religious, and ſeek CHRIST naked upon the Croſs. And although he was not ignorant of what was intended and prepared againſt him; after the College Gates were ſhut, and the Bell was rung, and all the Students were gathered together into the great Hall, to be preſent at this publick Correction, the Maſters ſtanding ready with Rods in their Hands, the Servant of God was not the leſt daunted or

JULY 31. troubled, nor sought to withdraw himself, but with an exceeding Calmness of Mind and Serenity of Countenance, was readily disposed with invincible Patience and Constancy to bear that Affront and Pain; yet, lest the Glory of CHRIST should be disparaged, Piety disgraced, and Virtue brought into Contempt among Christians, and those tender Plants, that were newly blossomed, should be blasted by this Storm, he spoke a-part to the Rector of the Colledge with a grave and modest Liberty, and *offered himself for as much as concerned his own Person, to have that Sacrifice made of his Body and Fame*; but withal willed him to consider, *what Harm and Damage they were likely to receive who were yet but Beginners, and tender in Virtue, if by publick Authority he were to be chastised as a Seducer, for having exhorted and encouraged them towards the Perfection of a Christian Life.* The Rector awakened with this Consideration, acknowledged that he had been very much overseen; and therefore before that great Assembly craved Pardon of the Servant of God, and acknowledged *him to be a holy Man, that cared not what became of himself for Pain or Ignominy; but only aimed at God's Honour, and the Good of his Neighbour.* Thus was that Storm of Persecution blown over, and Virtue was honoured; and St. *Ignatius* was better known and more renowned, and the fore-said Rector, by Name *James Govea*, a *Portugueze*, and very able and learned Man, gave himself more to Virtue and Devotion; and had ever after a high Esteem of St. *Ignatius*, and for his sake most tenderly affected the Society; so that in Progress of Time, he was the principal Author in persuading King *John* III, of *Portugal*, to *send the Fathers of the Society of* JESUS *into the* East-Indies; who since have wrought much Good in those remote and vast Provinces, and converted innumerable Souls from Infidelity to our holy Religion, by the Grace and Assistance of our Lord JESUS CHRIST; who made use of this so small and ignominious Occasion, and of a few of his mean and contemptible Servants for so great Exploits, and the Advancement of his Honour and Glory. All that was contrived and plotted by Men against St. *Ignatius*, by the Providence and Disposition of Almighty God, was to him an Exercise of his Patience and Encrease of Glory; to his Companions and Disciples a rare Example, set in a clear Light before their Eyes to imitate; and in fine, to all the World an evident Testimony and Manifestation of the Truth, and of the Innocency and Sanctity of this great and faithful Servant of God; as appeared by this new Persecution raised against him at *Paris.* For his Adversaries not contenting themselves with the many Slanders forged against him, and Suspicions which they had raised of him in other Mens Minds, went and accused him to the Inquisitor, a most grave and learned Divine, of the Order of St. *Dominick*, called *Matthew Ory*, as *one that had held some new and dangerous Opinions.* But the Inquisitor being abundantly satisfied with his Life and Doctrine, demanded of him his Book of spiritual Exercises, composed by him at *Manresa*; and liked it so well, that with his good Leave, taking a Copy of it for himself, he translated it into *French*; and gave Testimony by an authentical Writing, of *the Innocency and Integrity of St.* Ignatius's *Life and Behaviour.* And afterwards at *Rome*, in a great Storm of Persecution raised against our holy Father and his Order, the same Inquisitor was one of the Witnesses of his Innocency, and an Approver of his Doctrine, as we shall declare afterwards. JULY 31.

St. *Ignatius*'s great Desire and Aim was to join some to him, that might help and further the great Design he had of procuring the Salvation of Souls; especially young Men of a virtuous Life and good Parts, that were most capable of so worthy and great an Enterprize. And it pleased God that he should gain and associate to him these, *Peter Faber* of *Savoy*, *Francis Xaverius* of *Navar*, *James Laynez* of *Almacan*, *Alfonsus Salmeron* of *Toledo*, *Simon Rodericus* of *Portugal*, *Nicolas Bobadilla* near to *Palentia*; after which came to him three others, *Claudius Jaius* of *Savoy*, *John Codurius* of the *Delphinat*, and *Paschasius Brouet* of *Picardy*; so that now in Number they were ten: And notwithstanding they were of so different Nations, and some of *Spain*, others of *France*, at the Time those two Kingdoms were at such Variance, most deeply engaged in bloody Wars; yet were they all of one and the same Heart and Will. They were all Masters of Arts, and now Students of Divinity. On the Feast of the Assumption of our Blessed Lady, they met together in a Church not far from *Paris*, called *Mons Martyrum*; where, after they had confessed, and received the Body of CHRIST our Lord, they made a Vow, *to renounce on a certain Day*, which there they resolved upon, *all whatsoever they possessed; and to employ themselves the best they could, in the spiritual Profit of their Neighbour; and also to go in Pilgrimage to* Jerusalem, *if after their coming to* Venice *they could find a Convenience to do it within a Year: But in case they could not go to* Jerusalem, *or, if they went, presently after their return from thence, to go to* Rome; *and casting themselves at the Pope's Feet, the Vicegerent of* CHRIST *our Lord, to offer themselves to his Holiness to be disposed of as he pleased, for the Service of the Church and Salvation of Souls.* This being agreed upon among them, and ratified

JULY 31. fied by Vow, St. *Ignatius* gave order to them all, as soon as their Studies were finished, to take their Journey to *Venice*, where he intended to expect them, when he should return from *Spain*, whither it was fit he should first go, as well to dispatch certain Businesses of some of his Companions, as also for some other great Affairs for the Glory of God. With this Resolution he left *Paris*, and came to his Country: Where though his Brother were Lord of the Place, he would by no Means lodge in his House, nor supply his Wants with any thing from thence: But lay in the Hospital, and begged his Meat from Door to Door. Whilst he stayed here, he explicated the Catechism or Christian Doctrine, and preached with such Concourse of People, that came from many Places to hear him, that he was forced to go into the open Fields, for the Churches could not hold such a numerous Auditory: And there divers got up into the Trees, the better to see and hear him. He preached thrice a Week, and though his Breast were much weakened by Reason of a quartan Ague, which he was sick of; yet he was heard plainly and distinctly more than a Quarter of a Mile from the Place wherein he stood; which could not be without a Miracle. By his publick Sermons and private Exhortations, he rooted out many Vices, and brought divers to a holy and virtuous Life: He caused many things to be established for the Relief of the Poor, and for the Amendment of such as were in mortal Sin; providing for the Good of Soul and Body, and leaving the whole Country in Admiration, edified and recreated with the fragrant Odor of his Virtues; and much confirmed and settled in their good Resolutions, by the Miracles which our Lord was pleased to work by him. He cured a certain Man, by Name *Vastida*, that had been many Years troubled with the Gout; and a virtuous Woman who had been long Sick of a Consumption, that brought her even to Death's Door; and dispossessed another Woman, that had been for four Years grievously molested with a wicked Spirit. Other things he did there by the Grace and Power of our Lord, which were no less wonderful; by reason whereof, and for his most holy and virtuous Manner of Conversation, every one honoured and respected him, as a great Servant of God, and as he passed by, would secretly kiss his Garments. From hence he went on Foot, without Money, and begging by the way, to *Pampelona*, to *Almasa*, *Siguenza*, and *Toledo*, about the Affairs of his Companions, which they had recommended to him: Then took Shipping near to *Valentia*, for *Italy*. In which Voyage he passed through many Dangers, encountered great Difficulties, suffered extremely, and met with so many Troubles and different sorts of Inconveniencies, that he could never have mastered and surpassed them all, had not our Lord particularly assisted him, who brought him at length to *Venice*, where he stayed expecting his Companions, according to the common Resolution taken at *Paris*. And now the Devil seeing St. *Ignatius* to be his open and professed Enemy, that had levied such Forces against him; extremely apprehending the War, he was vigorously waging against his tyrannical and long usurped Dominion, and most damnable Empire, resolved in good earnest to persecute him: And stirred up some of his wicked Emissaries to slander him; who published and gave out, *That* Ignatius *was a Vagabond, a Fugitive, and although he had made a shift to fly out of* Spain, *yet his Picture had been burnt there for the Crimes he had committed.* But these and the like Detractions and Slanders were dispersed like Smoke; and St. *Ignatius* was justified and declared to be Innocent by *Jerom Verall*, Archbishop of *Rosa*, *Nuncius Apostolical* at *Venice*, who afterwards was made Cardinal of the Church of *Rome*. Whilst he expected here his Companions, he did much good: For he moved many learned Men to betake themselves wholly to the Service of God, whereof some joined themselves to him; and directed some of the gravest Senators in a spiritual and virtuous Life: In fine, all that knew him or conversed with him, retained a grateful Memory and high Esteem of his Sanctity. His Companions arrived at length at *Venice*, on the 8*th* of *January*, in the Year MDXXXVII, having endured much by the way, which was very long and tedious, and the Season of the Year very inconvenient by reason of the Cold, and ill Weather; besides they travelled continually on Foot. But they overcame all Difficulties by the Grace and favourable Assistance of our Lord, who was much pleased with the fervent Desire and settled Resolution these holy Men had to serve him, and to suffer and do so much for his sake. At *Venice* they found their Father and Master, St. *Ignatius*, with those who had lately associated themselves to him; and all embraced one another with singular Joy and Contentment: Then divided themselves into divers Hospitals, to serve and assist the Sick and the Poor. A Month after, they went towards *Rome* most meanly clad, and begging their Food, at *Rome* they received his Holiness's Benediction, who was then *Paul* III. in order to their Pilgrimage to *Jerusalem*, and then returned back to *Venice* with the same Poverty; where St. *Ignatius* remained all the while. Those that were not yet Priests among them, received here that holy De-

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gree

JULY 31. gree on the Feast of St. *John Baptist*, in the same Year MDXXXVII; having first made the Vows of Chastity and Poverty in Presence of the Legat Apostolical. Then, whilst they were in Expectation of a Convenience of going to *Jerusalem*, they divided themselves through the State of *Venice*. And St. *Ignatius* with Father *Faber* and Father *Lainez*, retired for forty Days into a little Cottage or Hermitage without the City of *Vincenza*. The Place was ruined and desolate, without Doors or Windows, open on all sides to Wind and Rain. Here they slept on the Ground upon a little Straw, and lived only upon hard mouldy Crusts of Bread, given them of Alms, which they steeped in Water to be able to chew them. At length when all Hope was past of going to *Jerusalem*, the Fathers resolved to leave *Venice*, and to go into the prime Universities of *Italy*. As for St. *Ignatius*, with his two said Companions, he went to *Rome*, whither God called him, there to begin to settle that new Society and Order, which was to promote and advance God's Glory throughout the World. It is a remarkable Thing, that for many Years before, there never wanted Ships for Pilgrims to pass to *Jerusalem*, nor for divers Years after, even to the Year MDLXX. But only this present Year MDXXXVII, there was no Ship that went: For our Lord directed the Course of the blessed Father St. *Ignatius*, and his Companions another way; and would be served by them in Matters of greater Importance, than they at the Beginning did ever think, or aim at.

St. *Ignatius* after he was ordained Priest, took a whole Year to prepare himself to say his first Mass: During which Time, he imployed all the Forces and Power of his Soul, *in beseeching the ever glorious Virgin* Mary, *the Mother of God, to admit him into the Grace and Favour of her Son, our God and Saviour* JESUS CHRIST: *And that since she is the Gate of Heaven, and a singular Advocate between God and Man, she would obtain for him Access unto her most Blessed Son, and desire him to look upon him, and take notice of him, and procure likewise that he might come to know her Son, to find him, to love him, and serve him with all dutiful Reverence and Devotion: Moreover seeing he had undertaken so hard and difficult an Enterprize for the Divine Service, that she would vouchsafe to guide and direct him in it, to open him the Way, and remove all Lets and Hindrances which may cross and thwart his Designs.* Confiding in our Blessed Lady's Intercession and the Divine Protection, and distrusting his own weak Forces, he went on his Way to *Rome*, in Company of Father *Faber* and Father *Lainez*: They travelled according to their Custom, on Foot, and begged by the Way: And St. *Ignatius* received every Day the most sacred Body of our Lord JESUS CHRIST, at the Hands of one of his Companions, who never failed to say Mass: And in all the Journey was much illustrated and strengthened by heavenly Inspirations and spiritual Comforts, that were very frequent with him and copious. But one Day, when they drew somewhat near to *Rome*, and sat down in the Fields to give a little Rest to their wearied Bodies, St. *Ignatius* leaving for a while his Companions, entred into an old Church which he saw open: And there being all alone, prayed with so great Fervour, that he thought his very Heart opened; and had a most comfortable Vision: For there appeared to him God the Father, and his Blessed Son JESUS CHRIST carrying his Cross, but both of them shining with an unspeakable Light: The Eternal Father turning himself to his only begotten Son, commended to him *Ignatius* and his Companions with great Love and Affection: And with the same did our most merciful Saviour admit them into his sacred Protection, then looking most sweetly and amiably upon St. *Ignatius*, said to him, *Ego vobis ROMÆ propitius ero, I will be favourable unto you at ROME.* With this divine Revelation our holy Father remained wonderfully comforted and encouraged, and related it to his Companions, the more to animate and strengthen them against all the Troubles and Difficulties they were to endure. And as well by this, as by divers other clear Lights and Illustrations, Almighty God imprinted so deeply in the Heart and Mind of St. *Ignatius* the most sacred Name of JESUS, together with an ardent Desire of following him as his Commander and Captain, and of carrying his Cross after him; that this was the Cause, for which, at St. *Ignatius* and his Companions most humble suit and request, the holy See Apostolick approved and confirmed their Order and Religion by the Name of *the Society of* JESUS. Which was first done by Pope *Paul* III. after our Lord had dispersed and blown over a most terrible and furious Storm of Persecution, raised against the Fathers, by the Malice of a pestilent Heretick, whose perverse Doctrine they had stoutly and learnedly refuted. In which Persecution our Lord was pleased to manifest his singular and very particular Providence: For he had drawn from *Spain*, *France* and *Venice*, and made to be now present at *Rome* all those, grave and venerable Personages, that had formerly been Judges of St. *Ignatius*, that here they might be Witnesses of his Innocency and Virtue. By which Means the Truth being known, the Governor of the City of *Rome*, by Order from his Holiness, pronounced Sentence in favour of St. *Ignatius*

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tius and his Companions. But to proceed more maturely in the Confirmation of this new Order, the Pope committed the Matter to three Cardinals, who in the Beginning, were much averſed from the admitting and approving of new religious Orders, eſpecially the Cardinal *Bartholomew Guidichon:* Who was abſolutely of an Opinion, *that it was no ways for the good of the Church, to have any new Order inſtituted: But to labour to reform well the Ancient, according to the Decree of* Innocent III. *in the Council of* Lateran, *and of* Gregory X. *in the Council of* Lyons. Which very Difficulty the two great and glorious Patriarchs, St. *Dominick* and St. *Francis* met with, in the Confirmation of their ſacred Orders. For the Works of God muſt be proved by the Furnace of this Trial and Examination. But our Lord JESUS having taken St. *Ignatius* under the Wings of his Protection, and promiſed to be favourable to him at *Rome*, changed the Mind of Cardinal *Guidichon* in ſuch ſort, that he uttered theſe Words: *I confeſs that I do not like the Inſtituting of new religious Orders: And yet I dare not but approve this: For I feel in my Mind ſo ſtrong and extraordinary Impulſions; that although human Reaſon incline me not, the Will of God doth draw me to it, and force me to give my Conſent to have this Order eſtabliſhed.* And the ſaid Cardinal highly commending the Inſtitution of the *Society of* JESUS, beſought and entreated the Pope's Holineſs, to approve and confirm it. Which he did, and with the Spirit of ſovereign Biſhop, Vicar of JESUS CHRIST, ſaid, *Digitus Dei eſt hic. Here is the Finger of God.* And added, *that from theſe ſmall and weak Beginnings, he confided that great Fruit would come to the Church of God.* And ſo confirmed the Religion of *the Society of* JESUS in the Year MDXL, on the 27*th* of *September*, which is the Feaſt of St. *Coſmas* and St. *Damian:* Yet he put a certain Limitation, or Reſtriction, which he took away three Years after, when he confirmed the ſame Order a-new. And in the Year MDL, Pope *Julius* III. that ſucceeded Pope *Paul*, approved it again: And ſince that, other Popes, their Succeſſors, have eſtabliſhed and enriched it with many Graces and Privileges; as may be ſeen in their ſeveral Bulls.

But to return to our holy Father St. *Ignatius*, when the Society was thus confirmed by the Vicegerent of CHRIST; all the Fathers that were in *Italy* aſſembled together at *Rome*, in the Lent of the Year MDXLI, to chuſe a General of the whole Order: And thoſe who were further off, and could not eaſily come, ſent their Votes written. And although by the unanimous Conſent of all, St. *Ignatius* was declared General; his Humility was ſo great, that he could not be perſuaded to accept of the Dignity. But he moſt earneſtly entreated the Fathers *not to put that Charge upon him, which he was unworthy of, and could not bear without Damage and Harm of the Society:* Inſomuch, that for his Comfort, they were content to condeſcend ſo far, as to take four Days to commend that Affair to Almighty God, and to beſeech his Divine Majeſty to diſcover herein his holy Will. After the four Days were paſt, the Fathers continued in the ſame Opinion, *to chuſe St.* Ignatius *for General:* And he continued ſtill in his, *that he was unfit and unworthy of it:* Such was his Humility, and the true Contempt he had of himſelf. Nor could he be herein overcome, till having retired himſelf for ſome Days, and made a general Confeſſion in St. *Peter's de Monte aureo*, to a Father of St. *Francis's* Order, called *Friar Theophilus*, a holy and able Man, to whom before the Confirmation of the Society he was accuſtomed to confeſs, he was told by him, *that he would reſiſt the Holy Ghoſt, if he ſtood out any longer, and refuſed that Charge.* At theſe Words St. *Ignatius* with great Humility and Obedience yielded, bowing his Neck to that Yoke, which our Lord laid upon him. And on the 22*d* Day of *April* of the ſame Year MDXLI, went with all the Fathers and three Brothers (whereof I was one) to viſit the ſeven Churches and Stations of *Rome:* And at St. *Paul's* ſaid Maſs, and made his Profeſſion and gave the holy Communion to his Companions, who made their Profeſſion likewiſe in his Hands: All of them ſhedding Abundance of Tears out of Devotion and ſpiritual Joy; and yielding infinite Thanks to our Lord, that he had vouchſafed to bleſs *that little Plant, ſet by his own Hands, and bring it to this Growth and Perfection.* From this Day forward, *the Society of* JESUS, was acknowledged for a Religion, approved and confirmed by the See Apoſtolick; furniſhed with religious Men, profeſſed, and obliged by ſolemn Vows; and with a Superior and Head, to direct and govern it for God's greater Glory, and the Good of his holy Church. St. *Ignatius* being choſen General, preſently applied himſelf with all Diligence and Fervour to perform his Office. The very next Morning, riſing up very early, himſelf wakened and called up all in the Houſe; judging it to belong to his Charge to watch perpetually over all, and to procure that his Subjects ſhould be alſo watchful, and attend every one carefully to his Office and Employment. And to humble and abaſe himſelf ſo much the lower, by how much the Degree our Lord had placed him in, was high and eminent, he went into the Kitchen, and for many Days ſerved the Cook, and did ſome other humble Offices of the Houſe, with that

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Readiness and desire of Contempt, that he seemed to be a Novice, imployed therein for his Profit and Mortification. Having laid this low and humble Foundation, he began to explicate Christian Doctrine, and to catechise in the Church of the Society: And continued this for 46 Days, explicating the Commandments and the Articles of the Creed, and other Things appertaining to the Principles of our holy Faith. All which he delivered in *Italian*, with improper and unpolished Words; yet with such Force and Efficacy of divine Spirit, that his Discourse pierced the Hearts of his Auditors; and excited in them so great Sorrow and Contrition for their Sins, that presently from his Catechism and Exhortation they went to Confession, and could hardly speak for the Abundance of Tears and Sighs with which they bewailed and detested their Sins. All this I myself can testify, who at that time being a Youth, was a Scholar and Brother in the Society, and every Day repeated St. *Ignatius*'s Catechism. Besides these employments, the blessed Man attended to plant, propagate, and extend his new Order throughout the World. He sustained it by his Prayers, governed it by his Wisdom, infused Life and Vigour into it with his Spirit, defended it by his Courage, edified and inflamed it to all Piety and Virtue by his most holy Conversation and Example. And our Lord that had chosen him and prevented him with the Blessings of his Sweetness and Goodness, favoured him with so large a Hand, that whatsoever St. *Ignatius* undertook, prospered under him and came to a good Effect: Insomuch, that the Fathers being so few in Number, when the Society was confirmed by the See Apostolick, our Lord so encreased and dilated the Order throughout the World, that in the Space of one Year, there were some in *France*, *Italy*, *Germany*, *Spain*, *Portugal*, *Ireland*, and the *West Indies*; which may well seem to be a very strange and wonderful Thing.

Our blessed Father, St. *Ignatius*, was General of the Society fifteen Years, three Months and nine Days, from the 22*d* of *April* in the Year MDXLI, until the last of *July*, MDLVI, when he departed this World. During which Time he resided constantly at *Rome*, without going out, unless it were twice; once into the Kingdom of *Naples*, and another time to the City of *Orvieto*, upon great Occasions commended to him by his Holiness *Paul* III. All this time he governed by himself the House we had at *Rome*, as the Mother and Head of the rest, and sent his Children to preach in the World, giving them Instructions; by the observing and keeping whereof, they might become worthy Workmen of JESUS CHRIST: Who by the good Odour of their Example and Edification, which by God's Favour and Assistance they left in all Places wheresoever they came, gained the People's Affections, and increased their Devotion in such sort, that many noble and wealthy Personages founded Colleges for the Society, that they might come to receive greater Profit by their holy Doctrine and pious Labours. And St. *Ignatius* did carefully co-operate with their good Will and Affection, distributing his Subjects into those Places, which stood in most Need of Help, that there Colleges and Houses might be built: And employing those chiefly in the Harvest of Souls, whom he knew to be the most fit Instruments of so great a Work; that this Plant, which our Lord of his infinite Goodness had newly set in his Church, might daily take deeper Root, and flourish and fructify more abundantly. And whereas the Devil, out of his enraged Spite and Hatred against St. *Ignatius* and his Order, was continually raising Persecutions and most violent Oppositions for the oppressing or obscuring it: He, like a valiant Captain, encountered that furious Enemy, making as fierce Resistance against him; and clearing the Truth, permitted not the Lies which the Devil by his Ministers spread abroad, should prevail to the Prejudice of God's Glory, and Hinderance of the Conversion of Souls, which the Society laboured for. Yet St. *Ignatius* not contenting himself with such a Multitude of great Employments, that were able to weary out a Giant; and burning with excessive Charity, and a restless desire of gaining Souls to God, as if he had had no other Charge, spent himself in their Service, labouring to extirpate certain Vices that were then in the City of *Rome*, and to set on foot some pious Exercises and Practices, conducing much to the spiritual Profit of Men, and the Service of the Divine Majesty. He procured that the Physicians and Doctors should prescribe no Physick for the Cure of the Bodies of those that fell Sick, till by the Sacrament of Confession some Cure and Remedy was given to their Souls; according to an ancient Decree of Pope *Innocent* III. He caused a House to be founded at *Rome* for *Catechumens*, in which *Jews* and *Infidels* that desire Baptism, are brought up and maintained, that they may be the better instructed in the holy Faith. It was also his Work, that which is commonly known and called by the Name of *Our Lady of Grace*, instituted in the Monestery of St. *Martha*: Where poor unfortunate Women of loose Behaviour are maintained, till they be reconciled to their Husbands (if they be married, and their Disorder springs from their Disagreement and Dissension) or if otherwise,

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Who is able to believe the many Things that were born up and ſuſtained upon the Shoulders of this bleſſed Man; and the Courage and Spirit wherewith he bore and went through all, and this with ſo weak Health and infirm a Body? For beſides the Affairs already mentioned, which had been ſufficient to overcharge many Men, ſeveral Princes and Perſonages of all Qualities did write to him from almoſt all the Parts and Provinces of the World; ſome out of Devotion, and to recommend themſelves to his Prayers; others to be helped by his Prudence and Wiſdom, and to demand his Counſel; many to deſire his Aſſiſtance, Favour and Induſtry in weighty Affairs; and divers to thank him for the good Comfort and Benefit, which they received by the pious Labours of his Children; and ſeveral others for other Reſpects and Reaſons. And they were ſo many, that even this Employment alone, might have tired out a ſtrong Man; but he was continually aſſiſted by the powerful Hand of our Lord, that furniſhed him with Forces for all Labours: So that when he was moſt weary, ſickly, and unprovided of human and natural Helps, then did he appear moſt couragious and ſtrong; and in his Infirmity the Virtue and Force of God did more clearly manifeſt and ſhew itſelf. And he likewiſe with the Vigour of his Soul ſupported the Weakneſs of his Body; enduring with all Patience the Troubles of his Pilgrimage, and conforming himſelf in all Things to the holy Pleaſure of God, whom he had ſuch an inflamed Deſire to ſee and enjoy; that as often as he thought of his Paſſage out of this World, he could not ſuppreſs his Joy, but teſtified it with Tears that ſtreamed ſweetly from his Eyes. Wherefore, being now loaden with Years, ſpent with Sickneſs and Diſeaſes, afflicted with the Calamities and Miſeries of the holy Church, and burning with the Love of our Lord and Saviour JESUS CHRIST, he beſought his divine Majeſty with many Tears and Sighs, to vouchſafe to remove him from this Place of Exile, and carry him to that happy Reſt, where with all Liberty he might enjoy his holy Preſence, and never ceaſe praiſing and glorifying his bleſſed Name. And our Lord heard his Requeſt; giving him certain Signs and Pledges thereof. Whereupon in a Letter to the Lady *Leonora Maſcaregnia*, who had been Nurſe to King *Philip* II. of *Spain*, and his devout ſpiritual Daughter, he writ thus (as ſhe herſelf told me) *That he now took his Leave of her, this being the laſt Letter he was to ſend her; and that he would earneſtly in Heaven recommend her to Almighty God.* Not long after, knowing that happy and long deſired Day was coming, wherein his bleſſed Soul was to depart out of this World into Heaven, though he felt no extraordinary Diſtemper in his Body, but only that Weakneſs and Indiſpoſition which was very uſual to him, and therefore thoſe that lived with him, did not now much apprehend it; he confeſſed and communicated, as he always did, when he could not ſay holy Maſs; and upon the 30*th* of *July*

about

JULY 31. about three of the Clock in the Afternoon called for Father *John Polancus*, the Secretary of the Society: Who came preſently, little thinking what St. *Ignatius* would have with him; but he with great Peace and Repoſe of Mind tells him, *That he was very ſoon to leave this World*, and therefore deſired him *to go preſently in his Name to kiſs his Holineſs Feet, and crave his Bleſſing for him, with a plenary Indulgence of his Sins, that ſo he might the more ſecurely and confidently expect that laſt Hour, when our Lord ſhould call him to him.* All which his Holineſs granted moſt readily, with great Demonſtrations of his Love and Sorrow. Then the Phyſicians were called, our holy Father never asking for them, nor yet refuſing them; for being ſo very humble, he would not make any Shew of the Gifts he had received from our Lord, nor give the leaſt Sign that he knew any thing concerning the Time of his Departure; but let the Doctors do their Office, and permitted their Opinion to be asked, and Counſel to be followed in all Things; and they apprehended not the Diſeaſe to be dangerous. But the next Morning, being *Friday*, about an Hour after Sun riſing, St. *Ignatius* lifting up his Eyes and Hands to Heaven, and pronouncing with Tongue and Heart the ſweet Name of JESUS, with a ſerene Countenance, gave up his happy Soul into the Hands of him, that for the great Encreaſe and Advancement of his Glory had created it; on the laſt Day of *July*, in the Year MDLVI. A Man moſt truly humble, as appeared even at his Death; ſince knowing the Time when it was to be, he would not name a Vicar General, as he might well have done, nor call his Children together to exhort them, and give them his Bleſſing, nor make any Demonſtration that he was their Father; ſo deſirous he was to have no Notice taken of him, as if he had done nothing, in founding and inſtituting the Order of *the Society of* JESUS. He deceaſed at the Age of 65 Years, and in the 35*th* after his Converſion to a better Life; which Time he paſſed over in great Poverty, rigorous Penance, in Pilgrimages, Labour of Studies, in Perſecutions, Impriſonments, Chains and Fetters, and innumerable Troubles and Moleſtations; all which he endured with a cheerful Mind and admirable Conſtancy, for the Love of our Lord JESUS CHRIST, who ever made him victorious over the Devils and all his Adverſaries, who laboured all they could to overthrow him. He lived 16 Years after the Eſtabliſhment and Confirmation of the Society by the See Apoſtolick, and ſaw it multiplied and ſpread through almoſt the whole World. He left it divided into twelve Provinces; to wit, *Portugal*, *Caſtile*, *Arragon*, *Andaluſia*, *Italy*, (which comprehends *Lombardy* and *Tuſcany*) *Naples*, *Sicily*, *Germany*, *Flanders*, *France*, *Braſil*, and the *Eaſt-Indies*. In which Provinces there were then about a hundred Colleges or Houſes of the Society. All the City of *Rome* reſented much the Death of this moſt worthy and holy Man; but none were more concerned at it than his Children, as well thoſe that were then preſent in the City, as the reſt that were far off. And every one of them, preſently after his Deceaſe, experienced the Favour and Aſſiſtance of their Dead, but never more truly living Father. For throughout the whole Society was infuſed a great Piety and Devotion, ariſing from the fragrant Odour of his Virtues, Tears of Comfort, a Deſire of reſembling their Father, joined with a firm Hope, a great Courage and Vigour of Spirit, ſeconded with a ſtrong Reſolution; that all and every one of them, ſeemed to be ſet on Fire to labour hard and endure great Sufferings, for the Love of JESUS CHRIST. JULY 31.

St. *Ignatius*'s Body was buried in a low and mean Tomb, on the firſt Day of *Auguſt*, at the right Hand of the high Altar in the little Church of the Society, dedicated to our Bleſſed Lady in *Rome*. Afterwards in the Year MDLXIX, by reaſon that the high Altar was changed, it was tranſlated to another Place in the ſame Church. Finally, in the Year MDLXXXVII, on the 19*th* of *November*, which is dedicated to St. *Pontianus* Pope and Martyr, it was tranſlated with great Solemnity, into a new and ſtately Church of the profeſſed Houſe of the Society, which the Cardinal *Alexander Farneſius* had built; and was put in a Cheſt of Lead, under a Vault, at the right Hand of the high Altar, with a Stone upon the Grave; and in the Wall by it, there is a black ſhining Marble, in which theſe Words are engraven:

D. O. M.
Ignatio Societatis JESU *Fundatori. Obdormivit in Domino ætatis ſuæ anno* 65. *confirmati à Sede Apoſtolicâ Ordinis* 16. *ſalutis humanæ* MDLVI. *pridie Kal. Auguſti, ejus in Chriſto filii Parenti optimo poſuerunt.*
That is:

To Ignatius, *Founder of the Society of* JESUS, *who reſted in our Lord in the* 65th *Year of his Age, and* 16th *after the Confirmation of his Order by the See Apoſtolick, and Year of the World's Redemption* MDLVI, *on the laſt Day of* July; *his Children in* CHRIST, *as to their moſt dear and loving Father, erected this Memorial.*

In this Place remains the Body of the glorious Patriarch St. *Ignatius* to this preſent Day, highly reverenced not only by all his Children, but alſo by the People and Court of *Rome*, and divers others, that repair thither for Devotion, by reaſon of the great Opinion

JULY 31. Opinion they have of his admirable Life and Sanctity; as alſo for the many Miracles, which our Lord hath wrought, and doth daily work by his Interceſſion, to exalt and make him glorious in the World; and in fine, becauſe they ſee the great Fruit which has been done in the Church for the maintaining and Encreaſing of Chriſtian Religion, by his and his Childrens Labours and Induſtry. For they well conceive, that the Root, which has brought forth ſo good, fruitful and profitable a Plant, muſt needs be holy and pleaſing to our Lord JESUS CHRIST; and that it is a ſacred and ſovereign Fountain, from whence have flowed the plentiful, clear, and wholeſome Streams of Piety and Learning, to water the Land that before was dry, barren and over-run with Weeds and Thorns. St. *Ignatius* was not very tall. He had Authority in his Countenance; his Fore-head was broad and ſmooth; his Eyes ſtay'd, and ſomewhat ſunk in his Head; his Eye-lids wrinkled and ſhrunk up by the many Tears which he continually ſhed; his Ears of a middle Seize; his Noſe ſomewhat bowing like a Hawk's Bill; his Face of a yalow Colour, yet lively, and his Head venerably bald; his Aſpect tempered with a cheerful Gravity, and grave Cheerfulneſs; ſo that with his Serenity he exhilerated all that beheld him, and compoſed them with his Gravity. He halted a little on one Leg, which was ſomewhat ſhorter than the other, by reaſon of the Wound he had received, and of the Pieces of Bones that were taken out of it, but it was without any Deformity, and he ſo moderated his Gate, that it was ſcarce perceptible.

But who is able ſufficiently to explicate and ſet before us that admirable Harmony and Conſort of his Soul in the Variety of innumerable Virtues? Who can diſcover the Treaſures and heavenly Gifts, wherewith our Lord enriched and adorned him? Who can find Words to declare the Rigour of his Penance, his great Contempt and holy Hatred of himſelf and of all that is ſpecious or delightful in the World? His profound Humility? Invincible Patience? Amiable Meekneſs? His rare ſpiritual Prudence? His ſweet and yet moſt effectual Government of his Subjects? His Fortitude and Conſtancy in greateſt Adverſities and ſharpeſt Contradictions? His Confidence and Courage in undertaking the moſt hard and difficult Attempts for the Glory of our Lord? His Vigilancy and Solicitude in carrying them on to a happy End? His burning and inflamed Love of God and of his Neighbour? His continual and almoſt never interrupted Prayer, in which his Soul was ever enjoying the ſweeteſt Viſitations of its Beloved? And in fine, the Miracles and wonderful Works which our Lord hath done, and continues ſtill to do, at his Interceſſion? And JULY 31. to paſs over his incredible Auſterity and moſt rigorous Penance in going almoſt naked, ſuffering Hunger and Cold; in the frequent Uſe of Diſciplines, Hair-cloath, and all manner of Mortifications that he could invent, to afflict and ſubdue his Body, from the Time he firſt began to ſerve our Lord: I will firſt ſpeak of his Humility.

Which Virtue, at his very Entrance into a better Life, he did moſt ardently embrace, as the firſt Ground and Foundation of all other Virtues; for he went in old tattered Rags, that hardly could cover his Body; and lived in Hoſpitals, like a poor Man, amongſt the meaneſt Sort of People, being deſpiſed and contemned, and deſirous to be ſo; for he abhorred extremely any Eſteem or Account that might be made of him; and his chief Joy and Satisfaction was to be affronted and perſecuted for the Love of JESUS our Redeemer. Whereby he taught us, *That whoſoever aſpireth to mount high in Perfection, muſt go very low to lay a deep Foundation; and that to procure the Help and Converſion of Souls, a true Affection of Humility is incomparably more available, than the Oſtentation of Authority, which hath ſome Taſte and Savor of the World.* I heard him ſay, *That every one in the Houſe was to him an Example of Virtue, and that he was not ſcandalized at any one beſides himſelf:* And in a Letter, which I have ſeen and read, he writ, *That he never treated with any Man, though never ſo grievous a Sinner, of ſpiritual Affairs, but that he gained and learnt ſome Good of him by that Communication*; for indeed he held himſelf to be always the greater Sinner. To which Purpoſe he was wont to ſay, *That he did not think there was a Man in the World, that on the one Side was receiving ſo great and ſo continual Favours from the bountiful Hand of God; and yet on the other Side, was ſo defective and negligent in his Service, as himſelf.* One Day, as I was with him alone, and our Diſcourſe was of Burials, he told me, *That he deſired and begg'd of our Lord, that after his Death his Body might be caſt out upon a Dunghill, to be eaten by Dogs and Crows; it being a moſt loathſome and filthy Dunghill, what elſe,* ſaith he, *ſhould I deſire, in Puniſhment of the many and grievous Sins I have committed againſt God, by pampering and making much of it?* His Deſire was to be mock'd and laughed at by all; and if he would have permitted himſelf to be carried on with the Fervour of his Mind, he would have gone up and down the Streets, almoſt naked and like a Fool, that the Boys of the Town might have made Sport with him, and thrown Dirt upon him. But he repreſſed this great Affection of Humility with his Charity and Zeal of procuring his

JULY 31. Neighbour's Good. Very ſeldom was he heard to ſpeak of any thing concerning himſelf, and that upon moſt urgent and preſſing Occaſions; and if in his Preſence any thing was ſpoken that redounded to his Praiſe, he was preſently confounded within himſelf; and his Face was covered with Tears and a modeſt Shame. St. *Ignatius* had for his Confeſſor Father *James Eguia*, an ancient and grave Perſonage of the Society, and Native of the Kingdom of *Navar*, a Man of that Sanctity and Perfection, that our holy Father, ſpeaking once to me of him, ſaid: *When we ſhall come to Heaven, Father* James *will be ſo high above us, that we ſhall ſcarce be able to look up to him.* This good Man would ſpeak much of the Virtues and divine Graces communicated by God to our holy Father, as one that well knew his Conſcience, and the Purity and rare Endowments of his Soul. Which St. *Ignatius* coming to underſtand, was much troubled, and commanded him *in Virtue of holy Obedience, never to ſpeak more of him in his Praiſe, during his Life.* But finding it was very hard to make the holy old Man forbear to ſpeak of him, he would confeſs no more to him, but took another Ghoſtly Father. Whereupon Father *James Eguia* uſed to wiſh, *that he might live ſome Days after St.* Ignatius, *to declare what he knew of his eminent Sanctity:* But our Lord ſo ordained, and, as it is thought, at St. *Ignatius*'s Requeſt, that he died three Days before him. The bleſſed Man had ſo perfect and truly humble a Knowledge of himſelf, that by our Lord's eſpecial Grace; for many Years before his Death, he had not any Temptation of Vanity. For his Soul was ſo illuſtrated with heavenly Light, that he could ſay, *he feared no Vice leſs than Vain-Glory*, which notwithſtanding is a Worm, that often eats and conſumes the very Cedars of *Libanus*, and is engendred by the blind Love and Conceit, which a Man has of himſelf. All his Actions, and whatſoever belonged to him, ſavoured of Humility: His Apparel was poor, though cleanly, his Bed Poor, his Diet very mean and poor, and ſo ſober and temperate, that it was a perpetual Abſtinence, and what he eat was always the courſeſt. He employed himſelf willingly in the moſt mean and humble Offices about the Houſe, and in making the Beds, and dreſſing up the Chambers of the Sick. In Things that he was not certain of, he eaſily ſubmitted to the Judgment and Opinion of others. And being Superiour, he equalled himſelf in all Things to his Inferiours, yea frequently ſubmitted and ſubjected himſelf unto them with wonderful Meekneſs and Humility. Whilſt he explicated Chriſtian Doctrine at *Rome*, a Boy that lived in the Houſe, told him one Day very ſimply and plainly, *that he ſpoke bad* Italian, *and that he would do well to ſtudy to ſpeak better.* The Father replied: *Child, thou haſt good Reaſon for what thou ſaieſt; I pray thee, note my Faults, and tell me of them.* One of the chief Reaſons for which he would have his Order called *the Society of* JESUS, was that himſelf might not be named or mentioned in it, thinking himſelf unworthy to be eſteemed not only the Author or Founder of it, but even to have had the leaſt Hand in it. And as often as he ſpoke of it, he called it, *this leaſt Society*; for as himſelf was little in his own Eyes, ſo would he have his Children to eſteem and account themſelves *the leaſt of all.* Now what ſhall I ſay of his Humility, in refuſing ſo long and ſo earneſtly the Office of General? Which he would never accept of, till his Confeſſor told him, *that in Conſcience he was obliged thereunto.* Nor was he content with this, but afterwards in the Year MDL, he cauſed the graveſt Fathers of the Society to meet in *Rome*, to the End he might reſign up his Charge; where he *proteſted unto them before our Lord* (as he had often alſo wrote to them) *that he had divers Times ſeriouſly judged, that he wanted in a manner infinite Degrees of thoſe Parts and Talents that are required in him, that is, to bear that Office and Charge:* Whereas all we that were acquainted with him, did know that he had ſo great and admirable a Gift of Government, that all Religious Superiours might take him for a Pattern and Example. And whereas he could not obtain his Deſire for that Time, he omitted not to treat of the ſame Buſineſs again; moſt earneſtly ſuing for a Diſcharge of that Employment, as well to attend wholly to Contemplation, and a more intimate Communication with Almighty God, as alſo that he thought *himſelf to be good for nothing; and to hinder and keep off ſome other from the Government and Adminiſtration of the Society, who might benefit it far more.* But this alſo could not ſucceed with him according to his Deſire; for he was told, *that the Society would never conſent to have any other Superiour, ſo long as it pleaſed God to conſerve him in Life.* From ſo great Humility proceeded the Contempt of himſelf, and Deſire to be miſuſed; for *he that is truly humble*, ſaith St. *Bernard, deſireth to be humbled, and taketh Humiliation for a Means to obtain Humility.* Hence alſo did ſpring his Fortitude in Troubles and Difficulties; and Patience in all Adverſities and Tribulations. For the Man that is truly humble, ackowledging himſelf to be a Sinner, knows he deſerves no Favour or Comfort; and that no Evil or Miſery can happen to him, which is not leſs than what his Offences have merited; and doth much rejoyce that all Creatures, as Executioners of the divine

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What ſhall we ſay of the perfect Mortification of his Paſſions, and of all inordinate Affections; whereby he arrived to an admirable Peace of his Soul, and ſo great Quietneſs and Tranquillity, that nothing was able to trouble or diſturb him? His Complexion was cholerick: Yet notwithſtanding, in his Speech and Behaviour he was ſo mild and ſweet, that he was taken by ſome to be phlegmatick and of a cold Conſtitution. But he had ſo maſtered and overcome the vicious Exceſs of Choler, that he ever retained the Efficacy, Force and Vigour which it gives to the Execution of Affairs. He always kept one and the ſame tenor and equality in all Things: And although the Diſpoſition of his Body varied, yet the Temper of his Mind was ſtill the ſame, never altered or changed with any diverſity of Occurrences, or difference of Times. Yea this Equality of Mind, and perpetual Conſtancy redounded in ſome ſort to his Body, wherein always appeared a moſt admirable Compoſition and Order, and thoſe exterior Signs in his Comportment and Countenance, which Reaſon required. On a time when he was ſick, the Doctor adviſed him, *to admit no Thoughts that might afflict or contriſtate him.* And hereupon he began to examine himſelf, *what thing in this World could cauſe him Affliction:* And having revolved divers things in his Thoughts, this only occurred that was capable to put him to ſome Trouble: *If by ſome Accident* the Society of JESUS *ſhould be diſſolved*; and yet he doubted not, *but that if even this ſad Diſaſter did happen without any Fault of his, after he had recollected his Mind, for the Space of a Quarter of an Hour in Prayer, he ſhould return to his former Peace and Tranquillity:* Yea he added, that *by God's Grace he ſhould not loſe the quiet Repoſe and Serenity of his Mind, though all the Society ſhould come to be diſſolved as Salt in the Water.* How entirely then had he forſaken himſelf, and deeply rooted his Soul and Heart in God, who in ſo great a Matter, ſo proper and peculiar, and withal, ſo dear unto him, was ſo ſubject and ſo reſigned to the divine Will? Which is a moſt evident Sign that all Paſſions and Affections were wholly mortified in him.

By this Mortification, and by the perfect Knowledge and Contempt he had of himſelf, St. *Ignatius* arrived to a very high and eminent Degree of Charity, which is the Sum of all Virtues, and the Accompliſhment of Perfection. And as for his burning and enflamed Love of God, how could it appear more, than by all he did and ſuffered for his ſake? For true Love is never idle; nor is it content only with doing, but it muſt alſo ſuffer much for its beloved, and deſires to give its Life for him. And who can explicate, how much this bleſſed Father did, and what great Things he ſuffered, to ſet forth our Lord's Honour, and dilate his Glory through the World? Part whereof may be conjectured by what hath been already ſaid. But he himſelf proteſted, *that if all Things whatſoever, are precious in the World, were put together, they would be to him as Dirt, or nothing in Compariſon of the Favours and Graces our Lord had beſtowed upon him, in the Perſecutions, Priſons, and Bands which for his Love and Honour he had endured. And that no created Thing can cauſe to a Soul ſo great and ſolid Joy and Comfort, as to ſuffer for* CHRIST. To which purpoſe being demanded by a certain Father, *What was the ſhorteſt, and moſt certain, and aſſured Way to Perfection?* He anſwered, *To endure many and great Adverſities for the Love of* CHRIST. *Ask this Grace,* ſays he, *of our Lord: For on whomſoever he beſtows it, he does him withal many other great and ſingular Favours, that go along with this Grace.* This Prayer did the holy Father make for himſelf, and taught his Children to pray in like manner. Whence we gather his burning Love of God. Though we have other clearer Arguments, how much he loved Almighty God, and his Neighbour for God. The Scope to which he directed all his Actions, Cares and Intentions, was *God's greater Glory.* For it was not enough for him to abſtain from all Offence of his Divine Majeſty, but he procured that he might be continually glorified: And when two Things, whereby God might be ſerved, were preſented to him, he always made choice of that, whereby God's greater Glory was to enſue. And this was, as we ſaid, his Deviſe and Motto, and the End and Mark, whereat all his Deſigns and Purpoſes were directed. Often ſpeaking with Almighty God, he broke out into this fiery Aſpiration, *O Lord, what do I deſire, or what can I deſire beſides thee?* And he did ſo earneſtly thirſt after the Diſſolution from the Priſon of his Body, that thinking of it, he could not refrain from Tears of Joy. And this was not ſo much for the hope of obtaining that ſovereign Good for himſelf, as for the longing Deſire he had, to behold the Glory of the moſt ſacred Humanity of our Lord and Saviour, whom he loved ſo entirely: Even as a Friend rejoices exceedingly to ſee the Glory and Honour of him, whom he loves with all his Heart. And yet notwithſtanding this enflamed Deſire of ſeeing and enjoying his Lord, in the Year MDXLI, in the Month of *July*, I happened to be preſent when he ſaid, that *if our Lord would put it to his Choice, preſently to depart out of this Life to enjoy eternal Happineſs;* JULY 31.

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JULY 31. *or to remain longer in the World, without further Security of final Perseverance in Virtue; he would chuse this latter, if by staying here longer, he might do his Majesty some notable Service:* So disingaged was the holy Saint of Self-interest, and so directly did he cast his Eyes upon God, without reflecting them upon his own Danger or Security. And he added, *What King or Prince is there in the World, who, if he offered some great Reward to one of his Servants, and he should refuse to enjoy it presently, that he might do him some extraordinary Service; would not think himself obliged to conserve, yea to encrease his Reward, since he deferred the present Possession and Enjoyment of it for his Majesty's sake, and to advance his Service and Interest? And if Men proceed in this generous Manner with their Subjects, what are we not to hope for of our Lord? Or how can we fear that he will forsake us, or permit us to fall, when for his sake, and to do him some good Service, and promote his Honour and Glory, we are content to debar ourselves for a while, of so great a Joy, and so infinite a Felicity, as is the being with him and enjoying his most comfortable Presence? Let others fear and apprehend this, if they please; for my part, I will never entertain any such Thought, of so great, so good, so sweet, so Sovereign and Almighty Lord, and King of Kings.* One Day it came into his Mind to examine and sound his Heart, *what Feeling or Resentment he should have, if God should cast him into Hell.* And he explicated his Mind in writing in these Terms, which I have seen and read in his own Hand: *Two Things did I represent to myself; to wit, the Pain and Torment which there I was to endure: And that the holy Name of our Lord is there blasphemed: As for the former of suffering those Pains, I did not much apprehend it; but it seemed that it would be an unsufferable Trouble and Affliction to me, to hear God's holy Name abused and blasphemed.* How inflamed must this Man have been with the Love of God, who found his Heart to be thus disposed and affected towards him? What an immense Fire was burning in that Breast, which could not be overcome by the raging Flames of Hell? For even amongst those Flames he apprehended not his own Pain, but the Injury done to his Lord, whom he loved infinitely more than himself.

From this ardent and fervent Love of God, proceeded, as from its true Source, the great Love he had of his Neighbours, for he beheld them all in God, and God in them; and used to say, *That were it any ways profitable or conducing to the gaining of any Soul, he would go along the Streets barefoot, loaden with Mire and Dung, and affronted and injured in the most heinous and disgraceful Manner that could be devised: And that there was no State or Condition so base, vile and contemptible, which with the greatest Joy and Contentment, he would not take upon him, if by that Means he might gain to God but one Soul.* At *Paris* he used all Means to withdraw a certain lewd Man that was too familiar with another Man's Wife, from that miserable State; and finding that nothing would succeed with him, so obstinate he was in that filthy and abominable Affection; he entered one Day into a Lake, by which the other was to pass, in a very sharp and bitter Season; and as the miserable Wretch went along, he cried out to him in a dreadful Voice in this Manner: *Thou art going, thou foolish and unfortunate Man, to welter in thy beastly Pleasures, and little regardest the heavy Stroke of God's revengeful Hand, that is falling upon thee. But go thy ways, seeing thou art so mad: For in the mean while I'll remain here afflicting and tormenting my Body with Cold, to divert, if I can, the Punishment that expects thee.* That fond and passionate Lover was even beyond himself with Admiration, at this so excessive Charity of St. *Ignatius*; and being touched at the Heart with the powerful Grace of our Lord, returned home, and utterly forsook that dishoneſt and damnable Converversation, with which the Enemy of Man's Salvation had detained him so long a time Captive. St. *Ignatius* was so free from bearing an ill Will, or keeping any Grudge in his Mind against those that had done him a bad Turn; that he did not only from his Heart pardon them, but sought all Means to oblige them, endeavouring always to do them some such notable Favour or good Service, as might be greater than was the Injury or Affront he had received from them. A School-fellow of his that lodged in the same Chamber with him at *Paris*, being desired by him to keep the Alms that had been sent him, overcome with the Temptation, ran away with all his Money, leaving the holy Man in great Want and Necessity: But afterwards whilst he was at *Rouen*, he fell dangerously Sick, and had no Friend to relieve or help him in his Extremity; yet knowing well the Charity of St. *Ignatius*, he wrote to him, and most earnestly besought him to assist him in what he could. The blessed Saint prayed for him most affectionately to our Lord, and not content with that, went himself presently to *Rouen* (which is distant twenty eight Leagues from *Paris*) to find him out, and afford him all the Relief and Succour he could. And this Journey he undertook with so great Courage and Alacrity of Spirit, that he went those twenty eight Leagues in three Days, barefoot, and did not eat or drink once by the Way: For he offered up the Labour and Toil of his Journey for the Recovery of him

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that had so abused him. There was another Man also at *Paris*, whom St. *Ignatius* had in a particular Manner, obliged with singular Favours and good Turns, and yet he by the Instigation of the Devil, becoming in a manner furious, resolved to kill his Benefactor; and coming up a Pair of Stairs with that bloody Design, heard a dreadful Voice that said to him: *Wicked Wretch, what dost thou intend to do?* Whereat he being exceedingly terrified, cast himself at the Saint's Feet, and with many Tears related to him what he had intended, and how he was diverted. The holy Man took him up, comforted and cherished him with all Kindness and Sweetness. But all his Charity could not make the very same Man forbear to become once more an Instrument of Sathan, in persecuting St. *Ignatius*; for in that terrible Storm, which, as we said before, was raised against our holy Father at *Rome*, not long before the Confirmation of his Order, this Man was a notable Stickler, and ceased not to blow the Coals, and to forge or foment innumerable Slanders and Lies against him; which being found out and discovered by the Judges, the Man was condemned to be most severely punished; and the Sentence had been executed, but that St. *Ignatius* begged his Pardon; who also, to requite most heinous Injuries with the greatest Benefits, admitted him into his Order and Society, at his Request, and the Intercession of the afore-said Judges; but the poor unconstant Man persevered not long in his Vocation.

If our holy Father behaved himself in this Manner towards Strangers, and those that persecuted him; how loving and charitable do we think he was to his Friends, his Subjects and Children? One of the first Fathers that adjoined himself to him at *Paris*, was much troubled and tempted in his Vocation, and was in great Danger of being quite vanquished and overcome by the Devil; but St. *Ignatius* freed and rescued him as well by his Counsel and comfortable Exhortations, as also by the rigorous Penance he did for him; weeping bitterly and praying fervently, and besides abstaining three whole Days from all manner of Sustenance, to move our Lord to comfort and strengthen him in his holy Service. There was another Father very unruly and troublesome to St. *Ignatius*, and who by his Example was offensive to the other Religious. All the Revenge our holy Father took of him, was to pray continually to our Lord, and to shed many Tears, to divert God's Wrath from him. And once saying holy Mass, weeping bitterly and often sighing, he cried thus from the Bottom of his Heart: *Pardon him, dear Lord, pardon him, my Creator, for he knows not what he doth.* There was a Brother of the Society much afflicted in Mind, and even resolved to forsake God, the Fountain of living Waters, and to return to drink of the broken Cisterns of the World, that contain no clear Water of divine Grace or sweet Repose. Our holy Father understanding, that the Cause of his Disquiet was the Shame he had to confess a certain Sin he had committed; discoursed sweetly and familiarly with him, and in Confidence opened to him all his own former Life, whilst he was a secular Man: *How blind he had been; how vain in his Courses; how fondly addicted to the Love of Creatures; and how much he had humoured his sensual Appetite.* Whereby he freed the Brother of that dangerous Shame; and taught him to have a true Conceit and Esteem of the Mercy and Goodness of our Lord. What shall I say of the Meekness and Benignity which he used towards all Men, but especially those that were under his Charge? Of the Care he took that they should not be over-burdened? Of his Sweetness in condescending with those that were weak; in raising those that were fallen; in comforting the Afflicted; encouraging the Faint-hearted, and taking Compassion of all that were infirm and sickly? And indeed his Care and Charity towards the Sick, was singular and admirable. I heard him say sometimes, *That it was a special Providence of our Lord, to exercise him with frequent Diseases, and to make him so unhealthy and sickly, that by his own Infirmities he might understand what other Men suffered, and take Compassion of their Pains and Afflictions.* Whilst he was at *Vincenza*, he had an Ague; and yet, as soon as he understood that Father *Simon Rodriguez*, one of his first Companions, lay very sick at *Bassana*, which is about a Day's Journey off from thence, and in some Danger of Death; presently taking Father *Faber* for his Companion, he went thither, and walked along with so much Courage and Force of Spirit, which sustained his weak Body, that Father *Faber* had much ado to follow him. Another Time he was travelling together with Father *Lainez*, who was suddenly seized upon with a great Pain in his Side; whereupon St. *Ignatius* looks about, to hire him a Horse, and gives all the Money that had been given him in Alms, which was Six Pence, for it. Then wrapping his Companion as warm as he could in his thread-bare Cloak, sets him on Horse-back, and runs before so nimbly and chearfully, that Father *Lainez*, as himself told me, could hardly make his Horse go so fast. But St. *Ignatius*'s fatherly Charity never shewed itself more, than in bearing with his Subjects, and utterly forgetting whatsoever Faults they committed through human Frailty and Negligence, as soon as ever they acknowledged them, and testified their Sor-

JULY 31. row and Deſire of Amendment; being moſt careful to keep their Credit always entire, and never eſteeming or loving them the leſs. By which Means, and by all his moſt loving and fatherly Way of Proceeding, he did infinitely endear unto him and win the Hearts of all his Children, and could do with them what he pleaſed: He had them ſo ſubject, pliable, and obedient to his Will; and provoked them to imitate him in all Perfection, and in that pure, ſincere, and divine Love of our Lord, above all Things. And yet this Love of his towards his Children was not feeble and remiſs, but ſweet and ſtrong, mild and ſevere. For as he was very ſweet and gentle to the humble and obedient, ſo was he reſolute and terrible to the Rebellious and Stiff-necked. For all his Care and Vigilancy aimed at this, to incite his Subjects to Virtue, and to bring them to Perfection; wherefore he carried himſelf to ſome mildly, to others ſeverely, according to what was ſuitable to their different Diſpoſitions, but ſhewed Love to them all. And he did ſo dexterouſly join Sweetneſs with Severity, that he brought up his Children, how different ſoever they were for Humour and Complexion, to be equally indifferent for Offices and Employments enjoined them by Obedience, without inclining more to one than to another; and yet he examined and conſidered moſt nicely every one's natural Diſpoſition and Inclination; and accommodated himſelf thereunto; ſeconding and humouring their Inclination in whatſoever was laudable and conducing to Virtue. For he underſtood fully, how hard a Thing it is to ſtrive againſt the Stream; how troubleſome and tedious that is, which is done with a natural Averſion and Repugnance; and that nothing which is violent, is laſting and durable. Thus did he uſe religious Severity in requiring Indifference of his Subjects; and yet a fatherly Mildneſs in condeſcending to their Inclinations.

It were never to make an End, to ſet down in particular the rare Effects of our Bleſſed Father's Charity, and to reckon up his other Virtues, that were without Number. Who can ſufficiently admire the Prudence, more divine than human, which our Lord imparted to him, to draw out the Model and Platform of his Order? His incredible Fortitude and Magnanimity in undertaking great Things, and reſiſting whatſoever Difficulties and Contradictions? His mild and humble Way of dealing and treating with all, whereby he gained their Hearts, and frequently brought his very Adverſaries to be of the ſame Opinion and Mind with him? His vigilant Care and Induſtry in purſuing and bringing to a good End all he undertook? For he did not only with great Prudence invent and contrive the Means, the moſt conducing to the Affairs he had in Hand; but was alſo moſt conſtant and active in applying them; and never gave over what he had once begun, till he had brought it to Perfection. The ſtrange Confidence he always had in God, in his Impriſonments, that he would protect him; in his Labours, that he would help him; in hard Enterpriſes, that he would carry them on with a powerful Hand; and in his Want and Poverty, that he would relieve and ſuſtain both him and his Children; as many Times he did even miraculouſly, whereby he would ſhew, that this holy Father's ſtrong Hope and Confidence was not in vain. How modeſt and efficacious were his Words? How careful was he, not to cenſure any Man? How circumſpect in ſpeaking, or hearing others ſpeak of Faults, though publick and notorious? How prudent in diverting Diſcourſes that tended to any manner of Murmuration, though never ſo ſmall? What ſhall we ſay of the reſt of his Virtues? In every one whereof he was ſo eminent, as if he had practiſed but one ſingle one; and it is hard to ſay wherein he excelled moſt. But let us leave the reſt, to diſcourſe of that, which is the Guide and Miſtreſs of all, and as it were the Pipe and Conduit, which derives all other Graces and Gifts of God into the Soul; to wit, Prayer and Devotion, which admits a Man to a familiar Converſation with the divine Majeſty.

Our holy Father acknowledged, that our Lord had very liberally imparted to him the Grace of Devotion; which, for his Humility, he thought was given him by reaſon of his Weakneſs and Miſery: For being now old, broken and infirm, he was fit for nothing but to pray and attend wholly to God. In ſaying holy Maſs, and reading the divine Office, the abundance of heavenly Delights which God poured into his Soul, was ſo great, and made ſuch Showers of Tears ſtream from his Eyes, that he was forced to ſtop in a manner at every Word, and often to interrupt the divine Service; and was like to loſe his Eyes with weeping. In Matters of Concern he would never take any Reſolution; though he had evident Reaſons to convince his Judgment, before he had conſulted it with our Lord in Prayer. He let not an Hour paſs in the Day without recollecting himſelf interiourly, and examining his Conſcience, ſo that for ſome While he would baniſh all other Thoughts, and attend to this. But if the urgent Neceſſity of the Buſineſs he was then actually employed in, allowed him not ſo much Time during one Hour, he did not fail to take up his Time of Recollection as ſoon as ever he could; though he did never apply his Mind ſo much to exteriour Affairs, that he loſt the ſweet Reliſh of interior Devotion. He had God always, and in all Things preſent before his Eyes.

For

JULY 31. For all ſerved him for a Book, wherein to read the divine Perfections, and by that means to elevate his Heart to his Creator; for out of all, he was drawing for himſelf wholeſome Documents and Advices. And he recommended this Manner of Prayer as very profitable to all, but moſt particularly to thoſe who are employed in exteriour Affairs appertaining to God's holy Service and Honour. Before he betook himſelf to Prayer, he prepared his Soul, and entring into the Cloſet or Oratory of his Heart, enkindled his Affection in ſuch Sort, that it appeared in his Countenance, and he ſeemed to be all on Fire, as we frequently obſerved. In every particular Thing, how ſmall and little ſoever, that belonged to his Converſation with God, he ſtood ſo much upon his Guard, and uſed ſo great Attention and Circumſpection of Mind, as if he had beheld that infinite Majeſty there preſent before his Eyes: This appeared when he ſaid Grace before, or gave Thanks to God after Meat, and on all other Occaſions. He had a ſingular Gift of Tears, which he ſhed moſt abundantly at his Prayers, with great Comfort of his Spirit, and no leſs Damage to his Body, of which he made ſmall Account, ſo that his Soul got Fruit and Benefit thereby. But at length becauſe the Doctors told him, that ſo continual an Effuſion of Tears did much impair his Health; he being convinced by Reaſon, beſought our Lord to give him the Command over his Tears; which our Lord granted him, and afterwards he could ſhed or repreſs his Tears as he pleaſed. And herein our merciful Lord was ſo bountiful to him, that though his Eyes were dry, his Spirit was ſtill watered with heavenly Dew; and the divine Illuſtrations ceaſed not to flow as copiouſly into the Soul, notwithſtanding the Sluices of his Tears were ſhut up by Reaſon; ſo that his Weeping was refrained, but the Force and Virtue of it was never wanting to him. No Noiſe, how great ſoever it were, could trouble or diſtract him in his Prayers, if it happened not by his Fault; but if it were in his Power to have prevented the Noiſe or any other Diſturbance, which aroſe whilſt he was praying, then he was ſomewhat troubled, not for the Thing itſelf, but for his Negligence or Fault which he committed in not providing that no ſuch Occaſion ſhould be given. St. *Ignatius* being once demanded by Father *Lainez*, what manner of Prayer he uſed, gave this Anſwer: *That in Matters concerning Almighty God, he behaved himſelf rather paſſively than actively*; for theſe are the Terms that Contemplatives, and thoſe who write of the manner of Prayer, do ordinarily uſe, and they eſteem this to be the higheſt Degree of Contemplation; ſo that St. *Denis* the *Areopagite* ſpeaking of his Maſter in Spirit *Hierotheus*, ſaith of him: *Erat patiens divina.* JULY 31.

He was exceedingly devout to the moſt ſacred Virgin *Mary*, our Bleſſed Lady; and from the Time he opened his Eyes to behold the Light of Heaven, he took her for his moſt ſpecial Patroneſs and Advocate; having Recourſe to her in all his Neceſſities, Difficulties and Labours; and receiving extraordinary Graces and Favours from her moſt bountiful Hand; as appears in the whole Courſe of his Life. And what Wonder he ſhould be ſo much addicted to Prayer, who was ſo highly favoured by our Lord at his Prayers; and that he ſhould be wholly abſorpt in Contemplation, whom the divine Majeſty did ſo illuſtrate with his frequent Viſitations and Revelations of the greateſt Myſteries? For whilſt he lay ſick of his Wound, before he had yet renounced the Vanities of the World to ſerve our Lord, his divine Majeſty began to favour him in this Kind, and ſent to him his Apoſtle St. *Peter* in his greateſt Danger to reſtore him his Health. But as ſoon as he had put himſelf under the Banner of JESUS CHRIST, and did very much apprehend the Weakneſs of his Fleſh, the moſt glorious and ſovereign Queen of Angels, with her pretious and dear Son in her Arms, appeared to him as he was broad awake; and enlightening him with the Splendor of her Glory, recreating and ſtrengthening him with her ſweet and amiable Preſence, blotted out of his Soul, as it were with her Hand, all diſhoneſt and unclean Repreſentations, and imprinted therein a Love of Purity and Chaſtity. During his Abode at *Manreſa*, after he had paſſed thoſe Torments of Conſcience cauſed by Scruples and Temptations, which brought him to that Extremity we ſpoke of; our Lord did wonderfully comfort and cheriſh him with extraordinary Favours. For as he was ſitting one Day upon the Steps of St. *Dominick*'s Church, and reading our Bleſſed Lady's Office with much Devotion, our Lord on a ſudden illuſtrated his Underſtanding, and repreſented to him a Figure of the moſt Bleſſed Trinity, which exteriourly expreſſed to him what interiourly God gave him to underſtand; which cauſed in him ſo great Comfort and ſpiritual Joy, that he could not reſtrain his Sobs and Tears; nor ſpeak of any thing but this holy Myſtery, delivering the high Conceit he had of it with ſo many Similitudes and Examples, that all, who heard him, were amazed and aſtoniſhed. And from that Time forward, this ineffable Myſtery was ſo imprinted in his Soul, that he writ a Book of this profound Matter, which contained fourſcore Leaves; though at that Time he had never ſtudied, and could but only read and write. And always retained ſo clear and diſtinct a Knowledge of the Trinity of Perſons; of the divine Eſſence;

of

JULY 31. of the Diſtinction and Propriety of the Perſons, that he had noted himſelf in a Treatiſe which was found after his Death, written in his own Hand, *That he could not have learnt ſo much with many Years Study.* And in another Writing he ſaith, *That it ſeemed to him there was no more to be learnt in this Life, concerning thoſe Affairs that our Lord had imparted unto him in a certain Viſion.* But to return again to *Manreſa*, another Time there was repreſented to him the Manner which God obſerved in creating the World; another Time hearing Maſs in the Monaſtery of St. *Dominick*, at the Time of the Elevation of the holy Hoſt, he clearly ſaw with the Eyes of his Soul our Lord JESUS CHRIST, true God and Man, contained and covered with the Veil and Species of Bread. Several Times being at his Prayers, with the ſame interiour Eyes, he beheld for a good While together the ſacred Humanity of our Saviour JESUS CHRIST; ſometimes alſo the moſt glorious Virgin *Mary*, his Mother; and this not only at *Manreſa*, but alſo afterwards at *Padua*, at *Rome*, and in other Places. He went once from *Manreſa* to a little Church diſtant from thence a Quarter of a League, to pray; and whilſt he was going, he was ſuddenly tranſported and elevated in Spirit: Wherefore he ſat himſelf down by the River Side; and as he caſt the Eyes of his Body upon the Water, thoſe of his Soul were illuminated with a new extraordinary Light; for he ſaw not any ſenſible or material Shape or Figure, but beheld admirable Things after an intelligible and very ſublime Manner. With this Light he diſcovered divers Things concerning the Myſteries of our holy Faith; and others that belonged to ſpeculative Sciences. So that many Things, whereof he had ſome Knowledge before, ſeemed now to be different and new. This Viſion laſted for a long While. But nothing in this Kind is more admirable than what happened to him another Time at *Manreſa*. For upon a *Saturday*, at the Hour of Complin, he was ſo alienated from his Senſes, and left ſo without any Motion or Feeling, that every one thought he was dead, and they had buried him, but that they perceived at length that his Heart was ſtill beating, though very weakly. He continued in this Rapt or Extaſy till *Saturday* was a Sevennight; for then about the ſame Hour of Complin, in the Preſence of divers, who were watching and obſerving him, he opened his Eyes, as if he had awaked out of a ſweet and pleaſant Sleep, and with a gracious and loving Voice ſaid, *O* JESU. This is teſtified by thoſe who were there preſent. That Revelation which he had at his coming to *Rome*, as we ſaid before, was very notable, when the Eternal Father appeared to him, and his Bleſſed Son with his Croſs upon his Shoulders, ſpoke thus unto him: *Ego vobis Romæ propitius ero.* Likewiſe being at *Mount Caſino* (where St. *Benedict* ſaw the Soul of St. *German* Biſhop of *Capua*, carried by Angels in a Globe of Fire to Heaven, as St. *Gregory* writeth) the Bleſſed Father beheld the Soul of Bachelor *Hoſius*, one of thoſe that came to him at *Venice*, mounting up in great Glory to Heaven. And he knew that it was the Soul of *Hoſius*, one of his Society, who at *Padua*, whither he was ſent together with Father *John Codurius*, paſſed to a better Life. And afterwards, when this ſame *John Codurius* died in *Rome*, upon the Day of the Decollation of St. *John* Baptiſt, in the Year of our Lord MDXLI, the Bleſſed Father going that Morning before he died, to ſay Maſs for him at the Monaſtery of St. *Peter de Monte aureo*, which is on the other Side of the River *Tyber*, whilſt he was paſſing the Bridge of *Sixtus*, ſaw Father *Codurius*'s Soul environed with great Light and Glory, carried up into Heaven; then turning to Father *John Baptiſta Viola*, who accompanied him, and told me of it, ſaid: *Father* John Codurius *is deceaſed.* Father *Leonard Keſſel* a *Flemin*, was one of the ancient Fathers of that Province, a very great Servant of God, and ſo eſteemed in the Society. I knew him at *Cullen*, where he laid the firſt Foundations of our College there, and governed it many Years with great Opinion of Sanctity. This worthy Man deſired much to ſee and converſe a While with his Bleſſed Father and Maſter, St. *Ignatius*: He writ to him, aſking Leave *to go on Foot from* Cullen *to* Rome, which is more than three hundred Leagues, *only to ſee him, and enjoy his holy Communication.* St. *Ignatius* anſwered him, *That his Preſence was neceſſary at* Cullen *for God's Service; and therefore willed him not to remove from thence; for our Lord would ſo ordain, that he might ſee him without undertaking ſo long and tedious a Journey.* After ſome Time, St. *Ignatius*, whilſt he was yet alive, appeared one Night to Father *Leonard* at *Cullen*, when he was awake, and diſcourſed with him ſome Time; and then left him exceedingly comforted for having obtained his Deſire in ſo ſtrange and wonderful a Manner. St. *Ignatius* not long after his Death appeared one Morning to *John Paſchalis*, who was wont every Day to go hear the firſt Maſs, in a Chapel of St. *Eulalia*, which is the Cathedral Church at *Barcelona*. He ſhewed himſelf to him near to the high Altar; and *Paſchalis* preſently cries out, *O my Father, whither are you going?* And makes towards him. But St. *Ignatius* making a Sign with his Hand that he ſhould come no nearer, vaniſhed out of his Sight. Divers Things I omit in this Kind, not to be tedious. But that which we, who lived and converſed moſt familiarly with our holy Father,

JULY 31. do most of all admire in him, is that heavenly Visions, Revelations, and such like Favours, being most usual and ordinary with him (as we found afterwards in certain Papers written with his own Hand, whilst he was making the Constitutions of his Order) we scarce ever heard him speak, or make Mention of any Revelation, Vision, Rapture, Extasy, or any Favour of that Nature; but all his Discourse was of *Humility*, *Charity*, *Patience*, *Self-contempt*, *Zeal of God's Glory*, *labouring for the Conversion of Souls*, *Prayer*, *Mortification*, *and other such Virtues*, of which he made the greatest Account. For these make Men become Saints and Friends of God: Those other Favours, though they shine more in the Eyes of Men, yet are but Tokens and Signs, and those not certain and infallible, of Grace and Sanctity. And not only the Soul of this great Servant of our Lord was illustrated with heavenly Lights, and adorned with the Favours we have spoke of: But Part of that Abundance, which replenished his Soul, redounded sometimes to his Body. For divers beheld his Countenance resplendent, and sparkling with radiant Beams of a sweet and gracious Light.

He was seen in this Manner by *Elizabeth Rosel*, whilst he was sitting among Children upon the Steps of the Altar, as we said before; and in the same City by *John Paschalis*, Son of *Agnes Paschalis*, who harboured him some While in his House; and some others saw the same, when he returned to *Loyola* from *Paris*, and lodged in the Hospital. And in fine, at *Rome* the Blessed Father *Philip Nereus*, a Man of known Sanctity, and Founder of the *Oratory* of those venerable Priests *of our Blessed Lady de Naviculâ*, which have done so much good in that City (with whom I had the Honour to be familiarly acquainted) was a most devout Child of our Blessed Father St. *Ignatius*; and came to him for Counsel in all his Doubts and Troubles; and if at any Time he were sad or heavy, felt his Heart much lightened and rejoyced with only seeing St. *Ignatius*. This holy Man was wont to say, that he had several Times beheld a Glory about his Head, which cast forth most bright and resplendent Beams. But it is yet more remarkable, what happened to *Alexander Petronius*, a famous Physician in *Rome*, and a great Friend of our Blessed Father: For as once he lay dangerously sick, St. *Ignatius* went to visit him, and entred into his Chamber, which was then very obscure and Dark, all the Windows being shut; but as St. *Ignatius* entred, *Alexander* saw it all replenished with Light, whereat being much surprized, he asked his Wife what Light it was; and presently recovered, and attributed this Favour to the Blessed Man's Presence. And though at that Time he dissembled the Matter, and passed it over in Silence. Yet after St. *Ignatius*'s Death, he manifested and published it with great Admiration and Esteem of his Sanctity. Whilst he lived with *John Paschalis*, he was seen by him at his Prayers, elevated more than a Foot above Ground, and heard to speak thus to Almighty God: *O my God! O my Lord! O that Men knew thee!* JULY 31.

Our Lord imparted to his Servant also the Gift of Prophesy; for being illustrated with a divine Light, he foretold divers Things long before they happened: When he departed from *Manresa* to go to *Jerusalem*, the afore-named *John Paschalis*, being then but a Youth 18 Years old, had a Mind to accompany him in that Pilgrimage; but he willed him to stay at Home, to assist and help his Mother: And further told him, *That he would one Day marry and have Children; but should not want great Troubles and Molestations*, which he counselled him to bear patiently and constantly; and divers other Things he fore-told him, which all fell out accordingly. Being once in *Flanders*, whither, as we said, he was forced during his Studies to go sometimes from *Paris*, and dining with certain Merchants that had invited him, he cast his Eyes upon one of them that was fartheſt off, whose Name was *Peter Quadratus*, born at *Medina del Campo*; and after he had beheld him very attentively, he took him a-part, and said to him: *You are to do great Service to Almighty God; you will be a great Friend of the Society of* JESUS, *and Founder of a fair and brave College for it; therefore it is fit we should begin betimes to be acquainted; and that from hence forward I should love and respect you as my Brother, and do what lies in my Power to advance and further you in Virtue.* And this being spoken so long before the Society was instituted, fell out as our holy Father fore-told. For divers Years after, *Peter Quadratus* with *Franciſca Maiona*, his Wife, founded the College, which the Society hath at this present in *Medina del Campo*. As he went from *Vincenza* to *Bassana*, to visit Father *Simon* that was very sick, and in Danger; he left for a While his Companion, Father *Faber*, and retired to pray for the sick Man, and when he returned again, told him, *That their good Brother and Companion should recover.* Then coming to the Place where he lay, embraced him, and said: *Fear not, Brother* Simon, *you shall not die of this Disease*; and with this presently cured him, as Father *Simon* often testified, and Father *Faber* told Father *Lainez*, of whom I heard it. Once it fell out also at *Bassana*, that one of his first Disciples and Companions began to waver in his Vocation, and to bethink himself, *Whether it would not be better for him, to live there in Company of a holy Hermit, and attend to Contemplation; than to follow* Ignatius, *and employ*

JULY 31. *ploy himself in helping his Neighbours.* Whilst he was thus perplexed and anxious, he was going one Day to consult the Business with the Hermit himself; but by the Way was terribly affrighted with a dreadful Vision, which our Lord permitted him to see, to settle him in the good Course he had begun. Wherefore instead of going on to the Hermit, he turns back, and comes into the Lodging where St. *Ignatius* was, quite agast and out of Breath; and he, seeing all that passed in his Mind, says to him with a mild Reprehension: *Modicæ fidei, quare dubitasti? Thou Man of little Faith, why didst thou doubt?* And the other confirmed with these Words, persevered in his Vocation unto Death. In the Year MDXLI, *Stephen Baroelus*, an *Italian*, entred into the Society at *Rome*, and not long after, fell dangerously sick; and as he was almost despaired of, by the Doctors, our Blessed Father went to St. *Peter's de Monte aureo*, to say Mass for him. I was his Companion, as I used often to be, and served him at holy Mass, which when he had ended, as also his Recollection after it, he said to me: *Stephen shall not die at this Time.* And he presently recovered, and was sent afterwards into *Portugal*, and thence returned back again into *Italy*, where he lived many Years, and finally made a holy End. Doctor *Arovira*, an honourable Citizen of *Barcelona*, who came afterwards to *Madrid*; being sent Deputy from that Province to King *Philip* II, told me that at *Rome* he had great Acquaintance and Familiarity with our Blessed Father; and that one Day coming from *Ara Cæli*, he met him in the Court of the House of the Society with a Letter in his Hand, which he had newly received from *Don Francisco de Borgia*, Duke of *Gandia*, who was then a married Man, and Vice-Roy of *Catalaunia*; and that speaking of that Letter, he said: *Little would you think, that the Duke, who hath written this Letter, is to come to* Rome, *and be Head and General of our Order.* Which Prophecy was afterwards fulfilled; for the Duchess his Wife, dying, the Duke entred into the Society; and having been many Years Commissary General in *Spain*, in the Year MDLV, upon the Feast of the Visitation of our Blessed Lady, he was chosen the third General. The same Doctor *Michael Arrovira* recounts of himself, that being then a young Man, and doubtful what State of Life to chuse, at length he resolved he would marry; and before he opened this his Resolution to any Man, St. *Ignatius* said to him: *I know well enough that you intend to marry. O how will you one Day repent yourself of it, and in what Troubles and Difficulties will you find yourself engaged!* All which fell out as he said; and what this Doctor told me, the same he affirmed upon his Oath, as a Witness before the Bishop of *Barcelona*. When *Agnes Paschalis* died, her Friends writ to him of it to *Rome*, desiring his Prayers for her Soul; and he answered, *That before the Receipt of their Letter, he knew that she was departed this World, and in Heaven.* Father *James Laynez* being at *Venice*, urging and soliciting to obtain of that Common-wealth the Possession the of Priory of St. *Mary Magdalen* in the City of *Padua*, which his Holiness, *Paul* III, had united to the College of the Society there, met with great Difficulties, and was opposed by most powerful Adversaries, so that he despaired almost of the Business. Whereupon he wrote to our holy Father, and requested him *to say Mass, that God would give him good Success, which by human Means he could not expect.* St. *Ignatius* said Mass for that Intention on the Nativity of our Blessed Lady, and then writ to Father *Laynez* in these Words: *I have done what you desired, be of good Courage, and trouble yourself no more about this Business; for you may account it concluded according to your Wish.* And behold upon the *Octave* Day of the said Feast, the Council which in *Venice* is called *Pregai*, met, and almost all the Senators with one Accord voted, *That we should have Possession given us of the Place*, to the great Astonishment of those who were best acquainted with the Goverment of that Republick. The same Father *Laynez* was told by St. *Ignatius*, *That he should succeed him in the Office of General*, as he did. In the Year MDLV, he sent Father *Jerom Nadal* and Father *Lewis Gonsales* into *Spain*, and bid them *take Ship presently at* Genoa; *which if they did, they might be sure of a prosperous Voyage*; as they had, though it was in Winter. The *German* College was in extreme Necessity, and without all Hope of being relieved or succoured; so that the Cardinals that had taken the Care and Protection of it, were so dismayed, that they counselled St. *Ignatius to give it over, and not to weary out himself in so desperate an Affair*; but he desired to be excused, *for that he could by no means neglect or give it over*; *and that the Time would come, when that College would be sufficiently provided and furnished of all Things necessary.* Which happened; for his Holiness, *Gregory* XIII, gave a good Foundation, so that it hath now compleatly what is requisite for it. And this was also the Case of the *Roman* College of the Society, which was brought to great Straights, and there appeared no human Means to provide for it. St. *Ignatius* betook himself to Prayer, and after he had recommended their Necessities to God, told certain Fathers, *that they needed not to be solicitous for the Wants of the College*; *for within a few Months our Lord would provide well for it*, as he did; and

JULY 31. and sometimes even miraculously, till the same Pope *Gregory* XIII. of happy Memory, founded and rented it. Divers other Things did he fore-tell, which all of them had their Effect.

Besides the Gifts of Prophesy, which our Lord imparted to this his Servant, he gave him also the Grace of working many and very great Miracles, both whilst he was living upon Earth, and since his Death. Some whereof I will here set down: For when I writ his Life in *Latin*, in the Year MDLXXII, I spoke but very sparingly of his Miracles, as not having that certain Knowledge, which I thought was requisite to publish them; and did shew that they were not necessary to prove his Sanctity: But since that Time, they have been examined and approved by publick Authority, and our Lord who will exalt and make him glorious upon Earth, is pleased daily to encrease his Honour by working such Wonders by his Means; wherefore I am obliged not to defraud him of this Honour, but to recount here some Part of these miraculous Effects; taking them out of the authentick and juridical Informations, which have been made by many Prelates, in order to his Canonization, and are at this Time in my Hands; and out of the Depositions which the Parties themselves, on whom these Miracles have been wrought, have given upon their Oath: And in fine, from the Testimony of such worthy Personages that deserve all Credit.

And first of all, he had a strange Dominion and Command over the Devils, who abhorred and persecuted him, as their greatest Enemy; often declaring their Hatred against him, and the Fear and Awe they stood in of him. Whilst he was in his rigorous Course of Penance at *Manresa*, Satan often appeared to him in a shining and glistering Form, as if it had been some divine Light represented to him; but he being illuminated with a clearer Illustration of the Holy Ghost, discovered the Enemy's Fraud and Deceit. Several other Times, both at *Manresa* and in his Journeys, and whilst he was at *Paris* and at *Rome*, the Devil appeared to him in some foul and ugly Shape, which he was so little terrified with, that he would contemptibly drive him away with his Staff, like a Cat or some troublesome Curr. This malignant Spirit laboured all he could one Day, to terrify him whilst he lived at *Alcala* in the Hospital; but he lost his Labour. At *Rome* he would have choked him in his Sleep; the holy Man awaking, called upon the sacred Name of JESUS, but he was so hoarse, and his Throat so sore with the Violence the Devil offered him, that he could hardly speak for a Fortnight after. Another Time whilst he was in his Bed, two Devils fell upon him, and whipt him most cruelly, and Brother *John Paul Castelan*, who lay nigh him, and afterwards told it me, heard the Blows, and rose up twice that Night to help him. But our Lord permitted not the hellish Fiends to do him any great Harm. They looked upon him as their irreconcileable Enemy, and would oftentimes publickly profess him to be so; because he expelled them from the Bodies of Men, and much more endeavoured, with all Might and Main, to rescue Souls out of their cruel and unmerciful Hands. In the Year MDXLI, I myself heard a Devil that possessed and tormented a poor Child, called *Matthew*, at *Rome*, cry out, *That he would not be led to* Ignatius, *his greatest Enemy*. Other Devils said the same in a Soldier that was possessed at *Padua*; and in a Woman in *Trepano*, a City of *Sicily*. Out of this Hatred and Rage, the Devils conceived against him, arose all those furious Storms and Tempests of Persecution, whereby the wicked Spirits laboured to oppress and overthrow him. But by the Grace and Assistance of our Lord, he became more glorious by being Persecuted, and obtained a Command and Dominion over the Furies and Princes of Darkness. When he lived in the Hospital, there was brought to him, for the great Opinion every one had of his Sanctity, a Woman, that had been possessed four Years with a dumb Devil; that he might exorcize her, and pray to our Lord for her. He answered very humbly, *That he was not a Priest, nor deserved so much Favour at our Lord's Hands; yet notwithstanding that he would pray for the poor Woman*, as he did, and presently she was freed from her Trouble. At *Rome* he cured that Child *Matthew*, whom I spoke of before, who was pitifully tormented; by speaking to him and shutting himself up in a Chamber with him: This *Matthew* I knew both before, and after he was delivered from the Molestation of the wicked Fiend: And becoming a religious Man at *Camaldula*, he was called *Friar Basil*. In the Year MDLIV the College of the Society which we have at our Blessed Lady's of *Loretto* was first begun, and the Rector thereof was Father *Oliverius Manareus*, who is yet living in *Flanders*, a most worthy Man, and much esteemed in the Society for his great Virtue: Who testifieth that the Devils presently began to make War against our Fathers in that College; and to molest and disquiet them both by Day and by Night, making a most terrible Clatter and Noise; and appearing in sundry Shapes and Forms, sometimes of a Black-a-moor, then of a Cat and Bear, and other Beasts, and disturbing their Rest in the Night; And that neither by saying holy Mass, praying, sprinkling holy Water, using Exoreisms, applying Relicks of Saints, and

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JULY 31. and the like, they could rid themſelves of that Importunity and Moleſtation: Wherefore he ſignified the whole Buſineſs to our holy Father, and craved the Help and Succour of his Prayers. St. *Ignatius* replyed, *That they ſhould expect Relief from our Lord, with a firm and ſtrong Confidence in his Divine Majeſty: And that he on his part would not be wanting to recommend it in his Prayers to God.* Father *Oliverius* upon the Receipt of this Letter, called together all the Fathers and Brothers of the College, and read it to them; and from that very Hour (a very remarkable thing) all thoſe Troubles ceaſed; nor were there ſeen any more Spirits: But the Houſe was ever as ſtill and quiet, and free from Diſturbance, as if there never had been any ſuch Annoyance. This happened whilſt St. *Ignatius* was yet living. But preſently after his Death, the Viceroy of *Sicily*, *John Vega*, who had received News of it, though it were not known to others, being at *Trepana*, where they were then exorciſing a poſſeſſed Perſon, deſired the Prieſt to aſk the Devil, *where Father* Ignatius, *the Founder of the Society, was*; and he anſwered, *that his Enemy* Ignatius *was departed this World, and was in Heaven with the other Patriarchs and Founders of religious Orders, St.* Dominick, *St.* Francis, *and the reſt.* In the Year MDLXI I knew at *Siena*, a virtuous and ſimple Maid, *Jacoba de Prado* that waited upon a Lady that was Aunt to the Archbiſhop of the ſame City. This good Creature was much tormented and perſecuted by wicked Spirits, that appeared to her in ugly Shapes, and did often beat and ſtrike her very rudely. This Affliction ſhe endured for twelve Years, till ſhe carried about her a Picture of St. *Ignatius*: For from that time, though the Devils appeared viſibly to her, and cried out to her *to caſt away the Picture of their Enemy*, yet they durſt not come near her: She would even provoke them to ſtrike her, but they never could do it, as long as ſhe kept the Picture: And when ſhe ſhewed it to them, they caſt down their Eyes, and fearfully roaring ſaid, *they could not endure to behold their profeſſed Enemy.* One Day ſhe had a Curioſity to know for certain whether her Security, and the Enemies Fear proceeded from the Picture ſhe had of St. *Ignatius*, or from ſome other Cauſe: Wherefore ſhe laid it aſide; and preſently thoſe cruel Foes ſeeing her weaponleſs and unfenced, fell upon her, and beat her ſo unmercifully, that ſhe was almoſt killed. And the like befel her once more, a great while after; when ſuppoſing herſelf to be out of all Danger, ſhe neglected to arm herſelf with that Picture. Wherefore being taught by Experience, ſhe would never after be without that Safeguard, Breaſt-plate, and impenetrable Coat of Fence; which kept off all the Blows and Aſſaults of the ghoſtly Enemy: Yet ſo great was his Malice and Deſire of doing Miſchief, that he fell furiouſly upon the Chamber-walls, and Cupboards, Cheſts, Coffers, and whatſoever was elſe in the room; beating upon them with horrible Strokes, though he never touched any Box, wherein was kept a Picture of the Saint; The like to this happened in the Year MDXCIX to a Schoolmaſter of *Ancona*, called *Leopardus*. For theſe damned Spirits would open the Doors of his Houſe when they were locked, and ſhut them when they were left open, ſwept the Chambers, made the Beds, lighted the Lamps, and then on a ſudden put all into Diſorder and Confuſion; and removed Things from one Room into another. But when the good Man had hung up a Picture of our bleſſed Father in his Houſe, all was quiet within Doors: But yet a moſt terrible Tumult there was without, for they flung to and fro the Doors and Windows; and beat as it were the Drum round about his Houſe. But when he had put more Pictures of the ſame Saint upon the Doors, and ſeveral Parts of the Houſe, that Moleſtation alſo ceaſed. In *Rome*, in the Year MDXCVII, Father *John Baptiſta Peruſco* of the *Society of* JESUS, came into a certain Church to pray, where they were exorcizing a poſſeſſed Perſon: He had about him a Reliquary, wherein there was a Relick of St *Ignatius* among thoſe of other Saints. He was no ſooner come in, but the Devil ſtorming, and making a fearful Noiſe, ſaid, that *the Father burnt him with that which he carried about him.* And being compelled by the Force of Exorciſms to confeſs, *what Saint's Relicks did ſo torment him*, he ſaid, *they were of* Ignatius, *his capital Enemy, and great Servant of God, Founder of the* Society of JESUS, *who is a Saint in Heaven, yet unknown, but e'er long to be canonized by the Church.* Hereupon the Father taking off his Reliquary, put it about the poſſeſſed Perſon's Neck: And the Devil, after he had roared and howled for a while, and complained that St. *Ignatius*'s *Relick burnt him*, departed from the Body; it being Almighty God's Pleaſure that the poor poſſeſſed Woman ſhould obtain this Favour, and be freed from the wicked Spirit by the Merits and Interceſſion of St. *Ignatius*. In the City of *Malliorca*, a certain Woman by Name *Catharine Rocan*, was for the Space of eleven Years, almoſt every Day, vexed and tormented by a mad and furious Devil, that made her beat her Hands and Head againſt the Walls, lifted her up in the Air; at other times made her Body ſo intolerably heavy, that many luſty Men could not raiſe her from the Ground. Sometimes ſhe howled like a Dog, at other times remained ſtupid and ſenſeleſs,

and

JULY 31. and foamed at the Mouth. It was a lamentable Thing, that of ſo many Remedies that were applyed to her, not one wrought any Effect in ſuch a long time. But at laſt in the Year MDXCVIII, on the Laſt Day of *Auguſt*, *John Picus*, a very learned and virtuous Prieſt took the Subſcription of a Letter of St. *Ignatius*, and put it upon her Head, whilſt ſhe was in a Fit of Fainting and Palpitation of the Heart. Whereupon ſhe began preſently to cry and roar out, and make moſt hideous and fearful Geſtures, and to ſtare and gape wider than one would think it poſſible for a Woman to do. But ſoon after the Devil left her; and ſhe having obtained her Cure, ſo long deſired and earneſtly ſought for, gave infinite Thanks to our Lord, that had done her this Mercy at the Interceſſion of his Servant St. *Ignatius*. At *Monti-Cælo*, a Town in the Territory of *Siena*, there was a Maid called *Ulna Galiſea*, who in the Month of *July* was pitifully moleſted by wicked Spirits, who appearing to her in human Shapes, ſollicited her by Words and Actions to Diſhoneſty: And as the chaſt Maid rejected them, they beat her moſt unmercifully, and left the Print and Marks of their Blows upon her ſore Body: But our Lord freed and delivered her from their Hands by Means of St. *Ignatius*'s Picture.

But nothing doth declare more evidently the Dominion and Command which our Lord gave to our holy Patriarch over the Devils, than that which happened in the Year MDC in *Modena*, a City of *Lombardy*; which I'll relate here as it was written from thence, though more compendiouſly. There lived in that City four Siſters, Gentlewomen of very good Quality, and addicted to Virtue and Works of Piety: One of them, was married, the other three were Maids. All theſe Four together with a Niece of theirs, alſo a Maid, were haunted and moleſted by a great Number of wicked Spirits; in that rude and terrible Manner, that it would have moved any Heart in the World to Compaſſion and Pity. They were almoſt continually Sick, though no Doctor knew what to make of their Diſeaſe, or what Remedy to preſcribe them. Sometimes thoſe deviliſh Spirits carried them up to ſome high Place, that through Deſpair they might caſt themſelves thence Headlong. Other times taking them into ſome remote or ſecret Place of the Houſe they rent their Cloaths, dragged them by the Hair, and plucked it off from their Head, threw them upon the Ground, beat and miſuſed them with no ſmall Danger of their Lives: And gave not over, till the People of the Houſe hearing the fearful Noiſe, came in to help them. And though they were all of them very virtuous People, brought up in the Fear of God, and very conſiderate and adviſed in their Words; yet did thoſe deteſtable Furies utter by their Tongues horrible Blaſphemies with ſuch diſmal Scriching and Howling; that all that heard them were frighted. They could not without exceſſive Violence apply themſelves to Prayer, nor hear the Word of God, nor praiſe or bleſs his holy Name. To be preſent at the moſt holy Sacrifice of Maſs, was a Torment unſupportable to them; for there they ſwooned, fainted, fell to the Ground, were ſo peſtered and annoyed by the Enemies of all Good, that they could not refrain from making a moſt diſmal Noiſe, odious and fearful Clamours and Outcries. When they frequented the Sacrament of Confeſſion, they fainted, and could not ſpeak: The Devils diverting them by all his Slight and Power from telling their Sins; and making them put out their Tongues in a moſt ſcornful Manner, thereby to ſhew Contempt of the Sacrament, and of the Prieſt that adminiſtered it. But none of all theſe Conflicts were ſo troubleſome and unſufferable to them, as the continual Temptations and Sollicitations of the Fleſh, wherewith their chaſt Minds were infeſted. For they were moſt chary of that ineſtimable Treaſure of Purity, and ſome of them profeſſed Virginity by Vow. And even the deteſtable Fiends, forced thereunto by the Exorciſms of the Church, did acknowledge and confeſs, *That their main Drift in this their furious Perſecution, was to bring them to offend God in that kind: But yet they laboured in vain; for theſe good Women by Virtue of the Sacraments, which in greateſt Danger they moſt piouſly frequented, armed and ſecured themſelves againſt all their Aſſaults and Machinations.* Wherefore theſe ſpightful Fiends more incenſed and inraged, that with all theſe Batteries they could not ſhake or weaken the Conſtancy of poor ſilly Women; vented their Malice upon the little Child of her that was married, and killed him, when he was but fourteen Months old, as ſome while before, they threatened they would do on ſuch a-Day; on which very Day the little Innocent died, to the great Grief and Lamentation of his Mother, and of the whole Family. O merciful God, how profound and ſecret are thy Judgments! Theſe virtuous and moſt afflicted Creatures had made uſe of all ſpiritual Remedies that could be ſuggeſted to them, to ſhake off that heavy and tyrannical Yoke of the mortal Enemies of Mankind. They had omitted no Manner of Prayers, had procured ſeveral Maſſes to be ſaid for them, had been often exorcized according to the Rites of the Church, had uſed holy Water, reverently applyed the Relicks of divers Saints, and ſeveral other Means, practiſed by the holy

JULY 31. Catholick Church; they had moſt humbly and obediently ſubmitted themſelves to be directed and governed by Prieſts and religious Perſonages of long Experience, much Knowledge, great Prudence, and moſt eminent Virtue: They had gone on Pilgrimage with ſingular Confidence and Devotion, ſeveral times to the moſt ſacred Houſe of our Bleſſed Lady at *Loretto*, and to other holy Places that are famous for the Piety of Chriſtian People, and for the many Favours and Bleſſings uſually obtained of Almighty God, eſpecially for the curbing and caſting out of Devils. But the divine Providence had reſerved this Occaſion to glorify his Servant, St. *Ignatius:* By whoſe Merits and Interceſſion, theſe four Siſters and their Niece, were delivered from that long, cruel and moſt horrible Infeſtation; and are at the very preſent, that I am writing this, in perfect Health of Body and Mind; above all exceedingly joyful, that they are free from the moſt faſtidious and odious Stings of Senſuality, and from the Difficulty and Tediouſneſs they had in mental and vocal Prayer: They hear Maſs with great Devotion and Comfort; their manner of living is very Modeſt, Sober and Thrifty; and they are in great Eſteem and Reputation for their virtuous Behaviour with their Neighbours and Fellow Citizens; and converſe with all thoſe of the Houſe with ſingular Sweetneſs and Affability, even as they were wont to do before their Moleſtations and Troubles, cauſed by the Devils; to the great Wonder and Aſtoniſhment of all that knew them in that ſad and deplorable Condition; which is the more admirable for the manner, by which our Lord cured them, at the Interceſſion of his holy Servant St. *Ignatius:* As I will now declare. Father *Rector* of the College of the *Society of* JESUS at *Modena*, having underſtood in what a pitiful and deſperate Plight thoſe good Creatures were, after he had prayed very earneſtly for them to Almighty God, moved by his Inſtinct, as appeared by the Effect, went one Day to their Houſe, and carried with him a Picture of our bleſſed Father, which he kept for his Devotion: He chanced to enter the Room where theſe Women were, at the very time that a Prieſt was exorcizing the Devils: And without ſaying any Thing, or telling any Body what he brought, he took out of his *Breviary* the aforeſaid Picture, and with a little Wax faſtened it to the Wall; then falling upon his Knees before it, prayed to our Lord, taking for his Mediator and Advocate with his Divine Majeſty this glorious Patriarch, for whoſe Merits he deſired his Prayers might be heard. And immediately that wicked Crew of infernal Monſters with horrible Scriching and Howling cried out, *Behold there the Picture of* Ignatius, *Founder of* the Society of JESUS; *who does ſo perſecute and torment us:* And then they reviled him, and called him *Bald, Lame and Blind:* And when the Prieſt commanded them to tell why they miſcalled him ſo: They anſwered, *that he was Bald, and had but little Hair on his Head and Beard; and had one Foot ſhorter than the other, by reaſon of his Wound received in War: And that with continual Weeping he had almoſt loſt his Eyes.* And they complained, *that he came ſo far, to wit, from* Spain, *to wage War againſt them both in his Life-time and after his Death.* Whilſt they were thus expoſtulating, ſome of thoſe helliſh Spirits with a hideous Roaring and Braying, departed from one of the Siſters, leaving her, as it was thought, at leaſt for a while, dead, ſo unmercifully had they hurried and turmoiled her: Which was a great Argument of the Power of St. *Ignatius.* Whereupon theſe poor afflicted Perſons conceived *great Hopes to be cured by this bleſſed Saint's Prayers:* Their Mother alſo, with the whole Family, were much inflamed with Devotion to him, perſuading themſelves that he was to work this great Effect, ſo long expected, and fervently deſired and begged. They all obliged themſelves by Vow, *every Year to keep Holy that Day, on which he paſſed to a glorious Life, and to Faſt the Eve of it.* This their Devotion and Confidence was wonderfully encreaſed by another Token of his favourable Aſſiſtance, and moſt powerful Protection. For about the ſame time Father *Auguſtin Vivaldi* coming from *Rome*, to preach at *Modena*, brought with him among divers holy Relicks of Saints, one of St. *Ignatius.* Which without any Notice given to any Body, being ſecretly put in the Chamber where the poſſeſſed Perſons were, the Devils began to be troubled and to roar, confeſſing, *that it was a Relick of* Ignatius, and told withal, *whence it came, and who brought it, and that it put them to unſufferable Pains and Dolours: And that by the Interceſſion of that Saint, they were to be expelled and driven out of thoſe Bodies, which they had ſo long inhabited. For God had determined to glorify him in the World.* The next Day a principal Devil amongſt them, that had very peremptorily and ſcornfully reviled and blaſphemed St. *Ignatius*, was forced out by the Power of God, and left the Body at the very Hour that he ſaid he was to go out of it, confeſſing to his intolerable Shame and Confuſion, *that he was burnt by that little Piece of a Bone:* And ſaid; *Ah! St.* Ignatius, *St.* Ignatius, *St.* Ignatius *drives me away by his Humility, by his Patience, and by the Devotion which he had to the moſt bleſſed Virgin.* On the ſame Day ſome others of that helliſh Rabble, that they might not be thought to have been forced to fly by St. *Ignatius*, aſcribed

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aſcribed this their Expulſion to ſome of thoſe Saints, to whom the Parties poſſeſſed were in a particular Manner devoted. But at the very time that they were to depart, they were forced by divine Power to recal the Lie they had told before, and to give the Glory of their Expulſion, and the Deliverance of thoſe afflicted Perſons, next after God, to St. *Ignatius*. Sometime before their Departure they cried out: *What is become now*, O Lucifer, *of all thy Might and Power, ſince a little Piece of Paper, marked with the Picture of a ſimple Clergyman, doth caſt us all out, and thou art not able to help or keep us in?* Another Time, when they had been exorcized from Morning to Night, and remained ſtill obſtinate, and would not let go thir hold, they ſaid at length: *That they could not be driven out by other Means than by the Invocation of St.* Ignatius; *for that God would have it ſo.* At length when the Prieſt ſaid: *Impero vobis per merita Beati* Ignatii: *I do command you by the Merits of Bleſſed* Ignatius, *&c.* they went out with infinite Rage and Fury, and ſome of them cried out: *What a Thing is this, that God ſhould deprive us of Glory, to give it to a bald and haulting Prieſt?* The ſame Effects which the Picture and the Relicks of St. *Ignatius* had wrought, were likewiſe cauſed by a Book which contains the Hiſtory of his Life. For it being carried to thoſe poſſeſſed Perſons, that they might read it; as often as it was laid upon their Head or Breaſt, or when ſome Chapter of it was read to them, it wrought ſome great Effect; and by Virtue of it the Devils were curbed, and ſome of them driven out of their Lodging and Habitation; and at length all of them were made to yield to the Will of God, *who is wonderful in his Saints*, and gives them Strength and Power to trample down Dragons and Lions, and to triumph over all the Forces of Hell. This Battel and Contention with the Devils, from the Time they aſſaulted them by calling upon St. *Ignatius*, laſted two Mouths, at the End whereof the Victory over them was perfect and compleat; and the four good Women were delivered from all Trouble and Vexation. For as St. *Bernard* obſerves in the Life of St. *Malachy*, who diſpoſſeſſed two Women, *This Victory is not always got preſently, but by length of Time, not for want of Power in the Saint, but by the divine Diſpenſation, that the Preſence of that malicious Enemy, and the Victory of the Saint, who maſters him and caſts him out, may the better appear.*

The glorious St. *Ignatius* had not only this Dominion over the Devils, but alſo a great Command and Authority over the Hearts of Men, with whom he had Occaſion to deal; for certainly the Force which our Lord gave to his Words, was wonderful and more than human; and he moved Mens Hearts not with the Sweetneſs or Elegancy of his Speech, but by Virtue of the Holy Ghoſt that ſpoke in him, and by the Force of the Truth which he uttered. He tempered and ſoftened the Hard and Obſtinate, and made them become pliable like Wax; he changed and altered them in ſuch Sort, that they often ſtood amazed at themſelves, to ſee ſuch a Converſion of their Minds. With two or three Words, he frequently quieted and ſettled moſt afflicted and anxious Conſciences, ſtrengthening the Weak, comforting the Timorous, rectifying the Scrupulous, and giving Peace and Security to all. There was in our Houſe at *Rome* a *Jew*, who deſiring to become a Chriſtian, was there catechiſed and inſtructed in the Faith. This poor Man being ſeized upon with a violent Temptation, became furious, and was even beſides himſelf; and reſolved to be gone, ſaying, *He would not be a Chriſtian.* Our holy Father called for him, and ſaid no more to him, than, *Stay with us*, Iſaac; and in a Moment he was quieted, and of a furious Lion became a gentle Lamb, ſtaid with us, and was baptized. A Brother, called *John Paul*, by Occaſion of a fooliſh and vain Scruple, was ſo oppreſſed and afflicted, that he could ſcarce Breath: He found no Peace or Quiet in his Soul, nor Comfort either by Prayer, Mortification, Uſe of holy Sacraments, or any good Employment whatſoever; whereupon he became ſo ſad and melancholick, that he pined away, and ſeemed to be a walking Ghoſt. He opened his Trouble and Affliction to our holy Father, who with two Words wiped away, as it were with his Hand, all that Trouble and Diſquiet; and cleared him of it ſo entirely, that there remained in his Mind neither Mark nor Memory thereof. I was acquainted with another, whom I name not becauſe he is yet living, that by reaſon of a Fright, which he had, when he was a Child, was become ſo fearful and apprehenſive, that he trembled at his own Shadow: He acquainted our Bleſſed Father with this his Weakneſs; and he ſpeaking to him but two Words, freed him from all vain Fear, and ſettled his Mind in great Peace and Security. I cannot omit two other remarkable Things that befell the ſame Man; and are ſignal Teſtimonies of the Efficacy of St. *Ignatius*'s Words, and of the Force he had to move the Hearts of thoſe he had to deal with. For upon a Time this Man being quite out of Tune, was ſo obſtinate and ſtubborn that no Body could get him to do his Duty. But St. *Ignatius* being told of it, ſaid but one Word to him, wherewith he brought him again to himſelf; for with wonderful Meekneſs and Humility he made Anſwer: *I will do it, Father, I will do it.* And ſo he did, and it ſeemed to him

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JULY 31. he had not Power to reſiſt, ſuch a ſtrong Impulſion he had in his Soul. The ſame Brother being once very much tempted, was inclining to leave his Vocation, and to go out of the Society of JESUS. But as he made a general Confeſſion to our holy Father, he ſpoke to him in this Manner: *I deſire you, Brother, not to be ungrateful to our Lord, who has done you ſo many Favours:* And therewith wiped away all his Trouble, quieted his Mind, and confirmed him in his Vocation, ſo that from that very Moment, he made a firm Reſolution never to abandon this holy Inſtitute; wherein he hath perſevered ever ſince with wonderful Satisfaction to himſelf and others. Many other Things might I relate in this Kind, by reaſon whereof Bleſſed *Francis Borgia*, a Man of rare Sanctity and Prudence, was wont to ſay, *That St.* Ignatius *ſpoke, tanquam poteſtatem habens, as a Man that had Power to imprint what he deſired in the Hearts of Men, and to bring them to do what he pleaſed:* Wherein he only conſidered the Glory of God, and Benefit of Souls. St. *Bernard* having related how St. *Malachy* converted a certain Woman that before was above all Meaſure cholerick and froward, and made her become moſt meek, humble, and charitable, ſays, *That herein he wrought a greater Miracle than he had done before in raiſing a dead Man to Life. For in the one he quickened the exteriour Man, to wit the Body; but in the other he gave Life to the interiour, which is the Soul.* And of this Kind are ſeveral Miracles of St. *Ignatius.* Though there be not wanting divers very miraculous Cures, which after his Death our Lord has been pleaſed to work by his Interceſſion; eſpecially about the Time that they were treating of his Canonization, when God did moſt frequent and great Miracles in ſeveral Places and Countries of the World, to excite the faithful People to a Devotion towards him, whom God hath ſo magnified and exalted not only in Heaven, but alſo upon Earth.

At the very inſtant that St. *Ignatius* gave up his bleſſed Soul to God at *Rome*, he appeared at *Bologna*, ſhining with Glory, to a devout Widow, called *Margaret Dellio*, one of the principal Matrons of that City, and a great Friend of the Society; and ſaid to her: Margaret, *I am now departing: Look well upon me: I commend to you the Society*; and with this he diſappeared. The good Woman related preſently what ſhe had ſeen, to Father *Francis Palmius*, her Cenfeſſor, and Rector of the College; and ſaid, *Without Doubt Father* Ignatius *was deceaſed*; *for ſhe had ſeen him glorious*: And ſhe deſcribed him as exactly as if ſhe had been acquainted with him, whereas ſhe had never ſeen him whilſt he was living upon Earth. And although ourFathers at that preſent had Difficulty to believe it, yet ſoon after, when the Letters came that ſpoke his Death, and the Day and Hour of it, they held it for a true and certain Revelation. The firſt Day of *Auguſt*, in the Year MDLVI, which was the Day after his Death, there was a great Confluence of all Sorts of People to celebrate his Obſequies, and reverence his Body, amongſt whom came a devout Woman, whoſe Name was *Bernardina*, that had a great Affection for the Society; and brought thither her Daughter ſome fourteen Years old, ſorely infeſted with a grievous and incurable Infirmity of the Lamperons or King's Evil; for having ſpent a great Part of her Means upon Doctors, her Daughter notwithſtanding all their Preſcriptions and Remedies, grew to be every Day worſe and worſe. But now ſhe conceived a great Confidence in the Interceſſion of this bleſſed Man, if her Daughter could but touch the ſacred Corpſe; and finding the Preſs and Crowd of People to be ſo extraordinary great, that there was no poſſible Means for them to come near the holy Body, ſhe begged of the Fathers to let her have ſomething which had touched it; which when ſhe obtained, with great Faith and Devotion ſhe applied it to her Daughter's Neck, and to the feſtered Sores. And by our Lord's Mercy, and the Merits of St. *Ignatius*, the Maid was perfectly healed and cured; and all that knew it, were much confirmed in their Opinion of his Sanctity, who after his Death gave Health to thoſe, that with Confidence and Devotion had Recourſe to him. Thirteen Years after his Deceaſe, on the very anniverſary Day of it, his Body was tranſlated for the firſt Time; and there was then heard for two Days by ſome devout Servants of God, a moſt ſweet and harmonious Muſick from his Tomb. In *Rome* a Lady called *Druſilla Turſellina* was exceedingly tormented with a Fever and a violent Head-ach; and notwithſtanding divers Remedies, and bleeding in her Arms, Noſtrils and Head, the Diſeaſe encreaſed upon her. But ſhe was preſently cured, when by the Advice of ſome, ſhe touched her Fore-head with a Bone of our bleſſed Father. Another, whoſe Name was *Olympia Norina*, had an Inflammation in her Eyes, which cauſed ſuch a raging Pain, that bereaved her of her Sight; it was ſeconded alſo with an Ague and a continual Head-ach; in which ſad Condition ſhe was three Months, and could take no Reſt: At length they brought to her our holy Father's Name, written with his own Hand under a Letter, and when her Pain was in its Height, they laid it upon her Fore-head and Eyes; and by Virtue of it, ſhe recovered her Sight, and was rid of the Ague and Pain. In the ſame City, in the Year MDXCVII, *Vincent Gabriel*, a noble Man's Son, whoſe Name

JULY 31. Name was *Jerom*, and was but ſeven Years old, fell ſick of a moſt peſtilent Fever, and a Pluriſy; beſides which, he was alſo troubled with the Worms; and it was believed, that naturally he could not recover, and yet with the very ſame Paper ſigned with *Ignatius*'s Hand and Name, he was perfectly cured in the Year of the ſame Age XCIX. The Ducheſs of *Ceſi*, *Cornelia Urſena*, had a little Daughter, named *Jane*, ſo pitifully peſtered with a Cough, that ſhe could hardly breath or ſuck; ſhe had divers other Diſeaſes, which the beſt and moſt experienced Phyſicians confeſſed they could not cure. The virtuous Lady had her Recourſe to St. *Ignatius*, and deſired him *by the Favour he had with Almighty God, to obtain Health for her little Infant, that the World might know how pretious his Merits and powerful his Interceſſion is.* After this Prayer, the Child, that had paſſed two Nights and two Days and a half, without any Reſt, preſently fell aſleep; and when ſhe awaked, was free from her Cough, and without Difficulty ſucked her Nurſe's Breaſts; for which Cauſe the Ducheſs hung up at St. *Ignatius*'s Tomb, in a little Table a Writing containing this Miracle, in Thanks-giving to our Lord and to his Servant. *Angela Rogiera* was troubled for the Space of a Year, with a ſtrange and extraordinary Noiſe in her Head, whereby ſhe was become quite deaf of her left Ear; but having applied to it a Relick of St. *Ignatius*, and made a Vow to faſt the Eve of his Departure out of this World, with Bread and Water, and to communicate the Day following; ſhe was freed from that Infirmity. This alſo happened in the ſame Year XCIX; as did likewiſe that which follows: On the 19*th* of *July*, being a *Monday*, *Michael Vaſques*, a profeſſed Father of the Society, and Prefect of Studies in the *Roman* College, was ſeized upon by a moſt terrible Pain in his Side and Reins; which caſt him into a cold Sweat, and into an Agony, inſomuch that he was thought to be yielding up his Ghoſt. Many Lenitives were applied, and all Sorts of human Remedies uſed to aſſwage his Pain; but to ſo little Effect, that it encreaſed and became more intolerable. Wherefore he deſired the Fathers *to bring him a Relick of St.* Ignatius; which he took with great Reverence and Devotion; and with all the Affection of his Heart recommended himſelf to his Bleſſed Father; then applied the Relick to the Place where his Pain was moſt violent, and preſently it ceaſed in that Part, yet was very great and vehement in others; but as he laid the ſacred Relick upon them, the Pain ſeemed to fly from it, till at length being driven out of the whole Body, he became a ſound Man, free from Pain and Diſeaſe. Some four or five Hours after, he voided without any Pain many Pieces of Stones, imbrued with Blood, and wrapped up in ſmall Pieces of Fleſh. The Phyſicians Opinion was, that a great Stone, which had ſo grievouſly annoyed him, was broken by Virtue of that holy Relick, and by reaſon that the Stone was ſharp and pointed, it had torn the Paſſages, and carried away ſeveral Pieces of Fleſh. Forthwith the Father left his Bed, and got up, though many diſſuaded him. But he, eſteeming this Cure not to be natural or human, but obtained from Heaven by the Prayers and Interceſſion of St. *Ignatius*, thought he had no Reaſon to doubt of the Continuance of it, or expect longer in his Bed till it were ſettled by length of Time. This Father *Michael Vaſquez* was then employed to deal with the *Cardinals of the Congregation of holy Rights or Ceremonies*, concerning the Canonization of our Bleſſed Father. And it ſeems that our Lord ſent him ſo violent and dangerous a Fit of Sickneſs, that, having experienced St. *Ignatius*'s preſent and powerful Aſſiſtance in his own Perſon, he might be more earneſt in urging and ſoliciting for his Canonization. The ſame Year, a Gentlewoman of good Faſhion, that had a Cancer in one of her Breaſts, was judged by the Phyſicians to be paſt Cure; and that ſhe could not live long; but as ſhe prayed at St. *Ignatius*'s Tomb, and implored his Help, ſhe began ſtraight to feel the Benefit of his Interceſſion, and without any human Remedy applied to her Body, within few Days was perfectly recovered. In Memory whereof, and Token of Gratitude, the good Woman's Huſband erected a Hearſe, covered with Cloath of Silver over our holy Father's Tomb, and ſhe herſelf ſent thither for a Donary the Pourtrait of her Breaſt in Silver gilt. Another Woman, by Name *Orinthia Caſalia*, was ready to die in Child-birth, for the Child was dead in her Body; and by St. *Ignatius*'s Name, written in his own Hand, was preſerved and delivered. JULY 31.

From *Rome* let us go to other Places of *Italy*, where God has magnified his Saint with the like Miracles. In *Mark-Ancona* is ſituated the ſacred Houſe of our Bleſſed Lady of *Loretto*, in which Houſe the ever ſpotleſs and glorious Virgin was born, and the Eternal Word of God cloathed himſelf with our mortal Fleſh in her pureſt Womb. In this Town of *Loretto*, a Child ſix Years old, fell ſo dangerouſly ſick, that he was deſpaired of by the Doctors. Some laid a Piece of St. *Ignatius*'s Garment upon him, and he was ſoon cured. In the City of *Recanati*, not far from *Loretto*, a Woman that was ſick of an Ague, and much troubled with a Pain in her Stomach, by commending herſelf to this Saint, was freed from both; and a Youth that bled ſo much at

JULY 31. the Noſe, that there being no Means to ſtench it, he was in evident Danger of Death, found preſent Remedy by a Relick of St. *Ignatius*, applyed to him: As did alſo a certain Woman that had a dangerous Impoſtume in her Breaſt; for it preſently broke by Virtue of the ſame holy Relick. In the ſame City, and the ſame Year XCIX, in the Month of *October*, a Gentleman, by Name *Horatius Leopardus*, being brought to Extremity by a moſt violent Fit of the Stone, and Retention of his Urine, and finding no Remedy, commended himſelf moſt affectuouſly to *our Bleſſed Lady*, and beſought her *for the Merits of Father* Ignatius *to help him; and begged alſo of the ſame holy Father to be his Advocate*; and at that very Inſtant his Pain ceaſed, and the Paſſage was made free for the Urine, with which he voided much Gravel, and ſeveral Pieces of Stones; and became a ſound Man. In the ſame Year and Month, and in the ſame Place, a Lady called *Lucandia*, Wife to *Pompeius Georgii*, having been ſick five Months, and oppreſſed with exceſſive Pain and Palpitation of the Heart, by applying thereunto a little Piece of St. *Ignatius*'s Garment, found herſelf preſently in good Health. And the ſame Lady having gone nine Months with Child, and loſt a great Quantity of Blood, was at the Point of Death, her bloody Flux ſtill continuing; which notwithſtanding ceaſed when ſhe began to call upon St. *Ignatius*: Afterwards ſhe fell into a new Danger by reaſon that her Child was dead in her Womb; but was delivered of it without Pain by addreſſing herſelf now the third Time to him, whom ſhe had experienced to be ſo ready to help her twice before. The ſame Year, and Month of *November*, at *Macerata*, three Leagues from *Loretto*, there lay ſick *Elizabeth Morena*, Niece to the Biſhop of the ſame City; and when ſhe was brought to Extremity, and given over by the Doctors, St. *Ignatius* appeared to her, and taking her by the Hand, ſaid: *You ſhall recover: Riſe up, and give Thanks to God for his Mercy towards you.* Alſo the ſame Year, in the Month of *June*, at *Naples* the Lady *Jane* of *Arragon*, Princeſs of *Beltran*, and Ducheſs of *Terranova*, was put to great Pain and Torment by a Swelling in her right Breaſt; and having for the Space of four Months tried all Remedies to no Effect, condemned all human Succour, as unprofitable; and taking up a Picture of St. *Ignatius*, with a ſingular Confidence and Devotion, laid it upon her Breaſt, and that very Day was cured; and coming to *Rome* this laſt *Jubilee* Year MDC, ſet up a little Table of Silver with four great Wax Candles upon our Bleſſed Father's Tomb, on *Eaſter Day*, in Thankſ-giving. At *Nola* a certain Knight, by Name *Francis Blaſius* was brought to Death's Door by a peſtilent Ague, and a moſt terrible Pain in his Head and Stomach; for the Doctors had little Hopes to do him good: Whereupon his Devout Mother counſelled him *to commend himſelf with great Confidence to St.* Ignatius, and withal applyed to his Head a holy Relick of a Bone of the Saint; and with this he was ſuddenly cured, in *November*, in the Year XCIX. In the City of *Leche*, which is in the Province of *Apulia*, in the Kingdom of *Naples*, in the Year XCIV, a good Woman called *Patientia*, that ſerved the Lady *Antonina Cubella*, was brought ſo low by an incurable Pain of her Side, that deſpairing of her Life, they were preparing her Grave: But as ſome Body applyed to her a holy Relick of St. *Ignatius*, ſhe preſently fell aſleep (which of a long Time before ſhe had not done) and in her Sleep ſaw ſtanding before her, St. *Ignatius* veſted with a Prieſtly Attire, who ſaid to her: *Daughter, commend thy ſelf to God; and he will cure thee.* With which Words her Diſeaſe was quite taken away. In the ſame City the *Baron Begliboni*'s Son, a Child of three Years old, falling out of his Nurſe's Arms to the Ground, received a great Hurt in his right Knee; which, becauſe the Nurſe out of Fear concealed it, grew to be very dangerous, inſomuch that they were forced to lance it twice, and were ready to open it the third Time, when the Baron apprehending the Danger (for the poor Child was much ſpent with the Wound, and with a Fever that followed upon it) went to the College of the Society, and begg'd a Piece of a Bone of St. *Ignatius*, and applyed it to his Son's Knee; and when the Surgeon came to lance it, he found it not to be neceſſary, for it was grown much better; and within a few Days after, it was perfectly healed. Father *Natalis Manſuca* ſailing to *Sicily*, was taken by the *Turks*; and by-and-by there ariſing a great Storm upon the Sea, was in Danger to be drowned. In this Danger he had Recourſe to St. *Ignatius*; and preſently heard a Voice that ſaid to him, *Fear not, you ſhall not be caſt away by this Tempeſt, nor yet carried into* Turky: And ſoon after the Storm ceaſed, and the Ship was re-gained by the Chriſtians, near to the Iſle *Lampidoſa*; and the good Father, by St. *Ignatius*'s Merits, delivered both from Tempeſt and Pirates. At *Palermo*, a little Child, named *Coſmus Ferier*, three Years old, was ſo far ſpent with an Ague and Flux, that his Father, though a famous Phyſician, deſpaired of him, and was making Preparations for his Funeral. Yet having got a little Piece of a Veſtment, in which St. *Ignatius* had ſaid Maſs, he laid it upon his Son, who by Virtue of it was preſently out of all Danger, and in perfect Health the very ſame Day, to the incredible

Joy

JULY 31. Joy and Admiration of the Father and all his Family.

Now let us come to *Spain*, where St. *Ignatius*'s Favours do likewise abound. In the Year MDLXX, or LXXI, in *Toledo*, in the Winter, towards Evening, an ancient Woman, *Vega*, Servant to *Alfonso de Villa Real*, was suddenly taken with a most violent Pain in her Side. The Doctor being called, willed her *to receive the last Sacraments, make her Will, and prepare herself for another World, for she might very well die before the next Morning.* One *John Mesa*, well acquainted with that House understanding this, after that he had spent some time in Prayer, comes to the sick Person, and applying to her Side, where the Pain was, a Piece of a Linnen Cap, and also, of a Leather Stomacher, which St. *Ignatius* had used, and which he kept and reverenced as a precious Relick; the same Instant the Woman recovered, and being out of herself for Joy, cried out: *O Master* John Mesa, *what is that you laid to my Side? My Pain is gone, and I am well; God be praised.* At *Burgos* Dame *Francis* of *Beruvi*, a Nun of the Monastery of St. *Dorothy*, much addicted to Recollection and Prayer, was grievously tormented with the Cholick and Stone: Wherefore she recommended herself to St. *Ignatius*, hoping by his Intercession to find Help: And in the Space of one Hour or thereabouts, she voided without any Pain more than a hundred Stones, small and great. And afterwards in the Year XCIII she broke a Vein in her Breast; and thence came to cast up Blood in great Quantity, and no Means could be found to stop it, till she applyed to her Breast a little Piece of that Sackcloth which St. *Ignatius* first put on, when he gave his rich Apparel to a poor Man at *Montserrat:* For by this she found present Help. In a Convent of *Penitent Sisters*, a religious Woman, *Jane Gongora*, being exceeding Weak and Sickly, had obtained Leave from his Holiness to go out of the Monastery for to take Physick. But before she would make use of that Grant, she commended herself to St. *Ignatius*, and getting a Picture of him, retired into her Cell, and within an Hour after she had held the Picture to her Face, was perfectly Cured, and resolved to keep Enclosure, and not to stir out of the Monastery. Another religious Sister of the Order of St. *Francis*, being much troubled and afflicted with scrupulous and pensive Thoughts, was advised to recommend herself to blessed Father *Ignatius*, that by his Means she might find Rest and Quiet in Mind. The good Sister betaking herself to Prayer, forgot the Saint's Name, and cried: *O St.* Athanasius, *help me in the Sight of our Lord, that it may please him to free me from this great Temptations and Affliction which I endure:* And presently she heard a Voice that said to her, *He is not called* Athanasius, *but* Ignatius; *and be Confident, that by his Intercession you shall obtain what you desire of our Lord:* As she did. One *Lancelot Ruffin* born in *Flanders*, was sick of a pestilent Fever, and despaired of by the Doctors; and yet by our holy Father's Name written with his own Hand, which was put to him, he rose out of his Bed in as good Health as ever he had, to the great Surprize and Admiration of the Physicians, and all that had seen him in his other Condition. The same happened to Don *Lopes de Castro*, who being given over by several Physicians, as well those of *Burgos*, where he lived, as also those whom he had sent for from *Valladolid*, was cured by commending himself to St. *Ignatius*, and by promising to give a certain Alms in his Honour. A religious and learned Father of the Order of St. *Augustine* of the Convent of *Burgos*, going to the Hospital of *Sommion*, to administer the Holy Sacraments to those that were infected with the Plague, upon the 11*th* of *November* in the Year XCIX, amongst others, assisted a young Maid, Daughter of *John Gomez*, who had the Plague with a strong Fever. She asked the Father for a Picture of St. *Ignatius*, which he presently gave her, being very glad to see her have Confidence in the Saint; she applyed it to her Face, and the Father before he could dispatch the Confessions of the rest, saw her whole and sound, walking about the Hospital. This Miracle made divers that were sick at *Burgos*, to recommend themselves very devoutly to St. *Ignatius*; who by drinking Water, wherein a Bone of his had been dipped, did soon recover. And *Francis Ortiz*, Pastor of St. *Peter* and St. *Felix*, testifieth that he gave of this Water to many, that were cured upon it: For when human Remedies failed, they had recourse to divine. Batchelor *Sanctius* of *Cantabrana*, Curate of St. *Stephen*'s, professes that he experienced the same in his own Person, being cured of a Fever, Carbuncles, and the Plague, by drinking of that Water; and recommending himself to St. *Ignatius*. *Abel de la Torre*, Curate of St. *Martin*'s lay dangerously sick of the same Disease, and as soon as he had taken of this Water, which his Mother brought him, became a sound Man. *Francis Ortiz* whom we spoke of before, had endured great Pain in his Knees and Ancles, caused by certain bad Humours, for five whole Years; but by commending himself to St. *Ignatius*, was freed from it. At *Madrid*, Father *Michael Garses*, a professed Father of our Society, by reason of a Defluxion fallen upon his right Eye, was tormented with excessive Pain, and found no Ease, neither by letting Blood, nor by any other Remedy that he used; nor could take

JULY 31. take any rest Day or Night, till at length upon the 9*th* of *September* MDXCVI, Father *Bartholomew Perez*, who is at this Day Assistant of the Society at *Rome*, extremely compassionating this his sad Condition; gave him our holy Father's Name written in his own Hand, and willed him to recommend himself to the Saint, and put this to his Eye. Father *Garsès* upon his Knees imploring St. *Ignatius*'s Help, laid the Paper to his Eye, whilst his Pain was most raging; and immediately it vanished away. A little after he went to Bed and rested all that Night, and the next Morning heard Confessions in the Church; and we, that had seen his Eye the Day before waterish and bloody, perceived no Imperfection or Blemish in it. In *Gandia* a Girl thirteen Years old, by Name *Frances Vinoles*, was sore troubled with the *Sciatica*, which particularly pained her when the Weather was cold. On *New-Year*'s Day MDC, by reason of so great a Feast, she went with excessive Pain and Difficulty to the Church to hear Mass, and returned home in greater Torment. Her Mother bid her *recommend herself to blessed Father* Ignatius, and laid upon her a Piece of a Letter of his, signed with his Hand: And at the very Instant the Child was perfectly cured: Which was esteemed a Miracle by her Father, who was a Doctor of Physick, and by the rest of the House: And the next Day the Mother came with her Daughter to our Church, to give Thanks to our Lord, and his Servant St. *Ignatius*, and presented there a Picture in Wax. In the same City, and same Year, in the Month of *October*, *Josepha Boria*, Wife to *Gaspar Harrera*, that had been above a Month afflicted with a great Pain in her Knee, despairing to find Help by any human Skill, recommended herself very devoutly to St. *Ignatius*, and promised to say for sometime every Day five times the *Pater Noster* and *Ave Maria*, in his Honour. After the third Day, as she was lying in her Bed, and recommending herself to this her Patron with many Tears, by Reason of the excessive Pain she was in, unexpectedly she fell asleep: And behold St. *Ignatius* appearing to her with a serene and chearful Countenance, tells her *that he was come to cure her*; then touching her Knee with his blessed Hand wipes away all the Pain: And when she awaked, she was in perfect Health, and coming to our Church, offered up a Picture in Wax, in testimony and remembrance of the Favour she received from our Lord by St. *Ignatius*'s Intercession. But it is yet more remarkable what happened in the same City, in the Month of *November* following, to a devout Virgin that lived in great Retirement and Recollection, called *Josepha Castella*. She was Sick of the Gout, which sometimes was so violent, that it put her besides herself: In which Fits, she would bite her own Arms, and those who came near her; and when her Fits were over, she remained for a whole Day exceedingly faint and weak, so that she was hardly able to stir. At length having heard of the many Favours and Graces which our Lord bestowed upon all sorts of People, in several Places, by the Intercession of St. *Ignatius*; one Night, as the Disease fell upon her most violently, she recommended herself in the best Manner she could to this blessed Man; and said in his Honour five times the *Pater Noster* and *Ave Maria*; and found herself without Pain, and rid as well of the Gout, as of some other Distempers that had annoyed her; and passed the rest of the Night in a quiet Sleep, and waking early in the Morning, got up: Whereat when her Sister and others that were in the House seemed to be astonished: *Let it not seem strange to you*, saith she, *that I am cured; but let us go give Thanks to the Divine Majesty, that by the Intercession of St.* Ignatius *has taken away all Signs and Marks of my most troublesome and grievous Infirmities.* Eight Days after this, she was seized upon with a most furious Fit of the Cholick; insomuch, that she was like to die of it: But remembering her good Patron, she addressed herself again to him, and found present Remedy. Wherefore to shew her Gratitude; she presented to the Church of the Society two Pictures in Wax; and all that were then present in the Church joined with her in praising our Lord in his Saint. To these I will add another Miracle, which happened in the same Town and the same Year. A little Girl seven Years old, was come to that sad Condition by a continual Fever and a Swelling in her Face, that for two Days and two Nights she had not rested, nor tasted any Thing, not so much as one Drop of Water: So that her Parents thought more of burying than curing her. It happened that the Child's Aunt, that was married to a Joiner, had seen that Day in her Husband's Shop a Picture of St. *Ignatius*, which he was to put into a Frame; she presently fetcht it, and touching with it the Child's Head, bid her *recommend herself to that Saint, and make a Vow, that if she recovered, she would use some Devotion to him for the Space of nine Days.* Within a Quarter of an Hour after, the Girl said, *She was perfectly well, having been cured by St.* Ignatius; and calls for Meat: She eat, drunk and slept that Night, as one that ailed nothing. And the next Day, her Aunt came with her to the College of the Society, and presented a Picture of Wax, and began a *Novena* or Devotion of nine Days.

Let us now pass to the Island and City of *Majorca*, where our Lord hath done great Wonders by the Intercession of this holy

Saint

JULY 31. Saint. *Jane Claray Noguera*, a very virtuous and godly Widow, had a most troublesome Defluxion in her Eyes; whereby she became blind, first of the left, then of the right Eye; but by applying to them a Subscription of a Letter in our Blessed Father's Hand, she recovered the Sight of them both, so that, the Day following, she could work with her Needle, and without Difficulty or Pain could look stedfastly upon the Sun. The like Relick helped a certain Lady, by Name *Catharine Sureda*; who had been many Days in Labour, with excessive Pangs and Throws: But was presently delivered of a Son, when this Relick was applyed to her, and both Mother and Child remained safe and sound. Another Woman also, Wife to *Salvador Mereader*, was become so weak, that she had no Force or Power to bring forth her Child, who was thought to be dead in her Womb; but by that Subscription she recovered her Strength, and was delivered of a Boy, whom she would have to be christened *Ignatius*, as the Fruit and Benefit of his powerful Prayers. *Magdalen Suau* was for three Days in terrible Labour, and could not be delivered; at length upon St. *Laurence*'s Day, the holy Relick we mentioned, was laid upon her; and presently she rises out of her Bed, calling upon St. *Ignatius*, and perceives the Child to come forth, who was a fair goodly Boy; and she herself in good Health. By these and many other Miracles of the same Kind, the Confidence in St. *Ignatius* was much encreased throughout that Isle; and all Women, rich and poor, that were in Child-birth, called upon him, and took him for their Patron and Advocate with Almighty God, and found great Help thereby, especially when they could get the aforesaid Relick of his Writing. Among these there was one *Hieronyma Rabaza*, that for many Days was in evident Danger of Death for the insufferable Pangs she was in, and Extremity of Weakness she was brought to; it was also believed that the Child in her Womb was dead. Wherefore they brought her a certain strong Medicin to make her void it forth, with no small Danger of her own Life. But she instead of taking that desperate Drench, expected Remedy from Heaven; and desired *the Subscription of St.* Ignatius, *which had been beneficial to so many, might be brought to her.* And within a Quarter of an Hour after, she was brought to Bed of a Boy, whose Mouth was full of a Potion that the Mother had taken three Days before: The Child presently began to cry; but all the rest were overjoyed. There happened to be there present *Hieronyma Py*, that for sixteen Years had been troubled with a terrible Pain in her Jaws, which no Remedy could assuage; and besides this, she had a loose Tooth, that put her to great Pain when she did eat: This Woman seeing what was wrought upon *Rabaza*, made a great Esteem of that Relick, and kissed it very reverently, and at the very Instant her Pain ceased; and the loose Tooth became as firm and fast as any other. The Gratitude, which this good Woman and her Husband shewed to God and his Saint, made them worthy to receive another Favour upon the Person of their Son, *John Py*; who the next Day fell dangerously sick of a Fever, so that it was thought fit he should confess and communicate, as he did. And the fourth Day he was quite out of himself. His Tongue was swollen, his Eyes burnt like Fire; and he had all the Signs of Death. But his Father commending him to St. *Ignatius*, put upon him the fore-said Paper, and forthwith the Ague left him; and he recovered his Judgment and his Speech, and his Eyes became clear and lively: And this was at eight of the Clock at Night. But the next Morning, the Doctor coming at his accustomed Hour, and fearing to find him either dead or agonizing, wondered to see him walking in the House without any Sign of Fever or Sickness. A certain Surgeon, by Name *Bartholomew Constantius*, by a Fall from a Horse, was pitifully bruized in the Head, and he felt in it such a cold, that he thought his Head was frozen; his Eyes also did so pain him, that he could not rest Day nor Night. He grew quite blind of one of them, and the other was so weak and tender, that he could not endure any Glimpse of Light. The Doctors held his Disease to be incurable. But on *Wednesday* in Holy Week he desired *that Paper*, we have so often spoken of, *signed by our holy Father with his Name, to be brought to him.* As soon as it was brought into his Chamber, before it was given him, that great Cold in his Head, and Pain in his Eyes ceased; and he found in his Soul an extraordinary Comfort. Then taking it with great Reverence, he threw away all the Caps and Plaisters from his Head; and cried out aloud, *I am now well and sound, without Pain either in Eyes or Head*; and desired them to open all the Windows, which before were shut to keep out the Light, that annoyed his Eyes. And the next Morning went joyfully to the College, to tell the Fathers what Mercy he had found; and to praise our Lord and St. *Ignatius* for it. A Woman, named *Colonia Vich*, by a most vehement and violent Pain in her Head, that lasted three Months, lost the Sight of one of her Eyes, the Eye-lid being fallen down, and covering it so, that the Surgeons could not raise it up; wherefore they held her Disease to be incurable by human Means; which made her have Recourse to divine; and calling upon the Name of Blessed *Ignatius*, and withal applying his Writing to her

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JULY 31. Eye, the Eye-lid was preſently lifted up, and ſhe being fully recovered, went to our College to give our Lord and his Saint Thanks.

We muſt alſo take a View of *Germany*, and ſome other Countries. In a Town called *Ebeſpurg* not far from *Munich*, where the Dukes of *Bavary* reſide, a Woman was moſt miſerably tormented with the Pangs and Throws of Child-birth, wherein ſhe had continued two Days and two Nights; and the third Day was ſo much ſpent and exhauſted with that cruel Pain, that ſhe was now ready to die. Her poor afflicted Huſband came to one of our Fathers, to demand Comfort and Counſel of him; and the Father calling to Mind the many Miracles, which at the Interceſſion of St. *Ignatius*, our Lord had wrought in ſeveral Places, eſpecially upon Women that were in that Extremity, knelt down, and with great Confidence and Devotion beſought our Bleſſed Father, *to aſſiſt and help alſo this poor Creature, that was in imminent Danger of Death, by lying in Childbed.* And becauſe he had no Relick of the Saint to ſend her, he took a Copy of the Rules which our holy Father had left written for the Society; and with many Tears devoutly wrapping and binding them up in a Paper, lent them to the Man, to lay them, as a ſacred Thing, upon his Wife, willing him *to be confident that God by this Means would afford her Comfort and Eaſe.* No ſooner did this holy Treaſure touch her, but the Woman recovered Strength, and within half an Hour was delivered of a Son, that came forth wrapped up in a thin Film or Skin, to the great Aſtoniſhment of the Midwife and other Experienced Women, that both Mother and Child ſhould be ſo well; and at this preſent they are both in good Health. In *Hungary*, in the Town *Turroz*, in the Year MDXCIV, a poor Woman was travelling with Child three Days, and endured moſt exceſſive and intolerable Pains, with no ſmall Danger of her own and her Child's Life And by Virtue of a ſacred Relick of St. *Ignatius*, that was brought to her, ſhe was preſently delivered, and became ſound and healthy.

We muſt not omit ſome Favours which have been done alſo in the *Indies*, as far diſtant as they are from us. In the Year MDXCVIII, in the Month of *September*, a little Ship, called *Sancta Maria de Regla*, put to Sea out of the *Haven of the Bleſſed Trinity*, which is in the Iſland of *Cuba*, bound for *Carthagena*. In this Ship was embarked, the Archbiſhop of the new Kingdom of *Granada*, *Bartholomew Lognez*; with whom, at his Requeſt, went Father *Alfonſus Medranus*, and *Francis Figueroa* of the Society of JESUS, with other Prieſts and Laymen. As they came within Sight of *Jamaica* upon the 23*d* of *September*, there aroſe ſuch a furious Storm, that they gave themſelves all for loſt; for their main Maſt was broken, the Sails were floating in the Water, and the Wind was ſo high, that there was no Means to draw them out; the Waves entred the Ship with that Rage and Violence, that it ſeemed rather under than above Water. The Maſter of the Veſſel, *Domingo Rodriguez*, being over-powered by the Force of the Tempeſt, abandoned all to the Mercy of Winds and Waves, becauſe no human Remedy could have any Effect, and their only Hope was in the Mercy of God; which as well he, as all the Paſſengers continually implored. The Fathers of the Society, who were not ignorant of the many Graces and ſignal Favours obtained every where by the Interceſſion of St. *Ignatius*, commended themſelves to him, deſiring the Archbiſhop and the whole Company *to do the ſame, and to put great Truſt and Confidence in him.* All agreed unanimouſly to call upon him; and with ſcalding Tears and loud Clamours, which the Image of a cruel and lamentable Death fetcht from the Bottom of their Hearts, cried out: *Holy Father* Ignatius, *relieve us in this our Neceſſity.* And immediately they found the Effect of their Prayers, and the Efficacy of his Interceſſion; for the Wind being then at the higheſt, in a Moment was allayed, and the Sea grew calm and ſtill; the Paſſengers and Mariners being infinitely amazed to ſee themſelves ſuddenly out of Danger, when immediately before, they expected nothing but Death. The Archbiſhop promiſed, *that when the Sea Apoſtolick ſhould declare our holy Father to be a Saint, he would ſolemnize his Feaſt every Year, by ſinging Maſs in the greateſt Pomp and Splendor*; and all the reſt, every one according to his Devotion and Affection, obliged themſelves to honour him in ſome Way or other; as appears by the Informations taken by the ſame Lord Archbiſhop in the City of *Sancta Fè* of that new Kingdom; as alſo at *Carthagena* by the Reverend Lord *John de Landrada*, of the Order of St. *Dominick*, Biſhop of the Place. The Fathers *Alfonſus Medranus* and *Francis Figueroa* found the like Effect of St. *Ignatius*'s Aſſiſtance, and no leſs miraculous another Time: For in the Year MDC, returning from the afore-ſaid new Kingdom of *Granada* into *Spain*, in the Gallion, named *our Bleſſed Lady of* Aranzazu, *or good Order*, as they paſſed out of the Straights of *Bahama*, they were in very great Danger; for the Tide was ſtrong and vehement, againſt which there encountered a moſt boiſterous Wind, and they ſailed between Sands and Shallows, expecting ſtill to be driven upon them. Father *Figueroa* that had a Relick of St. *Ignatius* about him, dipped it in the Sea,

JULY 31. Sea, beſeeching him *to help him in that dangerous Condition*; which he was pleaſed ſpeedily to do; for the Sea grew calm, and they ſailed out of thoſe Straights without Harm. But not long after in the ſame Voyage, the Saint's Protection appeared more evidently; when they came towards the Iſlands called *Terceras*. For one Morning about the Dawning of the Day, a ſudden and vehement Blaſt of Wind did almoſt quite overturn the Gallion: And all that were in it being ſurprized, and upon the Point of being ſwallowed up by the raging Waves, for the Wind had torn the great Sail; cried out aloud to God for Mercy, and made publick Confeſſion of their Sins. And ſome, reflecting how they had been aſſiſted by St. *Ignatius* in the Streights of *Bahama*, recommended themſelves to him; and deſired Father *Figueroa* to let down in a String his Relick, as he had done before; hoping that by the ſame Means the Divine Goodneſs would ſecure and deliver them once more. No ſooner had the Father let down the ſacred Relick into the Sea, but immediately (O Mercy and Power of God, that will ſo ſtrangely honour his Saints!) the Winds ceaſed, the Roughneſs of the Sea was allayed, the Air became clear, and the Sun, which before was overcaſt with Clouds, diſplayed its Beams, and all thoſe that were in the Ship, could not ſatisfy themſelves with praiſing and magnifying Almighty God and his bleſſed Saint; who had reſcued them from ſuch terrible and unavoidable Dangers. As St. *Ignatius* preſerved theſe from Drowning, ſo hath he delivered others from Fire, as well material as luſtful. There was a Woman in *India* ſo inflamed with filthy and diſhoneſt Love, that it ſeemed not poſſible in a Manner to quench it. One gave her a Relick of St. *Ignatius*, to hang about her Neck; and by Means thereof thoſe Coals kindled by the Fire of Hell, and continually blown by the Breath of *Leviathan*, that had almoſt conſumed this deſolate Creature, and put her beſides herſelf, were quenched and put out. Divers others in ſeveral Provinces and Countries, by commending themſelves to the Prayers of St. *Ignatius*, and begging Grace of our Lord for his Merits, have obtained Victory againſt Temptations, Peace and Quiet in their Souls, Health for their Bodies, Eaſe in Troubles, Security in Dangers, and Remedy in all Adverſities.

But though the Miracles, which are here related, and many more which I have omitted, be very great, certain, profitable, and glorious; yet the greateſt and moſt remarkable Miracle of all, in my Judgment, is that God hath choſen this bleſſed Father to inſtitute, govern, and dilate a religious Order, which amongſt Catholicks, Hereticks, and Pagans hath in ſo ſhort a Space procured ſo much Good to the World. This Miracle is ſo great and ſo notorious, that though there were no other, it would be an evident Teſtimony and infallible Sign and Token of the great Sanctity, wherewith our Lord adorned and inriched his Soul. For certain it is, that when Almighty God maketh Choice of one for any great Deſign for his Glory, he doth furniſh him with Grace and Talents neceſſary for the convenient Execution and Accompliſhment thereof. And I think that any wiſe, ſober and diſcreet Man, free from Paſſion, will judge the ſame; if he conſider the Alteration which God made in *Ignatius*, making him of a Soldier, wholly bent upon Vanity and worldly Greatneſs, to become a Captain of this ſacred Warfare, and Father of ſo many and ſuch eminent Children. He that ſhall reflect upon the hard Ways, by which he guided him; the Conſtancy, Perſeverance and Victory which he gave him; what Companions he joined to him at *Paris*; whereof ſome were *Spaniards*, ſome *Frenchmen*, at the very Time that *Spain* and *France* were deeply engaged in cruel Wars, and ſought to ruine and overthrow one the other; and yet united and bound theſe together with a ſtrait Link of perfect Charity; the Perſecutions and Storms which this little Veſſel hath endured from the Time that our Lord firſt launched it into the Sea; and notwithſtanding the croſs Winds and raging Tempeſts, it hath always come ſafe to the Haven; when the moſt politick and wiſe Men, according to the World, eſteemed it to be utterly loſt and overwhelmed. He that ſhall examine and ponder with Attention the Model and Form of this Religion, which God inſpired to St. *Ignatius*, ſo like in eſſential Points to other Orders, and ſo unlike in many particular Things that are proper to itſelf; the Progreſs and Propagation which the Hand of Almighty God hath given to it; ſince, in threeſcore Years which are paſt (to wit, from the Year MDXL, in which the Vicar of CHRIST confirmed it, to the Year MDC, in which I am writing this Hiſtory) he hath multiplied, ſpread, and enlarged it throughout all the Kingdoms of Chriſtendom: And in ſo many and remote Countries of the *Indies*, and barbarous Nations, where the Light of the Goſpel never appeared before: So that in *Angola*, *Monacongum*, *Monomotapa*, *Braſil*, *Æthiopia*, *Ormuzia*, *Goa*, *Malaca*, the *Moluques*, *China*, *Japon*, and in the Kingdoms of *Mogul* and *Peru*, with others, there reſide Fathers and Brothers of the Society: Beſides other Countries of the firm Land, which are more known, as *Peru*, *New Spain*, the Iſlands of *Manilla*, or the *Philippines*. And the Society hath now more than three hundred and fifty Colleges and Houſes, diſtributed into three and twenty Provinces and two Vice-Provinces. In fine, he that ſhall take a diligent View of that which

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JULY 31. which imports moſt of all, the Fruit that our Lord hath drawn from the Labours of this bleſſed Father, and of his Children among Catholicks, Idolaters and Hereticks; will conceive a great Opinion of the Sanctity and Merits of St. *Ignatius*.

It is not neceſſary to enlarge myſelf upon what concerns Catholicks; it being ſo plain and obvious that a Man may ſee it with his Eyes and touch it with his Hands. For who is not witneſs of the Care and Solicitude, with which St. *Ignatius*'s Children employ themſelves in teaching Children Chriſtian Doctrine; in inſtructing Youth in liberal Sciences and good Manners; in Viſiting and Comforting thoſe that are detained in Priſons; in helping and ſerving the Sick in Hoſpitals; in relieving the Poor and Needy, and helping Men to die well? Neither can it be denied, but that, although the Chriſtian Common-Wealth be ſomewhat decayed and fallen from that Fervour and Zeal in the Service of God, with which it flouriſhed in former Ages, of late it hath begun to flouriſh a-new; and great Reformation hath been made both in Preaching, which is now more frequent and more profitable, and in the uſe of Prayer and Meditation of the divine Myſteries; in the Frequentation of the holy Sacraments of Confeſſion and Communion, and in Mortification and Penance: Though all that is done comes very ſhort of what we ought to do. Likewiſe other religious Orders have been peopled with many that have ſtudied and been brought up under the Society, who do perſevere and flouriſh in them with wonderful Piety and Edification: And the ſame holy Orders, encouraged and animated with this new Supply of Workmen, ſent by our Lord into his Vineyard, have encreaſed and redoubled their Zeal, and blazed forth more bright and radiant Beams of Learning and Sanctity: Suſtaining the Chriſtian Common-Wealth upon their Shoulders; and inciting us by their Example to labour hard, and attend with all Vigilancy and Carefulneſs to our Miniſteries and Functions.

As for what concerns Infidels, it is ſo large and ample a Subject, that it cannot be explicated in few Words: Nor yet is it convenient at this time to uſe many, to declare what a numberleſs Number of Souls among *Pagans* and *Gentiles*, the Children of this bleſſed Father have illuminated with the Light of Heaven, and brought to know and believe in JESUS CHRIST, and bow their Necks to the ſweet Yoak of his moſt holy Law; and what Labours they have endured and ſtill endure to effect this; and what Miracles our Lord hath wrought by them, for he ſees it to be neceſſary or expedient for the planting of the holy Faith in thoſe Places.

Now as for Hereticks, thoſe who are brought up in Catholick Countries, and enjoy the Exerciſe of their Religion with great Peace and Quietneſs (Praiſe be to our Lord, who give us this Peace, and Thanks be to our pious Princes who conſerve it) cannot eaſily believe, unleſs they have ſome Occaſion to ſee it; what Profit and Good this Society by the Grace of God has done and continues yet to do in Kingdoms and Provinces that are infected with Hereſy: And what Battels and Combats our Fathers have daily with Hereticks, to refute their Errors, and bring them to the Catholick Faith. But thoſe who have had ſome Notice of what paſſes in thoſe Places (as we our ſelves do know it by our Experience) cannot be ignorant of a great Part of the Good that is done there by the Society, not only by their good and exemplary Life, but alſo by their Catholick and ſound Doctrine, taught in Schools, preached in Pulpits, publiſhed in printed Books, examined and tried in Diſputations with the very Chief and Principal of the Sectaries; and above all by the Education and Inſtruction of Youth: For in thoſe Provinces alone, the Society hath had above thirty thouſand Scholars; and hath at preſent far more. By all which Means the holy Catholick Faith, which was much decayed and fallen in the *Northern* Provinces, is revived and flouriſheth again; and every Day gets ground, and becomes ſtronger and better able to reſiſt, convince, conquer and triumph over Falſity and Error. And an infinite Multitude of thoſe that were wavering, have been confirmed in their Obedience to the *Roman* Church: And very many that had forſaken it, as being deceived by Hereticks, have by their Means been diſabuſed, and returned back to their only true Mother: and others that continue obſtinately in their Blindneſs and Error, for Ambition or ſome other Intereſt, have been put to Silence, and fear thoſe of the Society, and profeſs them to be their greateſt Adverſaries and Enemies: And as ſuch they abhor, ſlander and perſecute them. There have been many Colleges and Seminaries erected for the Education of poor Scholars, eſpecially of ſuch as ſuffer Perſecution and are baniſhed for the Catholick Faith. And many Prieſts and young Men of other religious Orders frequent our Colleges, to be brought up as well in Humanity, as in the higher Studies: And having ended their Studies, they return back to their Churches and Monaſteries, where they make good Uſe of what they have learned, and by their Example provoke others to Piety and Devotion. By which Means, as alſo becauſe divers who have had their Education under the Society, make themſelves of the Clergy, or enter into ſome religious Family, as well the Clergy, as religious

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ligious Houſes in thoſe Countries, where Diſcipline and Obſervance was ſomewhat ſlackened, have been not a little reformed, and recovered much of their ancient Luſtre and Splendor. In like manner Villages, Towns, Cities, and Provinces have conſerved the Purity and Integrity of the true Faith, by their Labours and Preaching, and by their procuring ſeveral Congregations, and Houſes for Convictors to be inſtituted and founded. The Fruit whereof is manifeſt by the frequent Uſe of the holy Sacraments, by Faſting, Penance, Works of Mercy, which are more generally and diligently practiſed every where among the faithful People: Whereby they quicken and revive their Faith, and declare themſelves to be lawful Children of the *Roman* Catholick and Apoſtolick Church. But to the end this Fruit may be more durable and laſting, and more acceptable and pleaſing unto our Lord; the Sons of St. *Ignatius* have watered theſe Plants with their Blood, dying for the Catholick Faith, and expoſing their Bodies to all ſorts of Torments, to teſtify the Truth of it. For beſides five and twenty of the Society, that within this ſhort Compaſs of Years, have ſealed the Preaching of the Goſpel with their Blood in the *Indies*, there are more than threeſcore others, that have been put to Death by the Cruelty of Hereticks; who are deadly Enemies of this religious Company; and perſuade themſelves, that the more of them they diſpatch out of this World, the leſs Oppoſition they ſhall meet with in their wicked Attempts: And therefore it is ordinary with them to perſecute, apprehend, torment and uſe like Traitors all of this Profeſſion, as is daily ſeen, and experience itſelf hath made it manifeſt. Which notwithſtanding is a great Argument that the Inſtitution of this Order was the Work of God; and that the Founder and Father of it was choſen by his divine Majeſty, to extend and enlarge by his own and his Childrens Labours and Pains, the Glory of the ſame Lord, and to dilate and illuſtrate the Dominions of his holy Church. And this is, as I have ſaid, the greateſt of all the Miracles of this glorious Patriarch, and even a Miracle of Miracles, in which are contained ſo many notable Miracles as are the wonderful Things, which our Lord hath wrought by him and by his Children. Be his holy Name ever bleſſed and glorified for it, who is the ſole Author and Worker of all that is Good, ſince, as the Apoſtle ſaith, *neither he who planteth is any Thing, nor he who watereth; but only God, who maketh that to encreaſe and fructify which is planted and watered:* To whom as the Origin, Cauſe, and Root, all the Beauty and Fruit of the Tree is wholly to be aſcribed.

Before I conclude this Life, I will add, that as St. *Ignatius* was a Saint whilſt he lived; ſo was he known, eſteemed, and reverenced for a Saint, by all thoſe that treated with him; becauſe they could more clearly ſee and diſcover his admirable Virtues; and did touch, as it were, with their Hand, the great Gifts and Graces, wherewith our Lord had endowed him. St. *Francis Xaverius*, an Apoſtolical Man, and of moſt eminent Sanctity, by whom God wrought innumerable Miracles, and enlightened a Multitude of barbarous Nations with his holy Faith, bore ſo great Devotion and Reverence to his Father St. *Ignatius*, that he carried a Subſcription of his Letter always about him in his Reliquary, as a ſure and firm Bukler againſt all Dangers and Encounters; and uſed to write to him from the remote Countries of *India* upon his Knees. Father *Peter Faber*, who was the firſt Companion that joined with him in his great Deſign of the Inſtitution of the Society, an admirable Man, and favoured with ſublime and divine Illuſtrations, took his Father St. *Ignatius* for his Pattern and Example of Holineſs and all Virtue. Father *James Laynez*, the ſecond General of the Society, and a Man ſo much eſteemed in the World for his great Learning and Piety, told me, *that God did ſo much bleſs the Society, and favour the Children of it; becauſe he took ſo much Content and Pleaſure in the Soul of his Servant* Ignatius. Bleſſed *Francis Borgia*, the third General of the Society, a Man ſo well known to the World for his Nobility, and much more for his Sanctity, went to *Rome* in the Year MDL, principally to ſee, know, and converſe with St. *Ignatius:* And when he ſaid his firſt Maſs (which was in the Houſe of *Loyola*) he kiſſed the Floor of the Chamber, where this holy Father was born, for his Devotion to him, as to a moſt holy Man. And this was the Opinion of all that treated and converſed with him. And not only his Children and his Domeſticks had this Eſteem of his Sanctity: But many other great and worthy Perſonages bore him the like Reverence and Reſpect.

Pope *Paul* III. of bleſſed Memory, who was the firſt that confirmed the Society, was moved to do very many important Things by the Counſel of this holy Father, whereof one was to appoint ſix grave Cardinals at *Rome*, to have a particular Care of Things belonging to the Catholick Faith, and to preſide with ample and ſovereign Authority in the holy Tribunal of the Inquiſition. Pope *Julius*, though much urged and ſolicited by *Ferdinand*, King of the *Romans* to conſecrate Father *Peter Caniſius* Biſhop of *Vienna*, refuſed to do it, becauſe Father *Ignatius* thought it not expedient; ſo

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much did he respect him. Pope *Marcellus* II. who succeeded *Julius* III. said, *that in what concerned the Order and Affairs of the Society, he made a greater Account of the Authority of St.* Ignatius *and his Judgment, than of whatsoever Reasons could be alledged for the contrary Opinion.* Pope *Paul* IV. in whose Time he departed this World, honoured him so much, that he would have him to cover his Head, when he spoke with his Holiness. Pope *Gregory* XIII. in the Bulls he gave out for the Confirmation of the Institue of the Society, declares in express Terms, that the *Holy Ghost inspired* Ignatius *to institute the Society, and to prescribe the Form and Rules which it observes by its Institution.* He adds moreover, that all the *Christian Common-Wealth is comforted and assisted by his Children.* And both he and his Predecessors *Pius* IV. and *Pius* V. do so highly praise and extol the Ministeries and Functions of the Society, and the Fruit which God hath drawn and daily brings forth by Means of them, that for Modesty I will not relate them in this Place. All which Fruit by the Assistance of God's Grace, proceeded from St. *Ignatius*, as from the Root. *Ferdinand* King of the *Romans*, whom we mentioned before, besides the Colleges, which he founded for the Society, sought out all Means to favour and oblige it, in Consideration of the Father and Author of it, St. *Ignatius*; and would have given the Bishoprick of *Trieste* to Father *Claudius Jajus*, one of his first Companions, but that St. *Ignatius*, would not consent to it. King *John* III. of *Portugal*, in the Year MDLIII, when Father *Lewis Gonzales* de *Camera* was going to *Rome*, gave him express Charge, diligently to mind and observe all the Actions of St. *Ignatius*, and to send them all in particular described to him: and Father *Gonzales* did so: And writ back to the King, *that no spiritual Reading or Prayer did more incite him to Virtue, and the Love of God; than his diligent eyeing and observing of the Conversation and Behaviour of St.* Ignatius, *it being an exact, and perfect Model of Virtue.* The Cardinal *Gaspar de Quiroga*, Archbishop of *Toledo*, and Inquisitor-General throughout Kingdoms of *Spain*, who had been very well acquainted with St *Ignatius* at *Rome*, testified of him, *that he was a perfect Man, truly humble, meek, patient, a despiser of the World, and all inflamed with Zeal of God's Glory and the Good of Souls: And that he was never troubled, nor changed Countenance for any Variety of Accidents, prosperous or contrary.* Cardinal *Gabriel Paleotto*, Bishop of *Bolognia*, calleth him *the Light of the Church*; and saith, *that God moved and inspired him to institute the Society, to maintain and strengthen Ecclesiastical Discipline. Albertus* Duke of *Bavaria*, was much addicted to St. *Ignatius*, and writ several Letters to him, and reverenced him as a living Saint: And for his sake did very much cherish and favour his Children. And herein he has been followed and imitated by his Heirs and Successors, who have no less inherited the Piety and Religion, than the Greatness and Nobility of their worthy Ancestors. The President of *Castile*, *John Vega*, whilst he was Embassador for the Emperor, *Charles* V. at *Rome*, got great Acquaintance with St. *Ignatius*. This Man in a Letter, which he wrote to the Society, after our holy Father's decease, calls him *Blessed, and holy Captain, well deserving to have his Banner planted in Heaven, together with those of St.* Dominick, *St.* Francis, *and other holy Founders of religious Orders.* Doctor *John Avila*, an Apostolical Preacher (whose Life is written by Father *Lewis Granada*, deserving so excellent a Recorder) out of his Humility, *compared himself to a Dwarf in respect of St.* Ignatius, *whom he termed a Giant.* And Father *Granada*, speaking of St. *Ignatius*, confesses, *that he did admire his Life, his excellent, and heroical Virtues:* And saith, *that God sent him into the World at this so necessary a Time, for the Salvation of infinite Souls.* Behold the Opinion of these worthy and grave Men. And to the same Effect divers others, that are famous Authors and of great Credit, who have written since the Institution of *the Society of* JESUS, have both spoken and written: As *Lawrence Surius*, a *German*, who hath briefly written St. *Ignatius*'s Life; and *John Molanus* a *Flemin*, who styles him *most blessed*; *Genebrard* a *Frenchman*, who saith, *That God did raise him in his Church to oppose the Heresies of* Luther; Doctor *Nicolas Saunders* an *Englishman*, who calleth him *a Man of God, moved by our Lord to that great Work which he performed*; *Thomas Bosius* styles him *most famous for Sanctity of Life*; *Paulus Morigia* of the Order of the *Jesuati*; *Angelus del Paz*, a *Franciscan*; and *Mambrinus Rosa*, all four *Italians*, have written of him, and highly commended him: As have done in like Manner *Gonsales de Iglesias*, *Alfonsus Villegas*, and *Stephen* of *Gariba*, *Spaniards*; who call him *Happy, Blessed and Saint:* And Doctor *James* of *Pavia*, a *Portugueze* (who was sent as Doctor of Divinity from his King to be present at the Council of *Trent*) calls him *an illustrious Example of Sanctity*; *an admirable Man*; *given to the World as a particular Benefit of God.* Now if we turn our Eyes upon the Kings and Princes, who accounting him a Saint, have made Intercession to his Holiness, Pope *Clement* VIII, who at this Day sitteth in the Chair of St. *Peter*, to declare him such, and put him in the

Catalogue

JULY 31. Catalogue of Saints, we ſhall find that the greateſt and moſt mighty Princes of Chriſtendom have requeſted and beſought it with greateſt Inſtance: For the Emperor *Rodulphus* II. and the Empreſs *Maria* of *Auſtria*, his Mother, and the Catholick King *Philip* II. of glorious Memory, and his Son *Philip* III. who reigneth at preſent together with his Queen *Margaret*, *William* Duke of *Bavary*, and the Archduchеſs *Donna Maria* his Siſter, and others, have written to the Pope about it; ſtyling him *holy and bleſſed Father, from whom, as from a clearer Fountain of Sanctity, a Torrent of heavenly Gifts and Graces have flowed to rejoice the City of God.* And not only theſe and other Princes have teſtified their Piety and Devotion in this Point, by making Interceſſion for his Canonization, but alſo ſome Kingdoms have done the like; as *Caſtile* in the Parliament, *Arragon*, *Valentia*, and the Princedom of *Catalonia*, with their Vice-Roys and Governors; the Churches of *Toledo*, *Sevil*, *Granada*, *Corduba*; the Cities of *Saragoſſa*, *Valencia* and *Barcelona*; with the Province of *Guipuzcoa* (where the Bleſſed Man was born) and many other *Biſhops*, *Dukes and Lords.* And this is the common Conſent and Opinion of Chriſtians, wiſe, and unpaſſionate Men of all Nations. Only Hereticks both think and ſpeak ill of this bleſſed Man; and write againſt him and his Order; amongſt whom a great Heretick, *Simon Lithol*, hath put out five Books oppoſite to the five which have been written of his Life. And this is no leſs a Teſtimony of his Sanctity, than the Praiſes and high Commendations of ſo many worthy Perſonages, whom we have cited. For as it is a great Praiſe to be praiſed by the Good and Virtuous; ſo is it no ſmall Commendation to be diſpraiſed and hated by the Wicked and Bad: As St. *Jerom* affirms, writing to St. *Auguſtin* in theſe Words: *The Catholicks honour and reverence you, as the Repairer and Reſtorer of the ancient Faith; and, which is a Teſtimony of greater Glory, the Hereticks hate and revile you; and they perſecute me with the ſame Malice; killing thoſe with their Will and Deſire, whom they cannot Murder with Hand and Sword.* JULY 31.

St. *Ignatius* was canonized by *Gregory* XV. the ſecond Year of his Popedom, on the 12*th* of *March*, in the Year MDCXXII. The Author hath been, as he ſaith himſelf, more large and full in writing his Life, becauſe he was acquainted with him, lived and converſed with him, received his Breeding and Education, and ſucked in the Spirit of Piety and Religion from him; and therefore having taken Pains in gathering and compiling the Lives of other Saints, we may well give him Leave to entertain his Reader ſomewhat longer with the Hiſtory and Diſcourſe of that Saint who was his deareſt Friend, his good Maſter, and his moſt ſweet, loving, and affectionate Father. Beſides, when he writ this Life, St. *Ignatius* was not yet canonized, nor propoſed to the holy Church by the Sea Apoſtolick to be invocated and reverenced, as the others are, whoſe Lives are here written; and therefore that he might be better known, and that the Faithful might be more excited to honour and imitate him, for their own Benefit, and for the Glory of God, who adorned him with ſo many rare Virtues and Graces; it was neceſſary to relate many particular Things and Miracles of him; which in the Lives of other Saints might for Brevity be well omitted.

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The Month of *AUGUST.*

The Feaſt of St. PETER's CHAINS, *commonly called* St. PETER AD VINCULA.

AUGUST 1. ON the firſt Day of *Auguſt* the holy Church ſolemnizeth the Feſtivity of the Chains of the glorious Apoſtle, St. *Peter*; not only to give Thanks, to our Lord for the Benefit he did us, in ſetting at Liberty our Paſtor, and reſcuing him out of the Hands of King *Herod*, and looſing the Bands, wherewith he was held faſt tied, at the very Time when his Enemies were reſolved to put him to Death; but alſo to honour the ſame Chains and Bands, which touched his ſacred Body, and the Priſon where he was kept in hold; ſeeing the Apoſtle himſelf did glory in them, and eſteemed them more than all the Treaſures of the World, and preferred them before all the Miracles, which he ever wrought.

St. *Luke* recounts in the Acts of the Apoſtles, that King *Herod*, ſurnamed *Agrippa*, Son of *Ariſtobulus*, to pleaſe and gratify the *Jews*; having cut off the Head of St. *James* the Great, Patron of *Spain*, and Brother of St. *John* the Evangeliſt, commanded St. *Peter* to be laid hold on, *as the Chief of Chriſt's Diſciples, and Prince and Captain of the Apoſtles.* And becauſe it was not a ſeaſonable Time to execute him out of Hand, by reaſon of the Paſchal Solemnity, he gave Order that he ſhould be kept in cloſe Priſon, bound with two Chains, with two Soldiers always by his Side, beſides a ſtrong Guard that was continually watching at the Priſon and City Gates, that there might be no poſſible Means for the Apoſtle to eſcape them. This was a terrible Blow, at which the whole Church ſhewed itſelf highly concerned, and with good Reaſon: Preſently all the Faithful aſſembled together, and made fervent and continual Prayer, moſt humbly beſeeching *the ſovereign and ſupreme Paſtor not to permit his little Flock to be abandoned, and deprived of him, whom he had made his Subſtitute and Vicar, at a Time that it found itſelf ſurrounded by a Multitude of ravenous Wolves, ready to worry and tear it in Pieces.* Our Lord heard the Cries of his Servants; and the very Night before Execution was to be done, as the Apoſtle, between two Soldiers and bound with two Chains, was ſleeping with great Security, as one that knew he was under the Wings and Protection of his dear Maſter, the Omnipotent Lord God, without whoſe Permiſſion nothing could hurt and endamage him; an Angel entred the Priſon, and by his Preſence driving away Darkneſs, repleniſhed the Place with a moſt bright and ſhining Light. Then awakening St. *Peter*, bid him *put on his Cloathes and follow him.* And the Apoſtle riſing up, perceived his Chains to be fallen off; and having dreſſed himſelf, followed as he was bid to do: They paſſed the firſt and ſecond Guard, and as they came to the Gate of the City, which was of Iron, it preſently flew open; and the Angel having brought Saint *Peter* ſo far, that he was out of all Danger, vaniſhed away; and he that hitherto thought he was in a Dream, or that he ſaw ſome Viſion, was ſatisfied of the Truth, by ſeeing himſelf at perfect Liberty; and underſtood that Almighty God, by delivering him from the Power of *Herod*, had broken the Plots, obſtructed the Deſigns, and fruſtrated all the Hopes of the *Jews*; that he had heard the Prayers of the Faithful, comforted his deſolate Flock in their greateſt Diſtreſs, and prolonged his Life, that he might employ and ſpend it with greater Fervour in his divine Service. And this is one Cauſe of the Inſtitution of this Feaſt. AUGUST 1.

Another Reaſon is, that God will magnify his Servants, and make glorious the Afflictions and Pains they ſuffer and endure for his ſake. For as nothing is more pleaſing and acceptable to God, than great Perſecutions and bitter Torments, conſtantly and courageouſly undergone by his Servants, for his Love; ſo doth Almighty God, according to the Meaſure of good Will and ſpecial

AUGUST 1. Affection wherewith he loveth his Friends, give to every one his Part and Portion of this Treaſure; as appears by his dealing with St. *Peter*, whom he permitted to be impriſoned and afflicted by King *Herod*, that he might more eſteem, and take for a more aſſured Token of God's Love and good Will towards him the Bands wherewith he was tyed in Priſon, than the Power of making Cripples walk and run, of giving Health to the Sick, Life to the Dead, and of curing all manner of Diſeaſes by his only Shadow. For this very Reaſon doth the Apoſtle St. *Paul* ſay, that *the Philippians were Companions of his Joy* for having ſeen him in Bands and Chains for CHRIST, and been Witneſſes of the ſpiritual Joy and Exultation, which upon that Occaſion he felt in his Soul. And when he exhorted the *Epheſians* to endeavour to attain all Perfection, and to become eminent in Sanctity by complying with their Vocation and Profeſſion of a Chriſtian Life, they had undertaken, the more to excite and ſtir them up to this holy Courſe, he ſpeaks to this Purpoſe: *Conſider that I, who am a Priſoner, and in Irons and Fetters for* CHRIST, *do require and earneſtly beg this of you; and there is nothing in the World more glorious for me, or more profitable for you, than are theſe my Bands and Chains.* No leſs Eſteem did St. *Peter* make of his Chains; and all the Saints who have had the Honour to be impriſoned and to ſuffer Torments for CHRIST, have been of the ſame Opinion and Judgment, *that they could not be more honoured or become more glorious, than by being kept in Priſon, and put to Torments for the Love of their Lord and Saviour* JESUS CHRIST; who, like a good and liberal Pay-maſter, for their greater Comfort and Content, and to give them Part of their Reward in this World, will have not only their Bodies, Members and Bones, that have been impriſoned, whipt, tormented, burnt and broken in Pieces, to be in greateſt Honour and Eſteem; but will have alſo the Inſtruments of their Pains and Torments, ſuch as are Priſons, Dungeons, Chains, Croſſes and Gibbets, to be highly reverenced by all the faithful People. To which Purpoſe St. *Chryſoſtome* in a certain Sermon of the Veneration of St. *Peter*'s Chains (or rather *Proclus*; for it ſeems to be his, though it be fathered upon St. *Chryſoſtom*) ſpeaketh thus: *With theſe Chains did the Apoſtle adorn himſelf as if they had been of Gold, or pretious Stones; with theſe he ſet himſelf forth and went rejoycing, as one attired with coſtly and Royal Robes; knowing that they were Inſtruments, no leſs of his Glory than of his Pain; and ſerved more to crown than to torment him. The holy Church, the Spouſe of* CHRIST, *keeps to this very Day theſe ſacred Chains as Pearls and pretious Jewels, for her greateſt and richeſt Ornament; and all faithful People kiſs and reverence them; hoping thereby to obtain Pardon for their Sins.* Whence we learn that St. *Peter*'s Chains were always in great Honour and Reverence among the Chriſtians; as we may likewiſe gather out of the Acts of St. *Alexander*, Pope and Martyr: For when the devout People, viſiting him in Priſon, kiſſed the Chains wherewith he had been tyed, he ſaid to them: *Do not kiſs theſe Bolts and Irons of mine, but go ſeek out thoſe of my Maſter*, St. Peter, *and kiſs them with all Reverence.* And St. *Gregory the Great* writeth that the Biſhops of *Rome* uſed to ſend as a moſt rare and ſingular Preſent, ſome Duſt filed off theſe Chains, incha[illegible] in a little Key of Gold, that had been laid for a While upon the holy Apoſtle's Sepulcher. And the ſame St. *Gregory* ſent one of theſe Keys to *Childebert*, King of *France*, and writes in this Manner to him: *We ſend you alſo St.* Peter's *Key, and in it ſome Duſt ſcraped from his Chains, that hanging them about your Neck, you may thereby be preſerved from all Harm.* And in another Letter to *Theoctiſt*, he ſaith: *I ſend you alſo as a Benediction from St.* Peter, *a Key that hath lain upon his ſacred Body, by which God hath wrought the Miracle which I will here relate to you.* And the Miracle he ſpeaks of, is; that one of *Lombardy* ſcoffing at that Key, went about to cut it with a Knife, to have the Profit of the Gold; and whilſt he was doing this Sacrilege, he was ſeized upon by a wicked Spirit, and with the ſame Knife cut his own Throat, and died immediately. And the holy Church doth not only honour and reverence St. *Peter*'s Chains, as it doth the Chains of St. *Paul*, and of all Martyrs; but it hath moreover inſtituted a particular Feaſt and Solemnity to be generally kept for the greater Honour of theſe his holy Chains; which Honour is not done to the Chains of any other Saint: For it ſeems that this Kind of Reverence and Worſhip, is proper to that glorious Apoſtle and Prince of the Church, to whom our Lord gave moſt ample Power to looſe and untye the Chains of our Sins.

AUGUST 1.

This Feaſt was inſtituted upon this Occaſion: *Eudoxia*, Wife to *Theodoſius* the Younger, went out of her Devotion to viſit the holy Places of *Jeruſalem*; and there found the two Chains, wherewith St. *Peter* was bound by *Herod*'s Command, and which had been kept by one of the Soldiers that guarded the Apoſtle in Priſon and was afterwards converted to the Faith, as writeth St. *Chryſoſtom.* Of theſe two Chains, which the Empreſs *Eudoxia* had given her by *Juvenal* Biſhop of *Jeruſalem*, one was carried to *Conſtantinople*; the other ſhe ſent, as a moſt pretious Treaſure, to *Rome*, to her Daughter *Eudoxia*, Wife to *Valentinian* the third Emperor. And theſe two

Chains

AUGUST 1. Chains were received both at *Rome* and at *Conſtantinople* with ſo great Joy and Thankſgiving, that at both theſe Imperial Cities there was a particular Solemnity inſtituted in Honour of them: And as for *Rome*, there happened a moſt ſignal Miracle, which exceedingly heightened the Devotion of the People. For as *Eudoxia* ſhewed the Pope St. *Peter*'s Chain, which had been ſent to her by her Mother, the Pope cauſed another Chain to be brought, wherewith the ſame moſt holy Apoſtle had been tied at *Rome*, in the Time of the Emperor *Nero*; and whilſt he was comparing one with the other, they both miraculouſly joined and were linked together, as if they had not been diſtinct, but one and the ſelf-ſame Chain, made by the ſame Workman. For which Miracle, and ſeveral others that happened afterwards, *Eudoxia* built a ſtately Church in Honour of St. *Peter*, which was called by the Title of *Eudoxia*; but ſince hath changed its Name into St. *Peter ad Vincula*, where thoſe Bleſſed Chains, which, as we ſaid, miraculouſly joined and became one, are kept with exceeding great Reverence; and on the firſt Day of *Auguſt* (which is very ſolemn in *Rome*) all the City flocketh thither to touch, to kiſs, and put about their Head and Neck, with ſingular Devotion, theſe moſt ſacred Chains of the moſt glorious Apoſtle St. *Peter*. Many Years after, to wit in the Year DCCCCLXIX, it fell out that an Earl, who ſerved the Emperor *Otho* II, being at *Rome*, was poſſeſſed by the Devil, and ſo unmercifully tormented by him, that he rent and tore off his own Fleſh with his Teeth, and no Man was able to with-hold and refrain him from it. Whereupon the Emperor commanded that he ſhould be led to the Pope, who was then *John* XIII; and deſired him to put about his Neck St. *Peter*'s Chains, ſeeing no other Remedy was available. No ſooner did the Apoſtle's Chain touch his Neck, but preſently there appeared great and ſtrange Effects. For the wicked Spirit made him roar out moſt fearfully, and foam at the Mouth; afterwards he grew calm and quiet, and in fine, came to himſelf, and was as free from any Moleſtation and Trouble, as if he had never been under the Devil's Tyranny. There was preſent at this Miracle *Deodericus*, Biſhop of *Mets*, who laying hold of the Chain, proteſted, *That he would never let go his Hold, unleſs they either cut off his Hand, or gave him at leaſt one Link of that moſt ſacred Chain.* And after a long and earneſt Entreaty and urging, his Holineſs, at the Requeſt of the Emperor, gave him one Link, wherewith he remained wonderfully well ſatisfied and content, and all the People much confirmed in their Devotion to St. *Peter*; and in their Affection and Deſire of honouring him, and reverencing that holy Chain, which God made to be an Inſtrument of ſo many and ſo great and miraculous Effects. Let us humbly beſeech his divine Majeſty, by the Interceſſion of his moſt glorious Apoſtle to break the hard and miſerable Chains of our Sins; for it is only his powerful Hand that can diſſolve and break them. Cardinal *Baronius* in the fifth Tome of his Annals, and in his Notes upon the Martyrogy, writeth very certainly and learnedly of the Chains of St. *Peter*, and of the Inſtitution of this Feaſt. *Sigebertus* alſo in his Chronicle in the Year of our Lord DCCCCLXIX. For ſome other Authors write divers Things that are very uncertain, or even contrary to the Verity of Hiſtory. AUGUST 1.

The Lives of the Seven holy MACHABEES, *Brothers and Martyrs.*

UPON the ſame Day of St. *Peter*'s *Chains*, or *ad Vincula*, the Church makes a Commemoration of ſeven Brothers *Machabees*, *Hebrews*, who died at *Antioch*, together with their bleſſed Mother, for keeping and defending the Law of God. The Story of their Martyrdom is ſet down at large in the ſecond Book of the *Machabees*, and ſeventh Chapter, in this Manner:

When *Antiochus Epiphanes* entred into *Jeruſalem*, prophaned and pillaged the Temple, ſacked the whole City, put to Death the greater Part of the Inhabitants, and committed Exceſſes and ſtrange Cruelties, to the End he might ruin the *Jews*, whom he hated to Death: The Prime of his miſchievous Villanies, was to force that choſen People of God to commit Idolatry, and to tranſgreſs their Laws; that our Lord provoked to Wrath againſt them, might abandon them, and put them out of his Safeguard and Protection. After he had cruelly tormented a venerable old Man, called *Eleazar* (who was one of the Chief amongſt the Scribes, and choſe rather to loſe his Life, than to break the Law of God, or even to ſeem to have broken it; for Fear he ſhould ſcandalize the People, and by his Example give Occaſion to the younger Sort to fall, who might think that he had tranſgreſſed the Law) there was brought before him a virtuous Gentlewoman with her ſeven Sons. The

Tyrant

AUGUST 1. Tyrant commanded them to eat ſuch Meat, as was prohibited them by the Law; which they refuſing to do, he made them be whipped with Sinews of Oxen; threatening to torment them more rigorouſly, if he found it neceſſary. The eldeſt of the ſeven Brothers, called *Machabæus*, made Anſwer: *Do not think, O King! to terrify us by thy Threats; for we are ready rather to ſuffer Death, than to do any Thing, which is contrary to the Commands of the Law of God.* The King full of Rage and Fury, made great Cauldrons of Braſs and Frying-pans to be heated; then he cauſed the Tongue of him that had ſpoken ſo boldly to him, to be cut out, and the Skin of his Head flayed of: Moreover he commanded the Ends of his Feet and Hands to be cut off. After this he made him be put into one of the great Cauldrons or Frying-pans, without any Water, or other liquid Matter in it; where he was broiled to Death by little and little, in the Preſence of his Mother and his Brothers, who encouraged one another to endure the like Torments; and humbly begged Grace of God to be able to ſupport them; with Confidence that he would grant it them. The ſecond Brother paſſed through the ſame Rigour of Torments; who, when he was brought to the laſt Gaſp, turned himſelf towards the King, and ſaid to him: *O wicked Wretch, thou takeſt away this preſent Life from us; but the King of Heaven will raiſe us up to an eternal Life; ſeeing we endure Death for Fear of breaking his Law.* When the ſecond Brother was dead, they fell upon the third; of whom, after they had tormented him in a cruel Manner, they demanded his Tongue, that they might cut it off. He inſtantly put it forth; and alſo with a wonderful Conſtancy, ſtretcht out his Hands, ſaying: *I have received theſe Members of God; and with Joy I now offer them up unto him for the keeping of his Law; becauſe I am ſure he will reſtore me them again much better, in that Life which ſhall laſt for ever.* The King was aſtoniſhed to ſee the Courage and Valour of the Youth, who, though he endured moſt cruel Torments, made no Sign of ſuffering any Pain. Then the fourth was brought to his Trial; who in the Midſt of his Torments, ſaid to the King: *It is far better for us to die by thy Hands, that we may be raiſed to live again eternally with God, than to ſuffer what thou art to endure at the Day of Reſurrection; not in this World, but in Hell for ever.* They inſtantly fell a tormenting the fifth, who ſaid in his Torments to the Tyrant: *Do not think, for that thou haſt Power to torment our Bodies, God has therefore forgotten us, as he has done thee: One Day thou ſhalt ſee the Scourge of God fall upon thee and thy Children; one Day he will cruſh and break thee in Pieces with his omnipotent Hand.* The ſixth ſaid to the Tyrant: *Our Sins have well deſerved the Torments which we ſuffer. But believe it, the Injury thou doeſt us, thou ſhalt buy at a dear Rate; and ſhalt pay for it a ſevere and rigorous Puniſhment.* AUGUST 1.

At theſe cruel Deaths, and dreadful Torments of her dear Children, was preſent their holy Mother, worthy of an eternal Memory. She ſaw them die; but the Hope which ſhe had in God, ſurmounting her natural Love and Affection, ſhe admoniſhed them one after another, in the following Words, full of Courage and Wiſdom: *My dear Children, I know not how you were conceived in my Womb; for I did not give you that Spirit, Life and Soul, which you have, nor did I faſhion the Members of your Body; but Almighty God, the original Creator of all Things, made you out of nothing; and he of his Mercy, will, the ſecond Time, give you Life; for that at preſent you contemn your Lives to keep his Commandments.*

Six of the Brothers being now dead, King *Antiochus* perceiving himſelf to be overcome by the young Boys, changed his Battery to encounter the youngeſt, who remained yet alive: He began to make much of him, and flatter him; ſwearing to him, and promiſing him, *That he would make him both rich and honourable, if he would but renounce the Law of his Anceſtors:* Moreover, he called his Mother to him, and charged her *to counſel her little Son, that he would not prodigally throw away his Life, as his Brothers had done.* She anſwered, *that ſhe would perſuade him to do his Duty.* Then mocking the Tyrant, ſhe approached near to her Child, and ſaid to him in her own Language: *My Son, have Pity on me, who bore thee nine Months in my Bowels, and nouriſhed thee, three Years with the Milk of my Breaſts, and maintained thee hitherto to that Age thou now haſt. I pray thee look upon Heaven and Earth, and whatſoever is contained in the vaſt Univerſe, and remember that God made all theſe Things out of nothing; and being fortified with this Conſideration, thou wilt not fear the cruel Tyrant; but after the Example of thy Brothers, thou wilt endure Torments as couragiouſly as they have done, to the End that I may for ever enjoy both them and thee.* The little Boy animated by this Diſcourſe of his Mother, ſpoke to the Tyrant thus: *O Author of all Miſchief and Cruelty againſt the* Hebrews, *doeſt thou think to eſcape the Hands of God? We are juſtly puniſhed for our Sins; but God, who at preſent is incenſed againſt us, will ſhortly be appeaſed, and will ſhew us the Affection of a Father: Moſt wicked of Men, and cruel Thirſter after Blood, do not vaunt thyſelf too much in thy vain Hopes; thou haſt not yet eſcaped the Judgment of the Omnipotent God*

and

AUGUST 1. *and Searcher of Hearts. My Brothers after having ſuffered a little, are now at Reſt; but thou ſhalt be puniſhed for thy Pride by the juſt Judgment of God. My Brothers and I have expoſed our Lives for the keeping and defending the Laws which God has given us, beſeeching him to turn away his Anger from us, and ſpeedily to caſt a gracious Eye upon his People; and to make thee confeſs by Force of Torments, that he alone is the true Creator of Heaven and Earth. The Anger of God againſt the* Hebrews *ſhall end in my Brethren and me, and ſhall be pacified by our Blood.* The Tyrant redoubled his Fury upon this laſt of the Martyrs, and made him be tormented more than all the others together. But he ſuffered all moſt conſtantly.

After the Death of the ſeven Children, the Tyrant cauſed alſo to be put to Death their holy and valiant Mother; worthy of eternal Praiſe and Glory, not only for that ſhe was the Mother of ſuch Children; but alſo, and much rather, for that ſhe educated them ſo well in the Fear of God, and ſo undauntedly ſaw them die before her Eyes; that ſhe exhorted them to die willingly and chearfully for the Law of God, of which ſhe made more Account than of her motherly Affection; deeming, that to die for God, was indeed to live. And this is the Reaſon why the chiefeſt and graveſt Doctors of the Church can never ſufficiently praiſe this holy Mother, and her Children. St. *Gregory Nazianzen* makes an Oration in their Praiſe; St. *John Chryſoſtom* has a particular Homily of them; St. *Auguſtin*, St. *Jerom*, St. *Ambroſe*, St. *Leo*, *Theophilus* of *Alexandria*, *Gaudentius*, *Euſebius*, *Emiſſenus*, and many others celebrate with Praiſe the Martyrdom of theſe ſeven Brothers and their Mother. Yea, which is more, the whole Catholick Church, although ſhe be not wont to ſolemnize the Feaſt of Saints of the Old Teſtament, yet ſhe celebrates theirs, AUGUST 1. becauſe their Martyrdom was ſo ſignal and illuſtrious, by their Example to incite Chriſtians, to die couragiouſly, when Occaſion ſhall ſerve, for the Evangelical Law, ſeeing theſe happy Brethren laid down their Lives ſo freely, rather than they would violate the ancient Law. For if they were ſo couragious, and ſuffered ſuch horrible Torments, rather than they would eat ſuch Meats as were prohibited them by the Law, before the Coming of JESUS CHRIST into the World; what would they not have done for the Confeſſion of the ſame JESUS CHRIST, had they lived after his Death upon the Croſs, and after his ſhedding his Blood for them? Moreover the Church celebrates the Memory of theſe holy Brethren, to give us to underſtand, that all thoſe, who were ſaved under the Old Teſtament, belong unto the New; and that the Courage and Strength of the Martyrs, who died for the Law and Truth of God, was given them by our Lord JESUS CHRIST; and that all the Juſt of the Old and New Teſtament, make but one Church, and are all Members of one and the ſame Body, of which JESUS CHRIST is the Head.

Joſephus, a *Jew*, a grave Author, has written the Story of theſe Saints, and ſays, the Mother was called *Solomone*; the eldeſt Son of her Children was called *Machabæus*, the ſecond *Aber*, the third *Machir*, the fourth *Judas*, the fifth *Achas*, the ſixth *Arath*, and the ſeventh *Jacob*; and that they were born in a Village of *Jury*, called *Soſander*, and were all ſtyled *Machabees*. The *Roman* Martyrology ſays, that their ſacred Relicks were tranſlated to *Rome*, and put in a Church under the Title of *Eudoxia*, which is, as we have ſaid, that of St. *Peter ad Vincula*.

The Life of St. STEPHEN, Pope and Martyr.

AUGUST 2. THE glorious St. *Stephen*, firſt Pope of that Name, and Martyr, Son of *Julius*, was born at *Rome*, and having for his great Worth and Merits been made Archdeacon of the Church of *Rome*, was after the Death of St. *Lucius*, choſen ſovereign Paſtor, and Vicar upon Earth of our Saviour and Redeemer JESUS CHRIST, in the Reign of *Valerian* and *Galien*, his Son; who did moſt cruelly perſecute the Church of God, inſomuch that a Multitude of Chriſtians, by moſt exquiſite Torments and unheard-of Cruelty, were maſſacred and cut in Pieces. For Fear of this horrible and outragious Tyranny, ſome weak and faint-hearted Chriſtians denied their Faith; others hid themſelves in Caves and Holes under Ground, and AUGUST 2. even in the Sepulchers of the Dead, with whom they found better Company than among the Living. St. *Stephen* alſo thought fit to keep ſecret, and to retire himſelf with theſe. But underſtanding, that the Emperors had put forth a moſt wicked Proclamation, *That whoſoever would diſcover any Chriſtian, ſhould become Lord and Owner of his Goods, Lands and Poſſeſſions; and beſides be preferred to ſome great Office and honourable Charge in the Army*; he aſſembled the *Roman* Clergy, and ſpoke to them after this Manner: *You have heard, my dear Brethren, and Soldiers of* JESUS CHRIST, *the impious and diabolical Edict that is come out againſt*

AUGUST 2. *againſt us, to diſpoſſeſs us of all our Goods, and to take away our Lives. Now is the Time to contemn and ſet at naught, all the riches of the Earth, that we may ſecure thoſe of Heaven. Do not fear the Princes of this World; but our Lord* JESUS CHRIST, *who is eternal God, and the ſovereign and omnipotent Ruler and Moderator of the whole Univerſe; who by his Mercy will free and deliver us from all Miſeries and Tribulations: And if you be condemned to die for his ſake, eſteem yourſelves moſt happy and fortunate.* With theſe, and other ſuch Exhortations did this holy Paſtor animate and encourage his Flock, that was frighted and diſmayed, in that Cave, where he was continually preaching, baptizing, adminiſtring the Sacraments: He wrought alſo great Miracles in Teſtimony and Confirmation of our holy Faith. Among others he gave Sight to a young Lady, *Lucilla*, Daughter of the Tribune *Nemiſius*; who became a Chriſtian, and was ordained Deacon; and afterwards together with his Daughter, ſhedding his Blood moſt conſtantly for our Faith, deſerved the Crown of Martyrdom. Which Happineſs and Honour divers others were made worthy of; who having been baptized by St. *Stephen*, laid down their Lives to maintain their Piety and Religion. Among theſe was *Sympronius*, who had been Servant to the afore-ſaid *Nemeſius*, as alſo *Olympius*, with his Wife *Exuperia*, *Tertullianus*, and twelve of St. *Stephen*'s Clergy; to wit, *Fauſtus*, *Maurus*, *Primitivus*, *Columnius*, *John*, *Exuperantius*, *Cyrillus*, *Honoratus*, *Theodoſius*, *Baſilius*, *Caſtulus*, *and Donatus.*

But when the Emperors were informed, *that* Stephen *was the Father and Maſter of all theſe that were ſo ready and willing to endure any Torments and Death itſelf for the Chriſtian Faith; and that with greateſt Eagerneſs he withſtood their Commands; preaching this new Religion, and drawing all Men that he could to it, ſlighting and contemning their Proclamations and Edicts*; they were enragedly offended; and diſpatched a Troop of Soldiers to lay hold of him, and of all the Clergy-men, that they ſhould find with him. St. *Stephen* was taken; and many Prieſts, Deacons, and others belonging to the Church, with him, and they were all brought before the Emperor *Valerian*; who after ſome Diſcourſe gave Order, *that the Pope ſhould be led to the Temple of* Mars, *there to offer up Sacrifice; aud in caſe he ſhould refuſe to obey, to be executed.* When the holy Prelate was brought into the Temple, he lifted up his Eyes to Heaven, in Preſence of all the Officers and Soldiers that were there to guard him; and with his Face bathed in Tears, and his Heart burning with a zealous Affection of God's Glory, he prayed thus aloud: *Lord God, Father of my Lord* JESUS CHRIST, *who with thy mighty Arm didſt ruin the Tower of* Babel, *I do humbly beſeech thee to deſtroy this Place, wherein the Devil is honoured and worſhipped for God; and where Superſtition and Impiety is ſo freely exerciſed.* Scarce had he pronounced the laſt Word of this Prayer, when behold a very extraordinary and dreadful Thunder, with a moſt diſmal Noiſe, threw to the Ground a great Part of the Temple. Whereat the Soldiers being exceedingly affrighted, made all the Haſte they could to ſave themſelves, leaving St. *Stephen* at his Liberty, with divers Chriſtians that had accompanied him thither. With whom he went ſtraight to the Place where St. *Lucilla* was buried, and there exhorted the Chriſtians *to be conſtant and firm in their Faith; and not to fear the Threats or Torments of Tyrants, whoſe Power extends no farther, than to our Bodies and temporal Life.* At the End of which Exhortation, to ſtrengthen and hearten them the more, and to obtain for them the Grace and Aſſiſtance of our Lord, he intended there to celebrate the holy Myſteries, and offer up the holy Sacrifice of Maſs. And whilſt he was at the Altar, another Band of Soldiers, ſent by the Emperor, comes to kill him. But the Saint, though he heard the tumultuous Clamours of armed Men, and was not ignorant of their wicked Deſign, was nothing troubled, nor altered his Countenance, but with great Security, Quiet, and Devotion finiſhed thoſe ſacred and dreadful Myſteries at his Leiſure. Then ſitting down in his Chair before the Altar, expected the Officers to execute upon him their cruel and barbarous Deſign. And they coming up to him, cut off his venerable Head in the ſame Chair before the Altar, on the *2d* Day of *Auguſt*, in the Year of our Lord CCLX, in the Reign of *Valerianus* and *Galienus*. His ſacred Body together with the Seat, in which he was martyred, was all imbrued with his Blood, was buried in the ſame Place, which is commonly called the *Cemetery of Calixtus*. He ſat in St. *Peters*'s Chair three Years, three Months, and two and twenty Days. He gave holy Orders twice in the Month of *December*; and ordained ſix Prieſts, five Deacons, and three Biſhops. There is a Decree of this Pope, whereby he commands, *That the Ornaments belonging to the Altar, in which Sacrifice is to be offered to Almighty God, be handſome, clean, and bleſt; and that none touch them, beſides thoſe that have received holy Orders; leſt the ſame befal them that happened to King* Balthaſar, *who felt the Rigour of God's Juſtice for his Raſhneſs and Impudence, in prophaning the ſacred Veſſels and Utenſils of the Temple of* Jeruſalem. He ordained alſo, *that no infamous Perſon ſhould be promoted to Eccleſiaſtical Charges.* In the Time of this holy Pope, there aroſe a great

and

AUGUST 2. and hot Diſpute in the Church; for divers Biſhops and worthy Perſonages, and amongſt them St. *Cyprian* in *Africa*, and St. *Denis* Biſhop of *Alexandria* in the Eaſt, were of Opinion, *that thoſe who had received Baptiſm by the Hands of Hereticks, were to be baptized again, when they converted themſelves to the Catholick Faith and Church; becauſe they eſteemed it not to be true Baptiſm, which was adminiſtred by Hereticks.* But the holy Biſhop *Stephen* oppoſed them with ſo great Authority of Reſpect and Majeſty, that all of them did wholly ſubmit themſelves to what he, as chief and univerſal Paſtor and Head of the Catholick Church, did decree and command, to be obſerved. Which was, *that when Hereticks in adminiſtring Baptiſm, obſerve the Form and Intention of the Church, delivered to it, by* JESUS CHRIST, *the Baptiſm is good and certain; and that there is no Reaſon to re-baptize thoſe, that are thus baptized.* St. *Vincentius Lirinenſis*, a very ancient and grave Author, above a thouſand Years ago, writ thus of this Definition of St. *Stephen: When all rejected that Novelty, and all the Prieſts oppoſed that, which ſome would have introduced into the Church, Pope* Stephen *of bleſſed Memory; who at that Time ſat in St.* Peter's *Chair, with more Conſtancy than all the reſt, withſtood it; perſuading himſelf (as I take it) that he was to go as far beyond all others in Devotion and Zeal of Faith, as he was above them all in Authority and Dignity. He writ an Epiſtle of this Matter, wherein he ſays, that we are not to deviſe Novelties, but to conſerve carefully, what we have received from our Fore-fathers: For we are not to accommodate Religion to our Fancy, but conform ourſelves to our Religion; and it becomes Chriſtian Modeſty and Gravity not to go about to teach our Succeſſors our own Inventions and Opinions, but to deliver faithfully to them, the Doctrine we have learnt from our Anceſtors.* Thus writes that worthy Author of the Conſtancy and Reſolution, with which St. *Stephen* oppoſed himſelf againſt all that would have brought into the Church that Novelty of re-baptizing thoſe, who had been baptized by Hereticks; although ſome of them were led with a good Zeal, and did verily perſuade themſelves, they were in the right. AUGUST 2.

It is good we ſhould reflect, how ſeverely Almighty God, chaſtized the wicked Emperor *Valerian* for his Cruelty towards St. *Stephen* Pope, and other Chriſtians, Members of the Church. For whereas this Prince was at the Beginning very mild and favourable to them, God gave him for a Recompence great Proſperity, and a very flouriſhing State; but when ſuffering himſelf to be deluded by a Magician, he changed his manner of Proceeding, and ſet himſelf to perſecute thoſe whom before he had eſteemed and favoured, there enſued upon him innumerable Miſeries and Calamities; and Heaven, Earth, and all the Elements ſeemed to conſpire againſt him; and at laſt he was defeated by *Sapores* King of *Perſia*, taken, and loaden with Chains, and handled ſo opprobriouſly, that, as often as the King was to take Horſe, he ſet his Foot upon his Neck, and ſerved himſelf of him as of a Block; and though many great Princes interceded for him, and writ ſeveral Times to beg his Releaſement, he continued in that barbarous and baſe Servitude, till at length *Sapores* made him be flayed alive, and his Fleſh ſalted like a Hog. Behold the ſad and woful Afflictions, which God ſends upon thoſe that perſecute his holy Faith, ſometimes in this World, for the Example and Warning of others; and the End which all their Plots, and cruel and crafty Deſigns bring them to. *Galienus* ſhewed not himſelf to be very much concerned at what his Father *Valerianus* ſuffered in that deplorable State of Captivity; at leaſt uſed no great Endeavour to have him releaſed. The Life of St. *Stephen* was written by the Notaries of the Church of *Rome*, and was tranſlated by *Metaphraſtes*, and recorded by Cardinal *Baronius*.

The INVENTION *of the Bodies of St.* Stephen *the Protomartyr, of* Gamaliel, Nicodemus, *and* Abido.

AUGUST 3. THE holy Body of the glorious St. *Stephen*, Proto-martyr, lay hid a long Time, without any one's knowing, where it was, till it pleaſed our Lord to diſcover it in the Time of the Emperors, *Honorius* and *Theodoſius* the Younger, his Nephew; in the Year of our Redemption CCCCXV. This Revelation was made to a Prieſt, called *Lucian*, who recounts the whole Story himſelf in an Epiſtle (of which many good Authors make Mention) which he wrote in *Greek*; and *Avitus* Prieſt, a *Spaniard*, turned it into *Latin*, which in brief contains thus much: That upon a *Friday* Night, upon the third of *December*, *Lucian* ſleeping in the Chapter-houſe, or Place where Prieſts uſed to meet, as his Manner was, that he might better look to his Church, and help his Pariſhioners in their Neceſſities, a venerable old Man appeared to him, veſted like a Prieſt, having AUGUST 3.

AUGUST 3. ving a long white Beard, and a Stole embroidered with precious Stones, enchaſed in Gold ſet in Form of a Croſs, with a Rod of Gold in his Hand: With which, approaching to *Lucian*, he touched him, and called him three Times, ſaying: *Lucian*, *Lucian*, hear me, *Lucian*: After this he ſpoke to him in the *Greek* Tongue, and told him; *He muſt go to* John *Biſhop of* Jeruſalem, *and advertiſe him to ſeek out certain Saints Bodies, which were near to a Village called* Cafargamala, *and put them in a more decent Place: For God had been inclined by their Prayers, to do Good to the World, which was in great Danger to be deſtroyed by reaſon of the great Sins and Abuſes which were daily committed in it.* *Lucian* demanded of the venerable old Man, *who he was, and whoſe the Bodies were, which he muſt ſeek after?* He anſwered him, *that he was called* Gamaliel, *he who at* Jeruſalem *taught St.* Paul, *the Apoſtle of* JESUS CHRIST; *and that he who was in the Sepulcher with him on the* Eaſt-ſide, *was the bleſſed Martyr St.* Stephen, *who was ſtoned by the* Jews, *whoſe Body he had cauſed to be taken up, and had buried it in his own Land, about twenty Miles from* Jeruſalem: *And that in another Sepulcher was the Body of* Nicodemus, *whom the* Jews *excommunicated, and baniſhed out of their City, becauſe he had received holy Baptiſm, and was one of the Diſciples of* JESUS CHRIST: *But that he received him into his Houſe, and provided him of all Neceſſaries as long as he lived, and after his Death honourably buried him near to St.* Stephen: *And that in the third Sepulcher, was the Body of his own Son, called* Abibo, *who was baptized together with him his Father; and departed this Life at the Age of twenty Years: Aud that he had buried him in this third Sepulcher, which was a little higher than the others, where he commanded that his own Body ſhould be laid after his Death.* *Lucian* demanded of him, *the Place where theſe Bodies were?* And after he had deſigned it, the Viſion diſappeared. *Lucian* waking, and fearing that what had paſſed might be an Illuſion, beſought our Lord, *that if the Revelation came from him, he would make it to him the ſecond and the third Time:* And that it might pleaſe God to grant his Requeſt, he faſted a whole Week till *Friday* Night following, when the ſame *Gamaliel* appeared to him again in the ſame Figure and Shape, as before; and blamed him, *for not having fulfilled what he had commanded him*, yet *Lucian* thought himſelf not ſufficiently ſecure of this ſecond Viſion, but expected a Third; faſting and praying inceſſantly, beſeeching our Lord, *that he would not permit him to be deluded.* Finally, upon the third *Friday*, *Gamaliel* appears to him, and ſhewed himſelf diſpleaſed and angry, *for the little Faith and Credit which* Lucian *had given to his Words, commanding him to do what he had bid him:* And moreover adding, *that he ought to eſteem it a ſingular Favour of God, that he had made Choice of him as his Inſtrument, in a Matter of ſuch Importance, laying aſide many others, better and more deſerving than himſelf, who would eaſily have been perſuaded to do ſo good an Office.* *Lucian* then confirmed in his Revelation, and frighted at the ſharp Reprehenſion of the holy old Man, *Gamaliel*, as ſoon as it was Day, went to *Jeruſalem*, and informed the Biſhop *John*, of the Viſion he had ſeen. The Biſhop after he had given Thanks to our Lord, with Tears of Joy in his Eyes, for this great Favour of God to his Church, gave Order that what had been revealed to *Lucian* by *Gamaliel*, ſhould be put in Execution.

After they had digged in a Field, near a Heap of Stones, which was there, without being able to find what they ſought for; the ſame *Gamaliel* appeared to a religious Man, called *Nigeſius*, and ſpecified the Place where the Bodies were: In which when they had ſought, they found three Tombs, covered with three Stones: Upon which were written three Names, *Celiel*, which ſignies *a Servant*, and *Apaandardan*, that is to ſay *Nicodemus* and *Gamaliel*. The Biſhop *John* came thither, accompanied with *Eleutherius*, Biſhop of *Sebaſte*, and with another *Eleutherius*, Biſhop of *Jericho*; and followed by the Clergy and an infinite Multitude of People. When the Sepulcher was opened, where the Body was of the glorious St. *Stephen*, the Earth trembled, and a fragrant ſweet Odor came from his holy Body, which ſo perfumed the Air about, that every one thought himſelf to be in Paradiſe. Many ſick Perſons, and many poſſeſſed by the Devil, were brought to this Spectacle: And the odoriferous Smell alone, which was diffuſed by theſe precious Relicks, cured no leſs than Threeſcore and Thirteen, of all kinds of Diſeaſes: And the Devils were driven away by Virtue of the holy Martyrs, and thoſe, whom they had poſſeſſed freed. The holy Bodies were tranſlated into more decent Places. And that of St. *Stephen* was carried to the Church of *Sion*, in which heretofore he had been ordained Deacon. And this is that which *Lucian* ſays in his Epiſtle; and he adds, *that himſelf took ſome of the Finger-bones of the Hands of St.* Stephen, *which, though little in Bulk, he eſteemed great in Price and Value, for that they were the Bones of the valorous Captain of Martyrs, and Soldier of our Lord, who had fought ſo courageouſly for* JESUS CHRIST, *and had taught all Martyrs by his Example, how to get a never-fading Life by dying.* Lucian ſays moreover, that *he took of the Duſt to which the Body of St.* Stephen *was reduced, and ſent theſe Relicks to one* Avitus *a Prieſt: And that*

AUGUST 3.

AUGUST 3. *that this Tranſlation was made upon the* 26th *of* December; *at which time the Earth was very dry: For it had not rained a long Seaſon; and that at this very time, there fell ſuch a Plenty of Rain, that the Earth was abundantly watered therewith; for which all the People bleſſed and praiſed our Lord, holding it for a great Miracle.*

At the ſame time that God diſcovered this ſo rich a Treaſure to his Church, *Paul Oroſius*, a *Spaniard*, went into *Africa*, to viſit the famous Doctor St. *Auguſtin*, and to be ſatisfyed by him in certain Difficulties, which he was not able to ſolve himſelf: And after this holy Father had anſwered the Queſtions he propounded to him, he ſent him to *Jeruſalem*, to confer with St. *Jerom* about other Doubts which he had, eſpecially about *the Principle and Origin of the reaſonable Soul*; from whom, as from a very learned Perſon, and exceedingly well verſed in holy Scripture, he expected to learn, that wherein he could not ſatisfy himſelf by his own Wit and Knowledge: Such was St. *Auguſtin*'s Humility and Modeſty. *Paul Oroſius* went to *Jeruſalem*, and returning thence, was the firſt that brought into the *Weſtern* Parts, the Relicks of the bleſſed St. *Stephen* Protomartyr, which a little before had been found out: With which he inriched the Country of *Africa*, where our Lord wrought very great and very many Miracles by the Interceſſion of his holy Martyr. By reaſon whereof many Churches were built in his Name, as is to be ſeen in divers Places of St. *Auguſtin*. *Euodius* Biſhop of *Uzale* (who was the firſt in *Africa* that built a Church under the Name of St. *Stephen*) wrote two Books of many glorious Miracles, which God wrought by Means of his Relicks. Nor did *Africa* alone enjoy this Treaſure, but alſo *Spain*, whither the ſame *Paul Oroſius* brought them, who paſſing by the Iſland of *Minorca*, left ſome of them there, where ſo many Miracles and Prodigies were done by them, that all the *Jews* of that Iſland were converted, and received the Faith of JESUS CHRIST, as writes *Severus*, Biſhop of the ſame Iſland, and *Euodius*, Biſhop of *Uzale*, in his firſt Book, and ſecond Chapter. AUGUST 3. The Relicks of the glorious Protomartyr were carried alſo into *France*, where Almighty God has honoured them by innumerable Miracles, as we may read in St. *Gregory* of *Tours*. But that which is moſt remarkable of all, is a conſtant and perpetual Miracle, continuing even to our Days, which our Lord is pleaſed to do for the greater Honour of the ſacred Relicks of St. *Stephen*. For when the *Vandales* waſted and ruined the Province of *Africa*, St. *Gaudioſus* Biſhop, flying from thence, carried with him to *Naples* a Glaſs full of the Blood of St. *Stephen* congealed, which is yet kept very devoutly in the Church of St. *Gaudioſus* in the City of *Naples*. And it is a wonderful Thing to ſee, that ſetting it upon the Altar, whilſt holy Maſs is ſaid, the Blood diſſolves and becomes as liquid, as if it were but newly come forth of the Veins. Some while before, there was brought to *Ancona*, a City in *Italy*, one of the Stones with which the *Jews* ſtoned him: And it is ſaid, that it hit him upon the Arm; by which Stone our Lord has wrought great Miracles, and divers times defended that City: To give us to underſtand what Reverence and Devotion we ought to have towards the Relicks of the Saints and Friends of God: And how great a Favour he does the World, when he diſcovers them, with an Intention by their Means to preſerve and deliver it from great Calamities and Diſaſters: And with how good Reaſon the Catholick Church does ſolemnize the Day of the Invention of the Body of St. *Stephen* the firſt Martyr, by whom ſhe has received, and does continually receive ſo many and ſo ſingular Benefits. In the Time of Pope *Pelagius*, the Body of St. *Stephen* the Protomartyr was tranſlated from *Conſtantinople* to *Rome*, and laid in the Sepulcher of St. *Lawrence*, where he is honoured with great Devotion, on the Day of his Tranſlation, which is according to the *Roman* Martyrology, on the *7th* of *May*.

The Life of St. DOMINICK, Founder of the holy Order of Friars Preachers, Confeſſor.

AUGUST 4. THE glorious Patriarch, St. *Dominick*, Light of the World, Pillar of the Church, Bulwark of the Faith, Glory of *Spain*, Father and Founder of the ſacred Order of Preachers, was born in the Biſhoprick of *Oſma*, at a Place called *Calaruega*, in *Spain*, of very honourable Parents, in the Year of our Lord MCLXX, *Alexander* III. being Pope, and *Frederick* Emperor, firſt of that Name, ſurnamed *Barbaroſſa* or *Redbeard*, and *Alfonſus* King of *Caſtile*. He who afterwards gained the famous Battel, *Ad Toloſæ Navas*. His Father was called Don *Felix* of *Guſman*, of the ancient and noble Family of the *Guſmans*, which was rendered much more Noble and Illuſtrious by the Birth of St. *Dominick*. His Mother was Donna *Jane* of *Aza*, equal in Nobility and AUGUST 4.

AUGUST 4. Blood to her Huſband. The Place of their Abode was the Town of *Aza*, in the Biſhoprick of *Oſma*. They had three Sons, who degenerated in nothing from the Virtue of their Parents. The firſt was called *Anthony*, who took the holy Order of Prieſthood, and having diſtributed his Goods to the Poor, retired himſelf into an Hoſpital, there to ſerve the Needy and Neceſſitous: And perſevered in that holy Exerciſe till his Death: And God wrought Miracles by his Interceſſion. The ſecond was called *Manes*, who took the Habit of the Preachers, and lived and died holily in it. The third and laſt was St. *Dominick* of *Guſman*, whom from the Beginning they called ſo from the Name of his Father: Donna *Jane*, his Mother, being with Child of him, and making a *Novena* in the Monaſtery of St. *Dominick* of *Silos*, upon the ſeventh Day of the Devotion, at Night, as ſhe was in Bed, before ſhe fell aſleep, there appeared a religious Man to her in his Shape and Habit, who foretold her, *that ſhe ſhould have a Son, endowed with many Gifts and Virtues*; by reaſon of which Revelation and good News, when the Child was born, they called him *Dominick*, after the Name of his Patron and Advocate, St. *Dominick* of *Silos*. Some Months before his Birth, his Mother had another Viſion in her Sleep: To wit, *that ſhe had a Dog in her Womb, who held a burning Torch in his Mouth, with which he enlightened and ſet on Fire the whole World.* As ſoon as he was baptized, his Godmother ſaw a Star in his Forehead ſo bright and ſhining, that it ſeemed to enlighten the whole Earth with its reſplendent Raies: God Almighty diſcovering by theſe Signs the Office St. *Dominick* was to diſcharge, to wit, by barking and crying out againſt Vice, to hinder the Devil from entering into the Church; which he was to illuminate and inflame with his own holy Life and Doctrine, and that of his Children. It is ſaid alſo, that as he was in his Cradle, a Swarm of Bees was ſeen to fly about his Mouth, as it is written of St. *Ambroſe*, as a Preſage of the Fluency and Sweetneſs of his Words.

From his Infancy he was inſtructed by his Father and Mother, and particularly by his Uncle, Archprieſt in *Gamiel* of *Uza*, in the Fear of God, and in all kind of Virtue. He was naturally ſo docile and enclined to Good, that he had more need of a Bridle, than a Spur in Matters of Piety, and Devotion: In ſuch ſort that at the Age of ſeven Years he would riſe out of his Bed, and lie upon the Floor; as if he would even then make an Eſſay of that Penance and Auſterity, of which he was to make Profeſſion afterwards. He grew in Virtue as he did in Age; was very temperate in Eating and Drinking, not taken thoſe Paſtimes with which Youth is wont to be delighted: He was compoſed and modeſt in his Actions, he was ſober like a Man in Years, and of a ſettled and mature Judgment; he was put to ſtudy, and took ſuch an Affection to Learning and Singing, and to the divine Office, that he employed himſelf wholly in ſtudying, reading, praying and ſerving in the Quire; and made it his only Recreation to dreſs and make neat holy Altars, and to aſſiſt before the moſt Bleſſed Sacrament. Afterwards his Parents ſent him to *Palentia*, where at that time the general Studies of *Spain* did flouriſh, which afterwards King *Ferdinad* III. transferred to *Salamanca*. St. *Dominick* gave himſelf ſo entirely to the getting of Learning, that in a ſhort time he was perfectly ſkilled in Logick, Philoſophy, and Metaphyſick, which are the moſt neceſſary for the ſacred Studies of *Divinity:* Nor had he leſs Care of the Proficiency of his Soul in Virtue. He gave himſelf much to Prayer, and ſhunned bad Company, which is very dangerous and pernicious to Youth. And beſides his other Virtues, he was very merciful: For the ſpiritual and corporal Neceſſities of his Neighbours did ſo afflict him, that he diſſolved into Tears, when he could not redreſs them. He reſented and deplored others Sins, as if they had been his own, chaſtizing his Body for them with rigorous Penances. He took upon him the Maintenance and Protection of the Poor and Orphans. And there happening a great Dearth, he ſold all the Goods in his Houſe, and all the Books in his Study, to relieve the Neceſſities of the Poor and Miſerable, remaining rich in his Thoughts to ſee himſelf Poor with the Poor: And by the Example of this holy Youth, many alſo did ſell their Goods to relieve the Poor. There came a Woman to him, weeping bitterly, and beſeeching his Aſſiſtance, *for the redeeming of a Brother of hers, then Captive by the Moors*, and the Charity of this happy young Man was ſo great, that he earneſtly beſought the afflicted Woman, *to ſell him for a Slave, and to exchange him for her Brother:* So great is the Force of perfect Charity in a pure and holy Soul. He was endowed with perpetual and inviolable Chaſtity, which he conſerved all his Life: And to conſerve it, had a care never to be one Moment idle, and to ſhun the Company and Converſation of Women, and all intemperance in Eating and Drinking. For theſe three Things are capital Enemies of Chaſtity.

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There was then at *Oſma*, a Biſhop called *James* of *Azebes*, a Man of great Sanctity and Learning, who ſo took to Heart the Reformation of his Church, that in a few Years, of Secular, he made them regular Canons: And the better to accompliſh his Deſign, with all Care and Diligence he ſought after Men, that were very Spiritual and very Learned. And becauſe the Fame of St. *Dominick's*

AUGUST 4. *nick's* Virtue and Learning was more reſplendent than any ones elſe; the Biſhop endeavoured by all Means to draw him from *Placentia*, and to bring him to *Oſma*, as he did. There the Saint took the Habit of Canon Regular, and the Biſhop made him *Archdeacon* of that Church, and by another Name *Subprior:* For with the new Reformation, he had changed the Names of the Dignities. St. *Dominick* by Obedience accepted of the Charge: In which on the one ſide he was very humble, very mild, very affable, and familiar with every one: And on the other ſide, he was very zealous, and a ſtrict Reprehender of Vice. Many Years did not paſs before he returned back again to *Palencia:* Where finding certain Perſons in great Neceſſity and Poverty, to relieve them, he once again ſold all his Books, and began to preach the Goſpel without them, now entering into the thirtieth Year of his Age: Imitating herein the Saviour of the World, who being the Wiſdom of his Eternal Father, kept a wonderful Silence for thirty Years, and then began to diſplay abroad in the World the Rays of his divine Light and Doctrine. From this Year, which was the Year MCC, to the End of the Year MCCII, the bleſſed Father went about the Territories of *Palencia* and *Oſma*, teaching the Way to Heaven, with that Fruit which might be expected from ſo holy a Life, and ſo great Learning. At which time he read with great Diligence the Book of *Caſſian's Collations*, taking it for a Pattern to draw Virtues by, and to imprint in his Soul the Perfection of thoſe holy Fathers of the Deſert, which is repreſented in that Book.

Whilſt St. *Dominick* went on in his Preaching with great Fervour and Zeal, the Biſhop of *Oſma*, his Superior, had an Occaſion offered him of taking a Journey for the Glory and Service of God. For *Alfonſus*, King of *Caſtile*, who a little before had married his Daughter, the Lady *Blanch*, to the Daulphin, and Prince Hereditary of the Crown of *France*, *Lewis* VIII. ſent him Ambaſſador about Matters of great Importance into *France*; and the Biſhop took St. *Dominick* along with him in his Company, both to guide himſelf by his Counſel, and alſo to profit himſelf by his holy and ſweet Converſation: Our Lord ſo ordaining it for higher Ends of his Divine Providence. At that time ſprung up a brutiſh and ſcandalous Hereſy at *Albi*, in the County of *Tolouſe*, whence the Hereticks, that followed it, were called *Albigenſes.* St. *Dominick* entering with his Biſhop into *France*, by the County of *Tolouſe*, and hearing of the pernicious Fopperies, which thoſe miſerable Men taught, and the Blaſphemies they uttered againſt God and his Church; it cannot be expreſſed with what Sorrow and Grief it pierced his Heart. The firſt Night that they lay in the Country of theſe Hereticks, it happened that the Maſter of the Houſe, where they lodged, was infected with that peſtilent Doctrine. The Saint entred into Diſcourſe with him about Matters of Religion, and the Reaſons which he brought him for what he aſſerted, were ſo ſtrong, that of an Enemy of the Catholick Faith, he made him an obedient Child of the Church. This was the firſt Fruit he offered to God in this Expedition; and underſtanding, *that this was his Vocation, and that our Lord had choſen him to reclaim thoſe loſt Souls*, he endeavoured with all Speed to diſengage himſelf, and to procure, that the Biſhop of *Oſma* might diſpatch his Embaſſy as ſoon as might be, that he might ſpeedily betake himſelf to cultivate that Field, to root out the Weeds, Thorns, and Cockle that had overſpread it. Being come to the Court of the King of *France*, he found the *Infanta* of *Caſtile*, the Lady *Blanch*, in great Affliction and Deſolation, for that ſhe had no Children. Wherefore he adviſed her *to take our Bleſſed Lady the Virgin* Mary *for her Advocatreſs; and in her Honour to recite the Roſary with great Attention, and to diſtribute Roſaries, or Beads to all thoſe that had a Devotion to ſay them; deſiring them to offer up theſe Prayers for her Intention; and then to confide, that by this Means our Lord would comfort her, and accompliſh her Deſires.* And ſo he did, for he gave her for Son the glorious St. *Lewis*, King of *France.* The Biſhop having diſpatched his Affairs, and given a good Account of his Embaſſage, went to *Rome* to ſee his Holineſs, *Innocent* III. who then preſided in that holy See: St. *Dominick* accompanied him to *Rome.* And the good Biſhop beſought the Pope, *to provide another for his Biſhoprick, that ſo himſelf being free and at Liberty, might wholly attend to the reducing of thoſe Hereticks of* France. But his Holineſs would not grant his Requeſt, nor deprive the Church of ſo conſiderable a Prelate: Wherefore the two Saints, the Biſhop and *Dominick*, taking his Holineſs's Benediction, returned Companions for *Spain* through *France*; and by the Way viſited the Monaſtery of *Ciſterce*, which was very famous for Sanctity. They ſtayed there three Days, and the Biſhop, out of Devotion, took the Habit of thoſe Monks, and carried ſome of them along with him, to inſtruct him in the Rule and Ceremonies of their Order, with Intention to lead a more ſtrict Life at *Oſma*, than that of *Canons Regular*, though that holy Order was alſo very auſtere. They arrived at *Montpellier*; where they met with twelve Abbots of the Order of St. *Bernard*, who were ſent by Pope *Innocent*, to reduce the *Albigenſian* Hereticks, that every Day encreaſed both in Number and Authority. All theſe worthy and holy Perſonages, being

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But those who remained obstinate, not being able to endure the Force of St. *Dominick*'s Prayers, which he continually made to God, nor of the Arguments and Reasons wherewith he convinced them, hated him as their chiefest Enemy. They writ a Book, containing certain Propositions, and the Articles of their Sect. And the Saint wrote another in Defence and Proof of the Catholick Verity. And both these Volumes being cast into a great Fire, in the Sight of all the People, the Hereticks Book was straightways burned and consumed; but that of St. *Dominick*, leaping out of the Flames, flew through the Air without receiving any Hurt, and settled upon the Top of a Post thereby; and it is said to be kept to this Day in Testimony of the Miracle. Three several Times did the Hereticks presume, and dare to throw the Saint's Book into the Fire; and as many Times, by an evident Miracle, Almighty God made it leap out, untoucht and entire, as it was cast in; by which Miracle some of them were converted. At this Time that Province and Country was reduced to great Poverty and Want by the Ravage and Pillage the Hereticks had made; and it grew to that Height, that some noble Personages sold their own Daughters, and gave them to Hereticks to be brought up; compelled thereunto by the extreme Want they endured. To remedy this Inconvenience, and to elude this Stratagem of the Devil, St. *Dominick* procured, that in a Place conveniently situated for that Purpose, called *Proüille*, betwixt *Carcasson* and *Tholouse*, there should be a Monastery built to harbour Persons of Quality that were in Distress; where in a short Time a great Number of Virgins inclosed themselves, living according to a certain Rule, which he gave them. And in Imitation of this Charity of St. *Dominick*, divers rich Catholicks erected such like Houses, which proved a secure Refuge to many Women, that ran Hazard of their Faith and Honour amongst Hereticks and Soldiers. *James*, the holy Bishop of *Osma*, resided two whole Years in the County of *Tholouse*, labouring, in that Manner, as we said. And although the Fruit he wrought, was great, yet the Obligation he had to repair to his own Flock, was greater. And not being able any longer to satisfy his Conscience otherwise, he returned to *Osma*, leaving for Captain of the spiritual Conquest, St. *Dominick*. But a little after, News was brought, that the holy Prelate was dead, to wit in the Year MCCVII. He was buried in the City of *Osma*, and God wrought many Miracles by him. Hereby St. *Dominick* became the chief Captain for the Reduction of the Hereticks; and although the Abbots that were in his Company, returned Home, being wearied out, and despairing to remedy this desperate Mischief; yet St. *Dominick* persevered ten Years in this great and hard Enterprize, with incredible Labour, and invincible Courage; being assisted therein by some virtuous and holy Men, who, for the Zeal of God's Service, joined themselves with him. He went bare-foot from Village to Village, inflamed with the Love of God and of his Neighbour; and as the wounded thirsty Stagg plungeth himself into the Waters, so he exposed himself to any Danger with a great Thirst to be a Martyr. The Effect of these his Labours was, that by his most holy Life and heavenly Doctrine, and by many Miracles, which our Lord wrought by him, he converted almost a hundred thousand Souls, that were strayed and lost, to the true and Catholick Religion. And having taken upon him, by the Pope's Command, the Office of *Inquisitor* against the Hereticks, he exercised it with great Authority; making use of all spiritual Arms, to reduce, chastise and repress them. And afterwards Catholick Princes joined their temporal Arms with his spiritual; raising a strong and numerous Army against the Hereticks, and publishing against them the *Croysade* in *France* and *Italy*. The Catholicks, by the Prayers of St. *Dominick*, and by his Counsel and Industry, took many strong Holds from the Hereticks by Force. *Simon*, Count of *Montfort* (who was Captain General of the Catholick Army) sallied out of the Castle of *Marvel*, in which he was besieged, with about eight hundred Horse, and a thousand Foot; who having first confessed, and received the most holy Sacrament of the Altar, furiously assailed their Enemies, who were more than a hundred thousand in Number, and shamefully routed them, and killed above twenty thousand of them, besides many others, who, seeking to save themselves by swimming, were drowned. This was a very remarkable and glorious Victory, if we consider the great and numerous Army of the Enemies, and the Princes and Persons of Note that were in it; comparing them with the Handful of Men, commanded by the valiant Captain, *Simon* Count of *Montfort*, who resolved rather to die couragiously in the Field, than pusillanimously to keep within the Walls of a Castle; seeing we

AUGUST 4. we ought to behave ourselves so against the Enemies of God, who gave Courage to these few Soldiers of the Count, and so animated them by the Grace of the holy Sacrament of the Altar, that they resolved either like Soldiers to gain the Victory, or else to die like Christian Martyrs. The Blessed St. *Dominick*, whilst they were fighting, prayed for them, and lifted up his Hands to God, pouring forth Abundance of Tears; and, as *Moyses* had done heretofore for the *Israelites*, fighting under the Command of *Josue*, obtained a great and glorious Victory for the Catholicks, who lost in the Battel but six or seven Men only; that we may learn that it is in the Hand of God to overcome by a few, as well as by many, through the Intercession of his Saints, when they make Supplication to him with Faith, Confidence, and Love. *Simon* Count of *Montford*, and the Bishop of *Thoulouse*, admiring the Sanctity of St. *Dominick*, and the strange and wonderful Things which God wrought by him, presented him with rich Gifts, to maintain himself withal and those that accompanied him; for as yet he had not begun his Order, which when he founded, he renounced all manner of Wealth, as we shall declare by-and-by. But the Saint was so intent on the Extirpation of Hereticks, that he omitted nothing that tended to enlighten them and disabuse them; in his own Person exercising most sharp and rigorous Penance, and praying Day and Night, and pouring out Rivers of Tears for them; preaching to them and teaching them the Verities of our holy Faith, and convincing them in Disputations; other whiles giving Counsel to the Captains of the Catholick Party, animating the Soldiers and exhorting the Faithful to amend their Lives, and to commend this Cause to God; and to be very devout to our Blessed Lady, the ever glorious Virgin *Mary*, and to recite in her Honour the Rosary with great Devotion, meditating upon the sacred Mysteries thereof; assuring them, that by this Means they should obtain the Victory over the Enemies of the Catholick Faith, and the happy Accomplishment of all their good Desires.

St. *Dominick*, as we said, had certain Companions in this great Enterprize, who joining themselves to him, aided him in it, with a great Zeal of Souls. And thus by little and little began a new Congregation and Order of Apostolical Preachers. For the holy Father seeing the wonderful great Necessity the Church had of such Persons, and the great Fruit already done by so small a Number of them; and that Almighty God put him in a fair Way, and disposed Things in that Manner, that he might well expect greater Fruit from a Company of so choice and stout Soldiers of our Lord, intended to go to *Rome*, moved thereunto by a special Instinct of the Holy Ghost, to give an Account to his Holiness *Innocent* III. of all he had done in the County of *Tholouse*, and of the present State of Affairs there with the Hereticks, and to represent to his Holiness, how necessary it was for him to take some speedy and efficacious Course for the beating down that detestable Sect. He resolved withal to offer himself and his Companions to be employed in the Service; and humbly to beseech him to take under his Protection, and confirm by his Authority, *an Order, whose principal End and Design is the preaching of the Gospel, the Conversion of Sinners, and Salvation of Souls.* And he had an excellent Occasion offered him, to undertake this Voyage: For at that Time the great and famous Oecumenical Council of *Lateran* was held at *Rome*, at which were present a thousand two hundred fourscore and five Prelates with the Pope, and the Ambassadors of the two Emperors of *Constantinople* and *Germany*, and of all Christian Kings. *Fulco* Bishop of *Tholouse* went also to this Council, a Man of a most exemplary and austere Life, and very zealous for the Glory of God, and who most dearly affected St. *Dominick*, who accompanied him to *Rome*, and helped himself much by his Testimony and Favour to obtain of his Holiness what he desired. But although the Zeal and Sanctity of St. *Dominick* was well known through the World, and the Testimony, which the Bishop of *Tholouse* gave of his most holy Conversation and great Miracles, gained him great Credit in that so famous and publick Theater of the World; yet the Pope, though never so well informed of all Things, would by no means give Leave for the Institution of a new Religious Order. For the Works of God meet with many Difficulties and great Obstructions at the Beginning, and are proved by the Fire of Contradiction, and are leisurely, and with all accurate Diligence to be sifted and examined; that their Foundation be not laid upon Sand, but built upon the firm and impregnable Rock of Constancy and Perpetuity. The Manner and Form of living, which St. *Dominick* proposed, seemed strange and new to the Pope; which caused him to be backward and unwilling to approve and confirm it. And the common Enemy of all Good, the Devil, fore-seeing how disadvantagious and hurtful to his Kingdom this holy Order would prove to be, laboured by all Means possible to hinder the Institution and Confirmation of it, till our Lord declared his Will to the Pope by a Vision, like to that which he represented to him, to move him to confirm the Order of St. *Francis*; and was in this Manner: One Night, as the Pope was resting in his Bed, he saw St. *John Lateran*'s

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The Death of this great Prelate gave no Obſtruction to the Deſigns and Affairs of St. *Dominick*, for *Honorius* III. who ſucceeded Pope *Innocent*, entertained him very kindly, and with publick Solemnity confirmed his Order by his Apoſtolical Authority, on the 22*d* of *December* in the ſame Year MCCXVI, as appears by a Bull made of the Confirmation of it; which cauſed great Joy and Comfort in the Soul of the Bleſſed Patriarch, to ſee his deſired Work happily accompliſhed; and put him into great and aſſured Hopes, that by his Induſtry and Labours, ſeconded by thoſe of his Children, God's Glory would be encreaſed; many Souls drawn from the Devil, and brought to eternal Bliſs; and the holy Catholick Faith maintained and propagated throughout the World. And he had Reaſon to expect as much, having received as it were a Pledge or Gage thereof from the divine Goodneſs, in a heavenly Revelation that was made to him. For whilſt he was praying one Night in St. *Peter*'s Church before the Bleſſed Sacrament, according to his pious Cuſtom, he fell in an Extaſy of Mind, and ſaw our Lord in the Clouds, ſeated upon a Royal Throne in great Majeſty. He held three Darts in his Hand, wherewith he threatened to deſtroy the World. And no body did oppoſe himſelf againſt his juſt Wrath and Indignation; till the Queen of Angels, our Bleſſed Lady, falling down at his Feet, beſought him *to ſpare thoſe whom he had redeemed with his moſt pretious Blood*, and preſented to him two Servants and Clients of hers, *Dominick* himſelf, that ſaw the Viſion, and *Francis*, who at this very Time, guided by the Holy Ghoſt, was come to *Rome*, to begin his worthy and glorious Order. And the Mother of Mercy, ſhewing theſe two Saints to our Lord, her Son, ſaid, *That the World would be reformed, and Sinners perſuaded to do Penance by their Labours and Preaching.* And with this Interceſſion and Supplication of our Lady, our Saviour was appeaſed, and he accepted the Offer, which ſhe made him of thoſe two brave and valiant Captains. This Viſion did wonderfully comfort and encourage St. *Dominick* in his great Enterprize. But it was a greater Encreaſe of Joy to him, when the next Morning going out of the Church, he met St. *Francis* in the Street, for they knew one another, having had no Acquaintance, nor ever ſeen one the other before; and St. *Dominick* accoſting St. *Francis*, and embracing him, ſaid, *We are Companions and Servants of one Maſter; we both of us manage the ſame Affairs, and have the ſame Deſigns. Let us be united together, and all the Power and Force that Hell can make, ſhall not be able to divert us from the Service of our great Lord and Maſter.* And there thoſe two bleſſed Patriarchs entred a ſtreight and conſtant League of Amity, and a moſt cloſe Tie between them, reſolving to embrace the whole World, to ſpread and dilate in it the Glory of God, as they did, and by their Example their Children and Imitators after them. For the ſame Lord, who had choſen them to be Captains and Heads of his Armies, furniſhed them abundantly with Courage, Weapons, and Strength, to encounter, beat, and ſubdue his Enemies, and to triumph glorioufly over them. The like we may affirm of other Religious Orders, which God by his

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AUGUST 4. his special Providence hath instituted and established in his Church, for the Benefit and Profit of it. For although the divine Wisdom hath made use of different Authors, and several Means for the founding and instituting of them, yet notwithstanding (as *Ferdinand de Castile*, of the Order of St. *Dominick*, doth prudently observe) *in all Religious Professions, and in every one of them in particular, appears the Hand of God working in them with divine Wisdom and Skill, and making use of certain Men, whom for that Purpose he hath pickt out and chosen, hath framed and fashioned them all in that Time, and after that Manner, which himself liked best.* St. *Dominick* was settled in his good Hopes, and comforted in his Spirit by another Revelation, which our Lord gave him, after his Order was approved by the See Apostolick. For one Day whilst he was in his Prayers, in the fore-said Church of the Prince of the Apostles St. *Peter*, humbly craving of the divine Majesty *so to conduct and direct him, that both he and his little Company might serve him worthily in that great Charge, which was imposed upon them*; the glorious Apostles St. *Peter* and St. *Paul* appeared to him, whereof the former gave him a Staff into his Hand, and the other gave him a Book; and they said to him: *Settle thyself about thy Business presently; begin thy Journey; go, and without Demur exercise the Office which God has given thee; preach the Gospel, both you and yours, since God hath chosen you for that Design.* No sooner was this spoken, but he saw his Children going about the World two and two together, and preaching the Gospel. With this Vision he was exceedingly comforted; and made what Haste he could, to dispatch his Affairs, and then presently put himself on the Way from *Rome* to *Tholouse*; whither as soon as he was arrived, he assembled together his Children, and telling them, *their Order was confirmed by the See Apostolick*, explicated to them the Dignity of their Vocation, which God had called them to, and exhorted them *to be Evangelical Preachers in good Earnest, and to be ready to go into any Part of the World, and to make no Difficulty to shed their Blood for the Glory of God.* But when *Simon* the Count of *Montfort*, the Archbishop of *Narbon*, the Bishop of *Tholouse*, and divers other great Personages resented extremely the Departure of the good Fathers, and the Loss the Country was to sustain by their Absence, and therefore omitted no Persuasions and human Motives to induce them to stay, St. *Dominick*, being full of the Holy Ghost, answered them in short: *I know what I have to do in this Country. Let no Body go about to stay me. God commands me, and his Orders must be obeyed.*

Having taken this holy Resolution, he AUGUST 4. called together all his Children on the Feast of the *Assumption* of our Blessed Lady, in the Year MCCXVII; to confer with them *in what Manner henceforward they were to carry themselves in the Profession of their new Rule, and of the Constitutions which his Holiness had confirmed:* And he carried the Matter so, that they all agreed to chuse for their Prelate and Superior, a holy Man, Friar *Matthew* a *Frenchman* born, whom they called *the Abbot of the rest of the Religious*; though this Name and Title of *Abbot of the Order* began and ended in hm. And that which moved St. *Dominick* to procure that Friar *Matthew* should be elected Superior and Abbot, was the great Desire he had to go preach the Gospel among the *Moors*, where he hoped he should get the Crown of Martyrdom, by dying for the Name of JESUS CHRIST: And for this Voyage he let his Beard grow. Yet before he would begin his Journey, he sent his Religious through the World. Four of them he sent into *Spain*, to wit, Friar *Gomez*, Friar *Michael d'User*, Friar *Peter Madin*, and Friar *Dominick*. To *Paris* he sent the Abbot, Friar *Matthew* with six Companions; and in like Manner dispatched others to other Places, prescribing to them *the Manner they were to observe in Preaching; how they were to behave themselves according to their Rule; and what Course to hold for the Foundation and Building of Monasteries.* But notwithstanding the Desire he had, and the Means he used, to go into the Land of the *Moors*, Almighty God still put a stop to his Journey, and, in fine, broke it off, not permitting him to go thither: For Men are not to dispose of themselves, nor to chuse their own Office and Employment in the House of God. Wherefore he found it was necessary for him to return again to *Rome*, after he had stayed sometime at *Tholouse* for the Building of his Convent of St. *Romanus:* Which being the first that was built in his own time, he would have it to serve as a Model and Patern for all other Monasteries of the Order: And caused it to be built with wonderful Poverty: For the Cells in it were so little, that they could every one of them hold no more than one Fagot of Oziers that served for a Bed, and a little Table to write upon, and study at. And the whole Building was so Mean and Poor, that therein did manifestly appear with what admirable Humility and Poverty this holy Religion was founded, and with what divine Light and Spirit the glorious Patriarch was carried on. When St. *Dominick* came back to *Rome*, it was the Pleasure of Almighty God to make him known to the World, and therefore he inriched him more bountifully with his Graces and Favours that his

Virtue

AUGUST 4. Virtue and Sanctity shining most refulgently in that City, which is the Chief and Prime of all others in the World, might display a more radiant and illustrious Brightness through all the Parts of the Earth: Pope *Honorius* gave him for his Residence the Church of St. *Sixtus*, and disposed it in Form of a Monastery, himself liberally contributing towards the Building and Furnishing of it. It was a wonder to see the Confluence of People that resorted from all Places to the blessed Patriarch; some to receive Comfort in their Afflictions; others Counsel and Direction in their Affairs, Light in their Doubts, Help and Assistance in their Necessities. And so great an Esteem generally all Men had of him, that within a very short time above a Hundred joining themselves to him, became Religious of his Order. He undertook by Commandment of his Holiness a great and hard Exploit, and came off with it very successfully. For divers Nuns that lived promiscuously in several Places and Houses of the City among Seculars, and consequently could not observe the Solitude and Recollection which was befitting their Profession, were by his Means brought to live together in one Monastery, and keep Inclosure, and there Exercise the Duties of religious Women, and he procured them to be provided of whatsoever was necessary for the Good of their Souls, and of Accommodations for the Body. And his Holiness judging it convenient to give the House of St. *Sixtus*, which they were then preparing for St. *Dominick* and his Friars, to these Nuns, removed him and his Companions to St. *Sabina*'s, which was one of the bravest Churches of the City, assigning them also, for their more commodious Habitation, some fair Buildings belonging to his own Palace. Here it was that St. *Dominick* gave to his Friars the white Habit and the Capuche which to this Day they wear. For the glorious Virgin our blessed Lady had revealed to *Reginaldus* that they should go thus apparelled. This *Reginaldus*, having been Dean of *Orleans*, and a famous Doctor and Master in the University of *Paris*, most eminent for his Knowledge in the Law, was newly come to *Rome* with Intention to resign himself up to the Service of God. And falling there dangerously Sick, the blessed Virgin cured him by St. *Dominick*'s Prayers, and appearing to him, shewed him the aforesaid Habit, which he was to wear. *Reginaldus* being fully recovered, put himself into the Hands of St. *Dominick*, and taking this Habit, made his Profession in that holy Order. And at the same time the blessed Patriarch changed the Hoods and Surplices of Canons, which hitherto his Religious had used, into this white Habit with a black Cloak, as ever since they have worn; which is the very same that our Lady was pleased to shew to Friar *Reginaldus*. St. *Dominick* residing in the Monastery of St. *Sabina*, explicated to the People, that came from all Places to hear him, the Gospel of St. *Matthew* and St. *Paul*'s Epistles: And was chosen *Magister sacri Palatii*, *Master of the holy Palace*, which was a new Office, which St. *Dominick*'s Order has to this Day, succeeding therein to their holy Patron and Founder, who was the first that ever bore that Office. AUGUST 4.

The glorious Patriarch having lived some while in the City of *Rome*, which he sustained by his Prayers, adorned with his Sanctity, enlightened with his Doctrine, ravished with his Miracles, and persuaded by his Example, to abhor and detest Vice, contemn the World, and love God, sent Friar *Reginaldus* to *Bologna*; and divers others of his Children he dispersed through several Places of *Italy*: And intended himself for *Spain*, to communicate to the Kingdom of *Castile*, which was his native Country, the Light of his Doctrine, and to sow the Seed of Heaven in that Ground; hoping that the Dew of God's Grace would make it to grow up very plentifully, and bring forth a rich Harvest of choice Grain fit to be laid up in the Granaries of the great and sovereign Master of the Family. He came first to *Segovia*, where he preached the Gospel for some Days, and reaped great Fruit of Souls: And there is yet to be seen a little Oratory by the River, which was made expresly to conserve the Memory of the fruitful and wholsome Preaching of the holy Father in that Country: And in the Convent of the *Holy Cross*, which the Saint began to found in the City, there is shewn a Cave, into which he retired often to pray, and to afflict and mortify his innocent Body with Disciplines and other Austerities: Yea there are yet to be seen the Marks of his Blood. From *Segovia* he went to *Madrid*, where he found his Friars, whom he had sent thither before, exceedingly beloved and reverenced by the People for their virtuous Behaviour and Conversation. The good Father began to preach in this Place, and did a world of Good. For there was presently seen a great Change in the Manners of the People, who were ravished with Admiration of his Sermons, and were most ready to practice what he exhorted them to. There he built a Monastery of Nuns of his Order, which although it were but poor and little at the Beginning, came in time to encrease very much, both in Number of Religious, and also in Rents and Buildings. And is called *St.* Dominick *the Royal*. The City of *Madrid* for their Respect to this holy Father and most glorious Patriarch, shewed wonderful great Kindness and Affection to his Children, as well Friars as Nuns of his Order, and in consideration of him, did so lovingly cherish

AUGUST 4. cherish them, and do them many and such great Favours, that his Holiness *Honorius* III. having Notice of it, writ to the said City expressly, to thank them for their Love and Kindness to the Friars. This Brief is set down by Friar *Ferdinand de Castile*, and is in this Tenor:

Honorius *Bishop, Servant of the Servants of God, to our beloved Children, the People of* Madrid, *sendeth Health and Apostolical Benediction. It was very welcome and grateful News unto us, to understand, that you have very charitably entertained, and do still oblige with many good Offices of Piety, the Religious of the Order of Friars, that are at* Madrid. *Wherein we do think, that you do a Service very acceptable unto the divine Majesty. For amongst the meritorious Works, which we do for his sake, scarcely will there be found any Thing which he esteems more, than to relieve with Charity those, who being desirous of the Salvation of Souls, draw Waters with Joy from the Fountains of our Saviour, to distribute them, and make them run along through publick Places, to allay the Thirst of the Thirsty, and to give a wholesome Remedy for the Diseases of those, who have been annoyed with the Venom of the infernal Serpent. And that you may be the better satisfied of the sincere Affection we have for the afore-said Religious, we thought it good to entreat you all, to exhort, and command you by our Apostolical Letters, that, as you have already laudably begun, so you will continue your Liberality and Affection towards them, and assist them by your Alms, in Consideration of the See Apostolick, and for Love of us, who do beg this of you. And in so doing you will find the divine Bounty more propitious unto you, and will oblige us to be ever more ready to favour you. Given at* Viterbo, *on the* 20th *of* March, *and Fourth of our Popedom*; which was the Year of our Lord MCCXX. The same holy Pope *Honorius* sent the like Brief to the City of *Segovia*. By which Favours from the See Apostolick, and much more by those, which our Lord daily bestowed upon St. *Dominick* and his Religious, many Monasteries were founded in a short Time, and his Order spread and dilated itself through all *Spain* for the Glory of God, and Profit of Men; whereof an innumerable Multitude was converted, and betook themselves to an austere Life to do Penance for their Sins. The holy Patriarch having well established his Order, and settled all Things belonging to it in the Kingdoms of *Spain*, departed for *Italy*, and passing by *Saragossa*, went to *Tholouse*, to see his first Monastery, which he loved very tenderly, because there God had given him the first Fruits of his Labours. And after he had comforted his Children there with his Presence, and given them those Instructions he thought fit, for the Observance of the Substantials and Ceremonials of his Order, he took his Way for *Paris*, where his Order began to flourish, and the Convent had thirty Friars in very good Observance .From thence he went for *Italy*, and arrived at *Bolognia* in the Month of *September*, in the Year MCCXIX; and was received by his Children with great Joy, especially by the blessed *Reginaldus*, whom, for his Virtue and fervent Zeal of the Honour of God, he loved most tenderly. He found there many Religious, that were newly admitted to this holy Manner of Life, and the Matters of his Religion in so good a Condition, that they made Conscience of all Things, even of the most minute Ceremonies. He augmented their Number, admitting divers Personages of great Renown and Sanctity; whom he sent into several Parts, to encrease and dilate this holy Institution. And leaving all Things well ordered at *Bolognia*, he departed thence for *Rome*, whither certain Affairs of great Importance called him; which, when he had dispatched, and sent blessed St. *Hyacinth* with other Religious to preach in *Polonia*, and instituted another Order of the third Rule, called *the Militia of* JESUS CHRIST, very useful at that Time for the Defence of the Authority of the holy Church, he left *Rome* to go visit some Convents in *Italy*, and returned to *Bolognia*, where he celebrated the first general Chapter of his Order; in which were established many Things of great Importance for the good Progress of it. There he would have deposed and resigned up the Charge and Government, which, as Father and Founder of the Order, he bore, alledging (so great was his Humility) his Insufficiency, and the Obligation of that Office. But the Religious that were there assembled, would by no means consent thereunto. The Chapter being ended, he resided at *Bolognia*, and sent Friar *Jordan* to *Paris*. Some Days after he went to visit certain Convents, and founded some new ones.

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Finally, returning to *Bolognia*, and having celebrated a second general Chapter, which was the last he celebrated in his Life, he fell sick of a grievous and mortal Disease, by which he soon understood, that the happy Hour was at hand, in which he was to be freed out of the Prison of his Body, and to go see our Lord. For a little before, being in Prayer, the same dear Lord appeared to him, and said: *Come, my Friend, come; now enter into the Possession of true Joys.* And understanding by this, that he was to die soon, he could not dissemble the Content he took, to see that blessed End approaching, at which our Life, and the Labours of it, do aim. He commanded all the Novices of the Convent, which were not a few, to be called to him, and lying upon the Boards, wrapped

AUGUST 4. in Sack-cloath (for Bed he never had, nor would have any) he made them a loving and tender Speech, exhorting them to the Love of God, and to Perſeverance in the State of Life they had begun. After this, he made a general Confeſſion to the Prior, which being ended, he ſpoke to the more Ancient of the Houſe, and took his Leave of them in this Manner. *My Children and my Brethren, whom I have ever had in my Heart, and will carry with me, be not troubled to ſee me depart from you. For the greateſt Benefit a Man can expect here, for having renounced the World, is to depart from it, as I do now. The leſs we have to carry out with us, the better is it for us, and we muſt loſe this Life, to enjoy the other. I am now come to the laſt Period of my Life: Wherefore I will diſcover a Secret to you for your Edification, and for the Glory of our Lord. To this very Hour God of his Mercy has been pleaſed to preſerve my Virginity and Purity with which I was born. And if the Hand of God has been ſo liberal to me, as to this particular, aſſure yourſelves, my Children, it will not be leſs liberal to you. But that which is worth ſo much, will coſt you dear. You muſt watch and pray, and above all, you muſt ſhun Familiarity and Converſation with Women. Do not truſt your Purity in Occaſions of loſing it. The leaſt Occaſion is great enough to rob you of it, and ruin you: And nothing is more dangerous than a Careleſneſs, or an Aſſurance founded upon your own Virtue, or the Virtue of the other Party. The venerable and holy Name of Chaſtity is like unto Life, which is loſt very eaſily, and being once loſt, can by no Means be recovered again.* After this he exhorted them to the Love of God, to the Obſervance of their Rule, and to the Propagation of their Order, with fervent, heavenly, and tenderly loving Words, like a true Father, that took leave of his deareſt Children, and beſought them to bury him at the Feet of his Brethren, that were dead before him. And although what he ſaid concerning his Purity and Virginity, was ſpoken by him with an excellent and moſt holy Intention, for the Honour and Glory of God, without the leaſt Shadow of Vain Glory; yet afterwards he had a Scruple of it, and calling for the Prior, confeſſed it, as if it had been a great Fault; ſuch was the Purity of his Soul, and ſo careful, circumſpect, and reſerved he was in his Words. At his requeſt, they brought him the holy *Viaticum*, and adminiſtered to him the Sacrament of Extreme Unction, both which he received with very great Devotion, helping himſelf, and performing what Duty he could by anſwering the Prieſt, and reciting the Pſalms, which are wont to be ſaid according to the Cuſtom of the Church in that Office, together with the Religious: Who by the Abundance of Tears, which ſtreamed from their Eyes, gave great Teſtimonies of the Love they bore him, and of the Grief and Sorrow they had to be deprived of his moſt ſweet Converſation, and to be left by his Death, deſolate and afflicted. But he comforted them anew, and gave them Hopes that he would be more profitable and ſerviceable to them after his Death, than he had been during his Life: And thereupon commended them to our Lord with Words full of Love and burning Affection. Then he recommended to them again fraternal Love and Charity, profound Humility, and voluntary and evangelical Poverty. And immediately after deſired them to ſay the Commendation of the Soul, and thoſe Prayers which the holy Church uſeth to ſay for her Children at the Agony of Death. The poor afflicted Religious began to commend to God the Soul of their good Father: And whilſt they were ſaying the devout Antiphon: *Subvenite, Sancti Dei; occurrite, Angeli Domini. Saints of God come to help him, Angels of our Lord come forth to meet him,* he rendered up his happy Soul, which the Angels carried into eternal Reſt. The holy Confeſſor died on a *Friday* about Noon; on the 6*th* of *Auguſt*, in the Year MCCXXI, having lived one and fifty Years. His Body was buried with great Solemnity; the Cardinal *Hugolinus*, Legate Apoſtolical, who was a moſt dear Friend of the holy Father, performed the Obſequies, ſung the Maſs, and with his own Hands helped to put his Body into the Grave, which the Religious had made for him, in the Church, where himſelf deſired of them before his Death, that they ſhould bury him. The Patriarch of *Aquileia*, with ſeveral Archbiſhops, Biſhops, and other Prelates, was there preſent, and an Infinity of People came flocking thither from all Parts to honour his Sepulcher, beg his Prayers, and obtain Mercy and Favours of our Lord by his Interceſſion. And the divine Majeſty concurred to the Honour of his Saint by many Miracles, and by reſtoring Health to all ſorts of ſick Perſons that came to his holy Tomb, at the ſame time alſo he manifeſted, by divine Revelations and Viſions made to many of his Servants, the great Glory which this bleſſed Patriarch enjoys in Heaven, having merited it by his excellent Virtues, whilſt he lived upon Earth. Theſe heavenly Teſtimonies of St. *Dominick*'s Glory, and the new Fervour and Devotion, which, by his Prayers Almighty God infuſed into the Minds of his Children, did exceedingly comfort them, and take away the Grief and Sorrow which was cauſed by his Abſence. And they were all of them ſo animated and encouraged to ſerve God with all their Force and Power, and to follow the Example, and tread the Footſteps of their dear Father and glorious Patriarch, as if they had but even then begun

AUGUST 4. begun to ſet upon this holy Courſe of Life. His holy Body was tranſlated afterwards to a more honourable Sepulcher, in the Year MCCXXXIII, which was the Sixth of Pope *Gregory* IX. who two Years after, to wit, in his eighth Year, on the 28*th* of *Auguſt*, canonized, and put him in the Roll of Saints, and commanded his Feaſt to be kept on the 5th of the ſame Month, which was the Day before that of his Death: But ſince Pope *Paul* IV. in our time ordained, it ſhould be ſolemnized on the 4*th* of *Auguſt*, as now it is, becauſe the 5th Day is taken up with the *Feſtivity of our Bleſſed Lady* Ad Nives. This was the Concluſion of the mortal Life and tranſitory Courſe of this moſt glorious Confeſſor of our Lord.

But who will be able to expreſs or conceive the Excellency of his high Perfections, heroical Virtues and divine Treaſures, which our Lord had conſigned to his moſt precious Soul? Our Bleſſed Saviour made him become ſo perfect a Diſciple and Imitator of his Life, and ſo excellent a Maſter for the training up of others, that the Church accounts him to be a moſt accompliſhed Model and Form of all Perfection and Sanctity. He was enflamed with ſo ardent a Love of God, that he ſeemed interiourly to nouriſh an immenſe and infinite Fire, and to caſt forth Flames into theHearts of all thoſe that converſed with him. From this Charity it proceeded that he could never be wearied with Labours and Afflictions, which he was inceſſantly undergoing for the Love of our Lord. It was this Charity which puſhed him on with a Deſire of Preaching the Goſpel amongſt the *Moors* and *Infidels*; and of ſhedding his Blood for the Name of JESUS CHRIST. This fervent Charity expoſed him to the many Dangers and Hazards he was continually in, without any Conſideration of his Safety; and made the harſheſt Difficulties become ſweet to him, whilſt he laboured to perſuade Men to love God: For he was wont to ſay, *That he did moſt paſſionately deſire that all Men of the World, and the very Stones and inſenſible Creatures, yea the damned Spirits (were it poſſible) ſhould love and ſerve the divine Majeſty.* It was an Effect of the ſame Charity, to lament and bewail ſo bitterly the Sins and Faults of others, that no Body could more take on for his own: And to be ſo deeply wounded in Soul with Grief and Sorrow, that, to afford them ſome Remedy, he drew out his own Blood in great Quantity, by moſt ſharp and rigorous Diſciplines; and if by that Means he could have waſhed away all the Offences and Sins of hisNeighbour, he would have ſhed every Drop of it. The Night, which Nature has appointed for Reſt and Sleep, was the time he took for to do Penance for the Sins, committed in the Place where then he lived. Finally, this exceſſive Charity made him deſire and urge to be ſold, and put into the Hands of the *Moors*, to redeem the Brother of a poor diſconſolate Woman; and to be made a Slave for the ranſoming of one that was in Bondage to *Infidels*. But what ſhall we ſay of the moſt earneſt and longing Deſire he had to die for the Love of JESUS CHRIST, not once only, but many times, nor by any light and ordinary kind of Death, but by moſt exquiſite and bitter Pains, that might for a long time entertain him in Tortures: Death being more welcome to him than Life, and Martyrdom more ſweet than Repoſe. For when one Day a certain *Heretick*, that had lain in wait to kill him, and by God's Providence miſs'd his Opportunity, told him, *that if he had paſſed by ſuch a way, he had been a deadMan:* The bleſſed Saint replyed, *Alas! I know I am not worthy of that Honour; but if it did pleaſe the divine Goodneſs, that I ſhould chuſe a Death according to my own Deſire, for the encreaſe of his Glory, it would be an infinite Contentment and Satisfaction to me, if ſtripping me firſt ſtark Naked, you would cut off my Hands and Feet, pluck out my Tongue and my Eyes, and after my Body had weltered for ſome time in my Blood, would at laſt diſpatch me, by chopping off my Head.* From a Heart inflamed with ſuch Deſires proceeded his manner of Preaching, which did ſtrangely aſtoniſh and ſet on fire the Minds of his Auditors. Whereupon a certain Prieſt that could not conceive how a Man could ſpeak ſo divinely and efficaciouſly, aſked him once, *Whence he gathered thoſe his Diſcourſes ſo forcible and ſo raviſhing?* And he anſwered, *that he had them out of the Book of Charity, which is the beſt Book in the World.* AUGUST 4.

But to arrive to the height of this ſo admirable and ſo great Perfection, which conſiſteth in Charity, the bleſſed Father laid firſt a deep Foundation of Humility, deſiring to be contemned and trampled upon by all the World, for the Love of God. Whilſt he lived in *France*, preaching and labouring amongſt the *Hereticks*, he took great Pleaſure to viſit and frequent the Villages, that were about *Carcaſſon*, for there they affronted and abuſed him; but he fled as much as lay in his Power from the City of *Tholouſe*, for the Honour and Reſpect which the People there bore him. Before he entered into any Town, or Village, he put himſelf on his Knees, and beſought our Lord, *to conſider not his Sins, nor for his ſake to be angry againſt the Place he was going to, nor to revenge his Sins upon the People.* See how far the Humility doth reach of a Man, who in good earneſt doth abaſe and vilify himſelf. Three ſeveral Biſhopricks were with great Inſtancy urged and preſſed upon him, which he refuſed moſt conſtantly, thinking himſelf unworthy of that Preferment, and ſaid, *he would ſooner wander about the World like a Vagrant, with only his Staff in his*

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his Hand, than admit any Charge or Dignity in the Church. He was a ſingular great Friend of holy Poverty, and delighted very much in the pooreſt and meaneſt Cloaths: And often, recommending this Virtue of Evangelical Poverty to his Friars, was wont to ſay, *That it was an infallible Sign of Vanity in a religious Man, to be curious in his Habit.* He begged Alms from Door to Door in Towns, and Villages, and took what was given him with a moſt profound Humility, thinking himſelf not to be worthy of it; and he was wont to kneel down to take the Bread that was given him in Alms, and kiſſing it, to ſay to him that gave it, *I thank you,* with ſo hearty an Affection, as if he had given him the Command and Empire of the whole World; for no leſs did he eſteem and value the Quality of being a poor Man for the Love of JESUS CHRIST. This profound Humility and ardent Charity did alſo ſhine in the many and long Journies, which he made in the ſharpeſt Colds of Winter, and the ſcorching Heats of Summer, walking barefoot: Yet to ſhun Oſtentation, and to conſerve more carefully his Humility, he had a Cuſtom to put on his Shoes when he entered into a Town, and take them off again, as ſoon as he was gone out of it. He ſhewed no leſs Zeal and Affection for holy Poverty, by alienating all the Rents and Poſſeſſions that had been given to the Convent of *Tholouſe*; and by ordaining that this evangelical Poverty ſhould be conſtantly obſerved in his Order, and giving his Malediction upon thoſe that ſhould not keep it. He teſtified the ſame Zeal as well by ſeverely chaſtiſing certain of his Religious, who went about to obtain of the Pope a Diſpenſation in Matter of Poverty; as by the Manner he would have to be obſerved in the Building of his Monaſteries; commanding that the Cells of the Religious ſhould be ſo very little and narrow: But moſt particularly by ſtopping and hindering the going on in the Building of the Monaſtery of *Bologna*; becauſe it was not conformable to that perfect Model of Poverty, which our Lord had drawn out in his Heart.

What ſhall I ſay of the Auſterity of his Life, and Rigour of Penance? For beſides that his Habit was, as we ſaid, exceeding poor and abject, he wore alſo a rough Hair-ſhirt, and an iron Chain, wherewith he girded his Body, which had eaten into his Fleſh. He had neither Chamber, nor Bed, nor any particular Place to reſt in. His Bed was the Step of the Altar, or the bare Ground, or ſome Form or Bench. He diſciplined himſelf three Times every Night with a Chain of Iron, with three Tags; and with this he beat himſelf always to ſhedding of Blood, the firſt time for his own Sins, the ſecond for thoſe of his Neighbours, and the third for the Souls in *Purgatory*. His Meals were continual Faſts, he never eat Fleſh, nor other Meats, but ſuch as may be eaten in *Lent*, which alſo he took very ſparingly. Whilſt he lived in *France*, the *Hereticks* on a time had given out a Report, to diffame him, *that he was one that fared every Day very well, and made good Cheer.* The holy Servant of God, to diſabuſe them, to the end this Rumour might give no Obſtruction to his Preaching the Goſpel, and to the Salvation of Souls; took up a Lodging for himſelf and his Companions in a Houſe that belonged to certain Ladies of great Quality, all *Hereticks*; and here they paſſed over the whole Time of *Lent* faſting with Bread and Water, and taking moſt fearful and rigorous Diſciplines, and ſleeping that little and ſmall Time, which they allotted themſelves for their Reſt, upon the hard Floor; and with this Auſterity and Rigour of Penance did they accompany the Zeal they had in Preaching and gaining Souls. And Almighty God did ſo bleſs their Labours and Pains, that all thoſe Ladies together with divers other *Hereticks*, that ſaw or heard of this their Carriage and Manner of Living, became Catholicks, embracing our holy Faith. And ſo that ſcandalous Report, raiſed by the Malice of their Enemies, vaniſhed away. But notwithſtanding St. *Dominick* was ſo very rigorous and ſevere towards himſelf, yet was he ſweet and indulgent to thoſe that were under his Charge; and eaſily diſpenſed with them, without ever diſpenſing with himſelf. And when his Office of Superior and Prelate obliged him to rebuke and correct the Faults of others: He always waited for a ſeaſonable Time and Occaſion, to perform it with the greateſt Mildneſs, and moſt to the profit of thoſe whom it concerned. He ſaw ſometimes Faults committed before his Face, and he ſeemed not to mind them; becauſe he expected a good Occaſion to take notice of them; and then alſo he tempered the Severity of a Judge with the Mildneſs and Charity of a Father.

He was ſo modeſt, and ſo reſerved in his Diſcourſe, that thoſe who were very familiar with him, and kept him Company the greateſt Part of his Life, did teſtify in the Proceſs which was made for his Canonization, *That they never heard come from his Mouth all the Time of his Life, any one Word that was diſhoneſt, idle, or too free:* And that which he recommended the moſt to his Religious was, *to ſpeak always of God, or with God.* He bore a wonderful great Reſpect to all other religious Orders, and to every particular Perſon of them: Wherefore in Travelling, it was his ordinary Cuſtom to viſit Monaſteries and religious Houſes, and he uſed to ſay, *That his Soul found not ſo much Comfort in the Converſation of any others, as of thoſe that made Profeſſion of evangelical Perfection, and had renounced the World.* And he adviſed and exhorted every one *to love and honour religious*

AUGUST 4. *religious Orders and Perſons, as a moſt pretious and excellent Part of the Catholick Church.* Now for the other Virtues of this moſt glorious Saint, it would be a long Work to ſpecify them all in particular: His vigorous and lively Faith; his moſt aſſured Hope and Confidence in God; his ſpiritual and divine Prudence; his Fortitude and moſt conſtant Perſeverance in good Works, that he undertook; his virginal Purity; his admirable Patience; his moſt amiable Sweetneſs; his Contempt of himſelf and of the World; his reſtleſs and unſatiable Deſire of heavenly Things; and the other Virtues of this moſt worthy Perſon, whom we may well ſtyle *an Angel in the Form of a Man, or a Man of an Angelical Life and Converſation.* It were never to make an end, to go about to recount, what many moſt learned and grave Authors write of his wonderful Prerogatives and Excellencies. But not to be too long, leaving the reſt a-part, I will diſcourſe only of his Gift of Prayer, and of the Familiarity which this holy Patriarch had with the divine Majeſty, by Means of ſo ſublime and rare a Gift. For from this Source and Fountain did flow all his other Graces, Favours and Prerogatives, together with the Wonders and Miracles, which our Lord wrought for his ſake. He ſaid holy Maſs every Day with ſuch Abundance of Tears, that they ran down to his very Feet: And a Man would wonder how it was poſſible for ſuch Torrents to flow from the Eyes of any Man. Whereſoever he chanced to be at Midnight, whether it were in the Fields or in ſome retired Place, preſently he awaked his Companions to praiſe God, and to ſay Matins with great Devotion. Whilſt he reſided in any Monaſtery, he was ſcarce ever out of the Quire; Night and Day he was the firſt that came in, and the laſt that went out: He was ſo continually praying, and performed it with ſo great Fervour, and with ſuch Feeling of the divine Preſence, that often without ever minding it, he awaked the Religious with his Sobs and Sighs: So abſorpt he was in his Prayers. And his Mind was in that Manner bent upon Almighty God, that ſometimes he roſe up as a Man out of himſelf, and not knowing where he was: Sometimes he ſeemed to have loſt all feeling. Other times he was elevated up into the Air, and his Body hung there without touching the Ground, being only ſuſtained by the Force and Vehemency of his Prayer: Wherein the Divine Majeſty was ſo liberal and bountiful to him of his holy Favours, that he told once in Confidence a dear Friend of his, *that he never asked God any Thing which was not granted him.* Which ought not to ſeem ſtrange. For he was moſt ſingularly devoted to the ever glorious Virgin, our Bleſſed Lady, in whoſe Protection he confided ſo much, that he never began nor ended any Buſineſs of Conſequence, which he commended not to her by long and continual Prayers: So that by her moſt gracious and powerful Interceſſion, he obtained all he deſired of her moſt Bleſſed Son. AUGUST 4.

Hence it was that the Devil had a moſt terrible Spight and deadly Hatred againſt St. *Dominick*, whom he endeavoured with the very utmoſt of his Force to divert from Prayer; and whilſt he was praying, did his worſt to make him away and to kill him. For once when the Saint was paſſing over the Night in Prayer, before the Altar in the Church of St. *Sabina*, the Devil threw down from the Vault of the Church a huge and vaſt Stone, which touching his Capuche, did lightly glance upon his Head, and ſo falling upon the Ground was broken into ſundry Pieces, which are yet kept in Memory of the Miracle: And St. *Dominick* notwithſtanding, did not ſo much as ſtir, nor ſhew any Sign of Trouble. Another time praying in the ſame Church, he ſaw the wicked Enemy in the Shape and Habit of one of his Friars, kneeling by him, in Appearance very devout and recollected at his Prayers, but at a time, when holy Obedience ſhould have employed him otherwiſe: And this the Devil repreſented to him, to interrupt and hinder his Prayer. Another time he ſaw *Satan* in human Shape, running up and down like a Man that was very buſy, and had much to do. The Saint knew him, and ſays to him. *What haſt thou to do there, thou ſavage Beaſt? I am doing my Office*, anſwers the Devil, *and I always gain ſomething.* And St. *Dominick, What canſt thou gain in the Dormitory of the Religious? I make them*, replies the Fiend, *ſleep more, or leſs, than is fitting: I make them get up lazily and with an unwilling Mind, and ſometimes even not riſe up at all to go to Matins: And the more they yeild to me, and give me way to enter, the more Miſchief I do them.* Then ſaid the Saint, *What Harm doſt thou do them in the Church? I make them go thither*, ſays he, *heavily, unwillingly, without any Spirit or Affection; and when they are there, I fill their Mind with Diſtractions, and with vain Thoughts of the World. As to the Refectory*, he ſaid, that *he tempted them there either to eat too much and greedily, or to leave more of their Meat than was fitting they ſhould do.* And being aſked concerning the Place of Recreation, he anſwered with a great and ſcornful Laughter, *all this Place is my own: For here they tell impertinent News, here many idle Words are ſpoken, beſides Murmuring and the like: So that the Religious come to loſe in this Place as much or more than they have gained in all the reſt.* Then the Saint would have led him to the Chapter, but the Devil recoiling back, ſaid: *This Place I do deteſt more than Hell itſelf: For here it is that the Religious repair and re-*

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The Miracles which our Lord wrought by Means of St. *Dominick*, as well in his Life Time as after his Death, are ſo great and ſo many, that to relate them all, would take up a long and large Volume. He was adorned with the Guift of Prophecy: He freed many that were poſſeſſed by the Devil: He cured a world of diſeaſed People of ſeveral Sorts of Infirmities, reſtoring them to perfect Health. He reſtored three dead Men to life: One whereof was Son to a *Roman* Lady called *Gontadona*, a very devout Woman, who came often to hear St. *Dominick* preach: And one Day, as ſhe went home after the Sermon, ſhe found her Child was dead: But being full of a ſtrong Faith as well as of great Grief, ſhe brought the dead Corpſe to the Saint in preſence of a Multitude of People. The holy Patriarch made upon him the Sign of the Croſs; then taking him by the Hand, lifted him up alive and ſound. *Honorius* Pope heard of this Miracle, and praiſing our Lord for it, commanded *it ſhould be publickly preached in the Pulpit.* But St. *Dominick* caſting himſelf at his Holineſs's Feet beſought him, *not to permit it to be done, for otherwiſe he would leave the City, and go preach among the Infidels:* And although his Holineſs gave him therein Content and Satisfaction, yet the Fame of the Miracle was no leſs ſpread about all the City of *Rome*, than if it had been publickly preached. And the People for their Devotion, cut off Pieces of his Garment, and kept them for Relicks, ſo that his upper Weed ſcarce ever came lower than his Knees: And when his Friars would hinder the People from ſo continually pulling him by the Coat, and cutting it, he ſaid to them: *Let them alone: Let them ſatisfy their Devotion.* Another that he raiſed from Death was a Maſon, who as he was labouring about the Building of the Monaſtery of St. *Sixtus*, and was opening certain Foundations, one Quarter of the Wall fell upon him, and ſtifled him: Whereat the Friars were much afflicted, and above all St. *Dominick*, who was the Author of that Building; and whom it grieved exceedingly that the Building ſhould be begun with Blood. Wherefore by his Prayers to Almighty God, he raiſed the Workman from Death to Life, But in a third, whom he reſtored again to Life, the Miracle was far more remarkable and notorious, by reaſon of divers Circumſtances that accompanied it. For it was a young Gentleman, called *Napoleon*, Nephew of the Cardinal *Stephen de Foſſâ novâ*, and his Siſter's Son: Who riding full ſpeed, fell off his Horſe, and bruiſing all his Body, died preſently in the very Place, whilſt St. *Dominick* was at St. *Sixtus*, diſcourſing with ſome Cardinals (amongſt whom was he, whom we named before, Uncle of the unfortunate young Man) about ſettling the Affairs of the Nuns of that Houſe. This Diſaſter cauſed great Sorrow and Affliction to all: And St. *Dominick* did very particularly reſent it; who preſently went to ſay Maſs: And as he elevated the Bleſſed Sacrament for the People to adore it, himſelf in ſight of all the Company was raiſed above a Cubit from the Ground. When he had ended Holy Maſs, he went to the Place where the dead Body lay, and caſting himſelf upon it, he compoſed and put in order the Hands, Arms, Legs, and other Parts that were miſerably bruiſed and out of joint: Then ſtanding again upon his Legs, he prayed moſt fervently: And his Prayer being ended, he made the Sign of the Croſs upon the Corpſe, and lifting up his Eyes and Hands to Heaven, ſaid with a loud Voice: *Napoleon, riſe up preſently in the Name and Virtue of* JESUS CHRIST *our Saviour.* Preſently the dead Man obeyed the Author of Life: And *Napoleon*, that had been dead from the Morning until Three of the Clock in the Afternoon, roſe up alive in preſence of the Cardi-

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But notwithſtanding this Miracle was ſo famous and ſo publickly known, and that the bleſſed Patriarch did divers others, which have been exceedingly profitable to the Church of God: Yet I will ſay, that the greateſt and moſt admirable Miracle of all, was the Inſtitution and Foundation of his moſt holy and moſt illuſtrious Order, with the Progreſs and Encreaſe it has made for the Glory of God and Good of his Church. For if we conſider the Miſery of the Times, wherein St. *Dominick* appeared to the World, the Wars, Diſſenſions and Diviſions, and above all, the Sins that then ranged, we ſhall plainly confeſs, that he was choſen expreſſly by God, to illuminate the World with divine Light, and inflame it with the Love of its Creator, from the Knowledge and Worſhip of whom it was then ſo much eſtranged. Beſides, if we reflect upon the Means, by which he managed ſo high and hard a Work, we ſhall ſee that one ſingle Man, poor, barefoot, deſtitute of all human Favour and Aſſiſtance, but well furniſhed with a heavenly and divine Spirit, hath encountered the whole World, and ſtruggled with Winds, Billows and Storms; and glorioufly maſtered them all. And what ſhall we ſay of the Fruits of this moſt happy and noble Plant? What ſhall we ſay of the Offſpring, ſo glorious and ſo numerous, of this moſt worthy Patriarch? Of a St. *Thomas* of *Aquin*, the Light and Maſter of the whole Catholick Church? Of a St. *Peter* Martyr, the Defence and Buckler of the Faith, and Scourge of Hereticks? Of a St. *Hyacinth*, the Mirror of holy Confeſſors? Of a St. *Vincent* of *Ferreria*, who was the Apoſtle of his Age? Of a St. *Antonin* Archbiſhop of *Florence*, the Patern and Example of Prelates? Of a St. *Catharine* of *Siena*, ſo highly favoured and cheriſhed by her ſweet Lord and Spouſe JESUS CHRIST? And of ſo many other happy Sons and Daughters of this bleſſed Father, who, for their Number and for the Luſtre of their Virtue, ſhine in the Heaven of the Church, as the Stars in the Firmament. It is not poſſible to reckon up, much leſs to praiſe ſufficiently, the infinite Multitude of holy Perſonages, who like ſo many Branches have ſprung from this ſacred Stock; and like fertile Boughs have flouriſhed, and been loaden with Fruit in the holy and moſt famous religious Order of St. *Dominick*: The Martyrs, Confeſſors, and Doctors that have illuminated the Catholick Church; the Biſhops, Cardinals, and Popes that have governed it; the religious Women, that under this Rule have conſerved the Flower of Virginity, and ſurmounting the Weakneſs of their Sex, have triumphed over the Fleſh, the World, and the Devil, leading a heavenly Life upon Earth. In a Word, the Children of this glorious Patriarch, for their Number cannot be counted; and for their Virtues and Perfections are ſo eminent, that one of them alone would be ſufficient to make any religious Order whatſoever moſt famous. But if we look upon the Fruit and Benefit, which their moſt pious and glorious Labours have brought to the Church, and to the whole World; as well for the Amendment of Life and Reformation of Manners amongſt the Faithful, as for the Converſion of Infidels to the Catholick Faith; and particularly for the fierce and vigorous War, which they have made againſt Hereticks, whom they have purſued and perſecuted without ceaſing by their holy Doctrine, their exemplary Life and Apoſtolical Authority: If I ſay, we look upon all this, we ſhall find it to be more expedient to admire it in Silence, than to ſpeak leſs of it than it deſerves, the Matter being ſo large and copious. The Glory of all which good Works, next after Almighty God, is to be aſcribed to St. *Dominick*, as to the Father, Inſtitutor, and Founder of this moſt holy Religion; which being the Work of ſuch Hands, as his were, could not be but moſt compleat: Nor could he that was choſen by our Lord to accompliſh ſuch a Work, be otherwiſe, than moſt eminent in all Perfection, a wonderful great Friend of God, and moſt richly ſtored with heavenly Gifts and Graces, which are neceſſary for the perfecting of ſo great and admirable a Maſter-piece. AUGUST 4.

St. *Dominick* was of a middle Stature, and a moſt comely Perſon, his Face long, his Noſe bowing like a Hawk's Bill, his Hair ſomewhat Red, the colour of his Face white, his Head more grey than his Beard, his Hair very thick, ſo that there was no Appearance that he would become Bald; his Voice was clear and ſhrill, yet withal grateful to the Ear; he was but of a weak Conſtitution, and his Body worn out and ſpent not ſo much with old Age, as with his great Penance: He ſeemed to dart ſometimes from his Eyes and Forehead, reſplendent Flaſhes or Rays of Light, which cauſed a great Reverence towards him in all thoſe, with whom he converſed. Friar *Theodorick d'Appoldia*, a religious Man of his Order, by command of the ſeventh General, hath written eight Books of his Life: *Surius* writes of him in his fourth Tome, and St. *Antoninus* in his third Part: *John Gerſon* in his Treatiſe of the famous Men of the Order of Friars Preachers. *Anthony Flaminius*, *Francis Diacecus*, Biſhop of *Fieſoli*, and in our Time Friar *Ferdinand* of *Caſtile*, in his Hiſtory of the Order.

The

The DEDICATION *of the Church of our* Bleſſed Lady, *commonly called* AD NIVES.

AUGUST 5. THE holy Church ſolemnizeth the Feaſt *of our Bleſſed Lady ad Nives*, on the fifth Day of *Auguſt*, for the Reaſon, which we will now declare. Whilſt Saint *Liberius* Pope ſate in St. *Peter's* Chair, there was at *Rome* a worthy Senator, whoſe Name was *John*, equally noble and rich, that was married to a Lady, nothing inferior in Quality to himſelf; this good Couple having remained a long Time in Wedlock, yet had no Children; which Croſs, notwithſtanding their great Deſire to propagate their Race, they bore patiently, as Perſons that were no leſs godly and virtuous than wealthy and noble; and reſigning their Will to Almighty God, relyed upon his Goodneſs and Providence, and believed aſſuredly, that he deprived them of the Comfort of having Children, only for their greater Good. They were both of them wonderfully devout to the ſacred and glorious Virgin *Mary*, our Bleſſed Lady; whom they purpoſed to make Inheritrix of all their Means and Wealth. And that this their pious Intention might be more acceptable to her, they employed themſeves continually in Prayer, Alms-deeds, and other good Exerciſes; begging of her to direct them, and declare to them her Will and Pleaſure, *in what Work of Piety it would be more for her Service and Honour, that they ſhould beſtow their Means*, The Queen of Heaven heard the moſt devout and fervent Prayers of *John* the Senator, and of his Lady. Wherefore in the Night before the 5*th* Day of *Auguſt*, when the Heats were greateſt at *Rome*, ſhe ſpoke to this devout Couple in their Sleep, bidding them *go the next Morning to the Mount* Eſquilin, *and in that Place of it, which they ſhould ſee covered with Snow, build a Church in her Honour, where ſhe would be ſerved and reverenced by all the Faithful; for in this Manner ſhe deſired to become their Heireſs, and would accept of the Service they profered to her.* The next Morning theſe two virtuous Conſorts conferred together about the Revelation ſent them from Heaven, and went to acquaint the Pope with it, to whom our Bleſſed Lady had made the like Revelation. Hereupon the People were called together, and the Clergy were aſſembled; and there was a moſt devout Proceſſion made. When they came to the Mount *Eſquilin*, they found a Place, capable of a fair Church, all covered over with Snow. They took Notice of the Place, and meaſured out the Length and Breadth of a Church, to be built at the Coſt of theſe two noble and devout Clients of the moſt Bleſſed Virgin; and preſently ſet upon the Work, which in time was finiſhed and compleat, and was the firſt Church that was built at *Rome* under the Name of our Bleſſed Lady: This Church was firſt called *our Lady ad Nives*, by reaſon of the Miracle, which we have related; alſo the *Baſilica* or *Church of Liberius*, becauſe the Miracle happened in his Time; afterwards it was called *Baſilica Sixti*, becauſe Pope *Sixtus*, who ſucceeded *Celeſtin*, repaired and renewed it, adorning it with rare and exquiſite Pictures. It was alſo called *Sancta Maria de Præſepio*, from the holy Crib or Manger, wherein our Lord at his Nativity was laid in the Stable of *Bethlehem*, which was brought and placed in a Chapel of the ſaid Church. But at length, when there came to be many great and ſtately Churches built at *Rome* under the Name of our Bleſſed Lady, this *Ad Nives* was called *Sancta Maria Major*, both to diſtinguiſh it from others, and alſo to declare the Excellency and Prerogative which it hath above the reſt in the City of *Rome*; which holy City, as it is moſt eminent for Piety, ſo has it always teſtified a moſt ſingular Devotion towards the moſt ſacred Virgin; excelling herein, as in other Prerogatives, all the Cities of the World. For certainly it doth cauſe no leſs Devotion than Admiration, to ſee the Multitude of ſtately Churches, which are at *Rome* dedicated in Honour of our Bleſſed Lady; ſo that all the Clergy, and in a manner all Religious Orders and Profeſſions in the City, are under the Protection of this moſt holy and glorious Virgin; and have ſome particular Church dedicated in her Honour. For, to omit the Collegiate Churches of *ſecular Canons*, and of *Sancta Maria trans Tiberim*, *Sancta Maria Rotunda*, and *Sancta Maria in viâ latâ*; and to ſay nothing of *Sancta Maria de viâ*, which belongs to the *Fathers of the Society of* JESUS, and ſeveral other little Churches, not ſo much known or ſpoken of; the *Carthuſians* have their principal Seat in the new Church called *Sancta Maria de Angelis*, the *Dominicans* at *Sancta Maria de Minerva*, the *Franciſcans* at *Sancta Maria in Arâ Cœli*, the *Ermits* of St. *Auguſtin* at *Sancta Maria de populo*, the *Canons Regular* of the ſame holy Father at *Sancta Maria de Pace*, the *Carmelites* at *Sancta Maria Tranſportina*, the *Religious of Mount Olivet* at *Sancta Maria Nova*, in fine, the *Servites* at *Sancta Maria de viâ*. So that you will find, all Religious Orders are under the particular Favour and Protection, of our Bleſſed Lady; and almoſt all of them have Churches of her Name at *Rome*

AUGUST 5. *Rome* (the greateſt Part whereof are very ſumptuous and magnificent) wherein this glorious Queen is honoured and ſerved. But that wherein ſhe is moſt particularly worſhipped and reverenced, is her Church *Ad Nives*; the Dedication whereof we ſolemnize to Day, and for this Reaſon is called *Sancta Maria Major*: And God has wrought there great Miracles by the Interceſſion of his moſt holy Mother. It was to this Church St. *Gregory the Great* commanded a ſolemn Proceſſion ſhould be made of all Sorts and Conditions of Perſons, when that dreadful Plague was ſo fierce at *Rome*, and killed ſo many of the City: And *Stephen* II. Pope ordered another Proceſſion to be made thither, to pacify the Wrath of God: *Leo* alſo *the fourth*, in time of *Lotharius* Emperor, by a Proceſſion made to the ſame Church from St. *Adrian*'s the Martyr, freed the City from a moſt horrible and cruel Serpent, which infected all the Air. Moreover, as St. *Martin* Pope was ſaying Maſs in this Church, *Olympius* the Exarch or Vice-Roy, entered the Church to lay Hands on him to kill him by Order of the heretical Emperor, his Maſter; but could not accompliſh his wicked Deſign, but was ſtruck Blind in the Place; for the Bleſſed Virgin would not permit ſo abominable a Crime to be committed in her Church. Our Lord has wrought there divers other Miracles, and doth even to this Day do many great and miraculous Favours, by the Interceſſion of his moſt pure and holy Mother, who is pleaſed in a particular Manner to protect that Place, which ſhe hath choſen for her Habitation and Tabernacle: And hereby hath more obliged the good *Senator* John *and his Lady*, than if ſhe had obtained for them Children, who would have been conſumed to Aſhes long ſince: Nor would the Memory of that worthy Couple have been now extant, but have periſhed together with their Lives. The ſame glorious Queen doth inſtruct us hereby, how fruitful and laudable a Thing it is to employ ones Means in building, adorning and enriching holy Churches, and how bountifully ſhe doth recompence the Services, which are done to her by Men upon Earth. Let us therefore be devout, and bear a great Affection to the Queen of Angels; let us ſerve her with a tender Love, let us have recourſe to her in all our Afflictions and Neceſſities, and confide in her Goodneſs; let us imitate her Virtues and follow her good Examples: For whoſoever ſhall endeavour to imitate her, ſhall never be confounded. AUGUST 5.

The glorious TRANSFIGURATION *of our* LORD.

AUGUST 6. THE Catholick Church celebrates upon the 6*th* of *Auguſt*, the moſt ſublime and moſt comfortable Myſtery, of the glorious Transfiguration of our Lord JESUS CHRIST. For indeed it is a great Teſtimony of the Myſtery of the moſt holy Trinity, and of the Incarnation, and magiſterial Doctorſhip of the Son of God, and of the Glory with which he is to come to judge the Living and the Dead, and to reform our frail and corruptible Bodies, and to conform them to his own; and alſo a Teſtimony of great Reſt and Eaſe to all the Children of *Adam*, who go ſailing with great Labour and Danger, amidſt the Waves and Tempeſts of this World, and ſigh after the quiet Haven of our happy Eternity. The Occaſion which our Lord took to transfigure himſelf, was this. When St. *Peter* illuminated from Heaven, confeſſed that our Saviour JESUS CHRIST was the Son of the living God, and our Lord in Reward of this Confeſſion promiſed to give him the Keys of the Kingdom of Heaven, then he began to advertiſe his Diſciples, that he was to ſuffer much at *Jeruſalem* from the Scribes and Chief of the Prieſts, and that he was to be put to Death by them, and afterwards to riſe from Death to Life. For having by the Mouth of St. *Peter* eſtabliſhed his Divinity, and ſettled in the Breaſts of the Apoſtles that he was God, and Son of the true God, he deſired they ſhould underſtand that he was ſo God as he was alſo Man, and that he had aſſumed our Fleſh to ſuffer in it, and by his own Will to deliver himſelf up to Death, and by it to ſatisfy for our Sins: But after ſuch a Manner, that the ſame Death which ſeemed to be Conqueror, ſhould remain conquered, and under his Feet. And when St. *Peter*, out of the Love he bore him, not underſtanding the Myſtery of the Croſs, would have diverted him from that his Purpoſe, our Lord reprehended him for that carnal and human Affection, by which he went about to hinder him from ſuffering. And from hence took Occaſion to preach to us the Abnegation and Mortification of ourſelves, and every one to take up his Croſs and follow him, and to loſe our Lives for him to the end we may ſave them, and not to love them to the end we may not loſe them. Adding moreover, that the Son of Man was to come in Glory and Majeſty, to reward every one according to his Works, and that ſome of his Diſciples, who were there preſent, ſhould before their Death ſee him in his Kingdom. Then to confirm what St. *Peter* had confeſſed, by the Voice and Teſtimony of the Eternal Father; and that when they ſhould ſee him AUGUST 6.

AUGUST 6. die, they ſhould not be ſcandalized, and might underſtand that he was Lord of Life and Death, and that he died becauſe he would die, and was to riſe again; as alſo that the Way to Heaven might not ſeem ſo ſharp and rugged to them, and leſt they ſhould think the Doctrine of CHRIST was nothing but Mortification, Abnegation, Croſſes, Bitterneſſes and Sufferings, and hereby be diſmayed, and loſe Courage in the many and great Difficulties, which are wont to occur in the following of him; our Lord would transfigure himſelf, and give them a ſhort Taſte of his Glory, and as it were a Pattern and Glimpſe of the Reward they were to have, and of the Beatitude they were to obtain. To this purpoſe, the holy Evangeliſts ſay, that he took with him *Peter*, *James*, and *John* his Brother (who were his more tenderly beloved and familiar Diſciples, and with whom he was wont to communicate more ſecret Matters, and thoſe who afterwards were to ſee him diſfigured, and in an Agony ſweat Blood in the Garden) and led them into a high and private Mountain, and transfigured himſelf before them. Our Lord took three Diſciples with him, which is a Number ſufficient to bear Witneſs, and no more: Becauſe he deſired this ſacred Myſtery ſhould be kept ſecret and hidden; but when many know of a Thing, it is eaſily divulged and made common. The Evangelical Text tells us not to what Mountain our Lord led them, but the common Opinion and Tradition is, that it was to *Mount Thabor*, which is near the City of *Nazareth*, and as St. *Jerom* ſaith, is in the Middle of the Plain of *Galilee*, round and very high. And the ſame St. *Jerom* and Venerable *Bede*, and St. *John Damaſcen* affirm, that the Transfiguration was upon *Mount Thabor*, which was glorious for the Victory which *Barack* and *Debora* obtained in it over *Sizara* Captain General of *Jabin* King of *Canaan*; and much more glorious for our Lord's having taught in it, and preached that long and admirable Sermon of the *Mount*, which is a Sum of all Evangelical Doctrine and Perfection. St. *Peter* alſo calls this Mountain, *the Holy Mountain*, for having been trodden upon by the ſacred Feet of our Lord, and for his Divine Majeſty's having wrought in it ſuch ſublime and excellent Myſteries. Our Lord went up into the Mountain, as he was wont to do at other Times, to ſpend all the Night in Prayer, and to teach us that Solitude and Silence are very proper for this holy Exerciſe, and that Unquietneſs and Noiſe greatly hinder it; and that to receive the Illuſtrations of divine Light, and to obtain Perfection, we muſt leave Valleys, and low Places, and aſcend to the Top of Virtues, whereby the Soul transforms it ſelf into God. Moreover our Lord aſcended into a Mountain to be transfigured, and there to ſhew himſelf in Glory: Becauſe afterwards he was to aſcend *Mount Calvary*, and there to be diſfigured and crucified. Although on *Mount Thabor* he manifeſted the Glory of his Body in a private and retired Place before a few of his Diſciples; but on *Mount Calvary* he manifeſted his Ignominy and Shame in the Preſence of the whole City of *Jeruſalem*, to teach us the right value of Things, and to curb and reſtrain our Appetite of Honour and Vain Glory, and to make us not to fear the Diſhonour and Judgments of Men, for the Love of our Lord. Finally, he went into a Mountain, becauſe ordinarily God is wont to ſhew his Glory in Mountains, which are nearer Heaven, and more remote from Men; as is to be ſeen in the Majeſty of God, which diſcovered itſelf to *Moſes* in *Mount Sinai*, which, as St. *Hilary* ſays, was a Figure of the Transfiguration. Our Lord then being in this Mountain (according to St. *Luke*) ſet himſelf to Prayer; and it ſeems it was in the Evening that this happened, for the Apoſtles were greatly ſurcharged with Sleep, and alſo the ſame St. *Luke* ſays, that the Day following, he coming down from the Mountain, a great Multitude of People met him; giving us hereby to underſtand that he was in the Mountain the Night before: And alſo we may preſume it was a wonderful and grateful Spectacle to behold our Lord, amidſt the Obſcurity and Darkneſs of the Night, more reſplendent than the Sun, as we ſhall now ſay,

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As our Lord was making his Prayer he was transfigured before his Diſciples, who awaking out of a deep Sleep, ſaw his Face glorious and all his Body brighter than the Sun itſelf, and his Garments whiter than dripping Snow. There was ſeen alſo together with him *Moſes* and *Elias*, on each Side of him, and he in the Middle, full of Majeſty, which they participated by Reflexion from the Light and Glory which came from our Lord, diſcourſing with him of the Exceſs and Death, which, to accompliſh the Prophecies, he was to ſuffer in *Jeruſalem*. Our Lord did not change the Subſtance of his Body, but only inveſted it with a new Clarity, which, either penetrated the Subſtance of his whole Body, and the moſt interiour Parts of it, as it happens in the glorified Bodies of the Saints in Heaven, and in a pellucid and tranſparent Cryſtal, as St. *Jerom*, and St. *John Damaſcen* inſinuate, when they ſay he was ſeen in the ſame Glory in which the Saints ſhall be ſeen at the Day of Judgment. Or elſe (which is more probable) the Clarity only in the utmoſt Superficies of his Face, which it embelliſhed and made more reſplendent than the Sun itſelf, as St. *Thomas*, and other Authors are of Opinion: And from the Face all that immenſe Light derived itſelf

to

AUGUST 6. to the Hands and other Parts of our Lord's Body; according to St. *Jerom*, St. *Auguſtin* and *Dyra*: Moreover the Clarity of his Body redounded alſo to his Garments, in ſuch ſort that they were whiter than Snow. Wherefore the Evangeliſt, that he may declare to us the Excellency of the Splendor of our Lord, and make us underſtand that it was in the higheſt Degree, and not to be comprehended, he ſays, it was like the Splendor of the Sun, for amongſt all the Creatures there is nothing more reſplendent than the Sun, and for the ſame Reaſon he compares the Whiteneſs of his Garments to the Whiteneſs of Snow, becauſe we have nothing, which is whiter than Snow. And this our Saviour's ſhewing himſelf glorious with a new Clarity in the Mountain, the Evangeliſts call his Transfiguration of himſelf: Although he neither took new Form, nor new Figure, but only altered that which he had before, by giving it a new Splendor, and wonderful Clarity. Which, if we regard the paſſible and mortal Body our Lord then had, may ſeem to have been a Miracle; but if we conſider the Fountain from whence that ſovereign Light did flow, we ſhall find it was none; for it proceeded from his Divinity, and from the Glory, which his moſt Bleſſed Soul poſſeſſed. Which from the very firſt Moment, in which it was united to the Body, ſaw God, and was beatified, and from it there ought to have redounded to the Body a Participation of that Glory, and the four Gifts, which the Bleſſed enjoy in their glorified Bodies, to wit, Impaſſibility, Agility, Subtility, and Clarity; ſeeing, that to a glorified Soul is due a glorious and proportioned Body. But our Lord, that he might ſuffer in the Fleſh, which he had aſſumed for our ſake, withheld the Glory of his Soul from redounding to his Body, by a continual Miracle; and now to animate and encourage us in his Service, and for the Reaſons above-mentioned, he took away the Stop, and permitted his moſt holy Soul, to communicate that to his Body, which it would always have communicated, if it had not been hindred for our Good. And this (as we ſaid) was not a Miracle, but the Ceſſation of a Miracle. For if a Stone, which of itſelf is heavy, and inclined to its Center, ſhould be ſuſpended and detained in the Air, it would be a Miracle: But if, the Impediment being taken away, it ſhould fall down, it would not be accounted a Miracle; becauſe to do ſo, is natural and proper to a Stone, and to hang in the Air, was violent to it, and againſt its Nature.

But the holy Evangeliſt ſays, that *Moſes*, and *Elias* appeared there with our Lord in Majeſty, that they might be Witneſſes of his glorious Transfiguration. *Elias* came from the Place where he was, both in Soul and Body; and *Moſes* (as St. *Thomas* ſays) came only with his Soul, taking a Body of Air, ſuch as Angels are wont to take, when they appear. Although it ſeems more conformable to the Letter of the Holy Goſpel, that *Moſes* was reſuſcitated, and came in his own proper Body; and ſo ſay *Tertullian*, *Origen*, St. *Irenæus*, St. *Cyril*, St. *Jerom*, St. *Auguſtin*, and other very grave Authors. Our Lord would have *Moſes*, and *Elias* be preſent, becauſe in *Moſes* was figured the Law, and in *Elias* the Prophets; ſo the Law, and the Prophets give Teſtimony of CHRIST. And alſo, that the Diſciples, who had heard ſay, that CHRIST was *Elias*, or *Jeremy*, or one of the Prophets, might believe the contrary, ſeeing *Elias* in his own Perſon at the Side of our Lord; beſides alſo, that they might underſtand he was not *Elias*, but the Lord of *Elias*; and to ſhew, that he was Lord of the Living, and the Dead, ſeeing *Elias* was alive, and *Moſes* dead. *Moſes* was the Law-giver, and the Prophet moſt eſteemed and reverenced by the *Jews*; and *Elias* was moſt zealous of the Glory of God, and of the Obſervation of his Law. And for this Reaſon theſe two amongſt all the Prophets were made Choice of, that they might teſtify, that CHRIST did not contradict the Law of *Moſes*, but rather did perfect it, and ſought and procured in all his Actions the Honour of his eternal Father. St. *Jerom* adds, that, becauſe the *Scribes* and *Phariſees* demanded of CHRIST our Saviour a Sign from Heaven, he would give one to his Diſciples, making *Elias* come from Heaven, and raiſing *Moſes* out of *Limbus*, to declare, that he could work Miracles in Heaven above and in Hell below. And if thoſe, who faſt moſt for the Love of God, deſerve to be moſt of all regaled with the ſpiritual Dainties, which God gives to thoſe who are his; who were to be called to this Table and Royal Banquet, but thoſe that like our Saviour had faſted forty Days and forty Nights without eating any thing, as *Moſes*, and *Elias* had done? But it is a ſtrange Thing, that theſe two moſt excellent Prophets, our Lord being in ſo great Majeſty, ſhould diſcourſe with him of the Exceſs and Death, which he was to ſuffer in *Jeruſalem*. To teach us the Exceſs of the immenſe and incomprehenſible Goodneſs of God towards us, ſeeing, that whilſt he was in that glorious Repreſentation, he would talk of the Croſs, Paſſion and Death, which he was to ſuffer for us in *Jeruſalem*. Which was an Exceſs of infinite Wiſdom, by which he, who is the Wiſdom of the Father, and in whom are hidden all the Treaſures of the Wiſdom and Knowledge of God, was treated and derided as a Fool, and held his Peace, as if he had been dumb before thoſe that accuſed him, to ſave, by the Ignominy of the Croſs, thoſe who ſhould believe in him;

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and

AUGUST 6. and to ſhew, that all the Wiſdom of the World is Folly and Madneſs before God. It was an Exceſs of Charity, becauſe the Lord ſo loved his Slave, who had offended him, that the Lord himſelf would die that his Slave might not die, and would pay by a reproachful and dolorous Death, the Pain which he deſerved for his Fault. It was an Exceſs of Humility, of Obedience, of Poverty, of Patience, of Meekneſs, and of all the other moſt perfect and divine Virtues, which he taught us from the Chair of the Croſs, as ſovereign Maſter and Teacher ſent from Heaven. The Apoſtles awaked, and ſaw that admirable Viſion, and heard the Diſcourſe, which *Moſes*, and *Elias* held with our Lord; and knew they were *Moſes* and *Elias*. For although they had never ſeen them, yet by divine Revelation, and by that Light of Glory which they had, they might eaſily know them; and perhaps by the Words, which each one of them ſpoke, talking with JESUS CHRIST, and diſcovering who they were. When they departed and took their Leave of CHRIST, St. *Luke* the Evangeliſt ſays, St. *Peter*, as more fervent, and who could leſs endure to hear ſpeak of the Paſſion and Death of his Maſter, ſaid to him: *Lord, we are well here, let us make in this Mountain three Lodgings; one for you, and another for* Moſes, *and a third for* Elias. But the Evangeliſt adds, that he knew not what he ſaid. The interiour Joy, Guſt, and Delight, which he took in that Celeſtial Viſion, was ſo great, that, deceived by it and as it were out of himſelf, he ſpoke without knowing what he ſaid, and forgetting all human Things, he deſired never to part with that guſtful Sweetneſs, which he felt. *Peter* knew not what he ſaid, for the whole World being in Darkneſs, he would have hid and ſhut up in that Mountain the Sun of Juſtice, which was to enlighten it. He knew not what he ſaid, for CHRIST being come into the World to ſuffer, he would not have had him ſuffer. He knew not what he ſaid, for in the Diſtribution of the Lodgings, which he would have built, he made *Moſes*, and *Elias* equal to CHRIST. He knew not what he ſaid, for being a paſſible and mortal Man, he thought he might come to enjoy Beatitude, without paſſing the ſtrait and troubleſome Paſſage of Death. He knew not what he ſaid, for he ſought upon Earth, that which was not to be found but in Heaven. He would reſt, where he was to labour, and rejoyce in a Place of Baniſhment, and get a Victory without fighting, a Crown without a Battle, a Reward without Service, and the Wages which is given to the Day-Labourer, without labouring in the Vineyard. He knew not what he ſaid, becauſe he was contented only with the Sight of the Glory of our Lord's Body, and accounted it ſove- AUGUST 6. reign Felicity, it being only a Drop of that River, which makes glad the City of God, and as it were a Sup of that precious Wine, which inebriates the Inhabitants of Heaven. But if St. *Peter* ſaid this, when he only taſted a Drop of that Celeſtial Wine; what would he have done, had he drunk a full Draught of that impetuous Torrent of Delights, and eaten his Fill of the moſt plentiful Table of thoſe, who ſee and enjoy God, whoſe Repaſt is God himſelf? And it is no Wonder, that St. *Peter* miſſed in ſpeaking; for he was troubled, aſtoniſhed, and out of himſelf; and in high and divine Matters, and which ſo far exceed and ſurpaſs our Weakneſs, no Wonder if Men be out in ſpeaking of them. But it is much to be wondred at, that there are Men (if they may be called Men, and not Beaſts) ſo affected to the frail and tranſitory Things of this miſerable Life, that they eſteem Thorns Roſes, Bryars Delights, Gall Honey, and Death it ſelf Life; and that, if not with Words, with Deeds ſay: *We are well here*; and, if it would be permitted them, would gladly remain here for ever. Againſt whom the mellifluous St. *Bernard* exclaims thus: *How is it poſſible, that it ſhould be good to remain here? On the contrary it is troubleſome, grievous, and dangerous; becauſe here is much Malice and little Wiſdom, if there be any at all. All Things are pitchy, ſlippery, and full of Darkneſs and Snares to entrap us in Sin; Souls are in Danger, the Spirit is afflicted, and under the Sun there is nothing to be found but Vanity aud Trouble of Mind.* Thus St. *Bernard*. But to return to St. *Peter*, in one Thing he was in the right, to wit in ſaying: *Si vis*, Lord, *if you pleaſe*; remitting himſelf wholly to the divine Will.

But whilſt St. *Peter* was ſpeaking, all on the ſudden there came a bright and ſhining Cloud from Heaven, which over-ſhaddowed him, and a Voice was heard in it, which ſaid: *This is my Beloved Son, in whom I was always delighted, hear him.* A Cloud came, becauſe God is wont to ſhew his Majeſty in Clouds, as in a high and ſublime Thing, to make us underſtand, that he who ſpeaks, or appears in them, is the ſovereign Lord of Heaven, and true God. And alſo to aſſure us, that the Voice, which was heard in them, was the Voice of God himſelf, and of no other; and that the Eyes of the Apoſtles, which were weak, might the better endure, without being blinded, the Immenſity of that Splendor and divine Light. And it was very convenient, that the Cloud ſhould be moſt clear, and not obſcure and dark, as that which appeared in Mount *Sinai*, as well becauſe it did not come, as that did, to terrify, but to teach; as alſo, that it might be proportioned to the Glory of the Transfiguration

AUGUST 6. on of our Lord, which was there repreſented. There was heard from out of the Cloud the Voice of the eternal Father, which ſaid: *This is my Beloved Son, in whom I have delighted myſelf; hear him.* As if he ſhould have ſaid: This is my natural, true, and conſubſtantial Son, in whom I am well pleaſed, and for whoſe ſake I am reconciled to Man, and all Things, which are pleaſing to me; pleaſe me for his ſake. Him you are to hear, he is your Teacher and Maſter, his Words are Words of Life, his Doctrine is divine and Obedience to it is true Happineſs. Him you are to hear and not *Peter*, who, in what he ſays now, knows not what he ſays; nor *Moſes*, becauſe he ſtammers; nor *Elias*, becauſe he ſhuts up Heaven with his Tongue, and makes Fire come down from thence. He is the true Law-maker, the End of all the Prophets, the Guide and Way to Heaven, the Pattern of all Sanctity, the Figure of my Subſtance. Him you are to follow, him you are to obey and imitate, if you would be my adoptive Children, as he is my true and only begotten Son. The Apoſtles hearing this great and thundering Voice were afraid, and full of Fear and Aſtoniſhment, fell to the Ground upon their Faces, remaining as it were dead, and out of themſelves; becauſe human Weakneſs is not capable of ſo high and divine Things, unleſs God, who communicates them, do elevate and encourage it, as our Saviour did here, who coming to them, touched them with his Hand (as we are wont to do to thoſe, who are diſmay'd and in a Swoon) and bad them riſe, and not be afraid; and afterwards going down from the Mountain, he commanded them not to diſcover, nor tell any one what they had ſeen, till he was riſen again, and ſo the Apoſtles kept it ſecret, as St. *Luke* recounts. By means of this Silence, the reſt of the Apoſtles had not Temptation to Envy, which they might have had, in caſe they had known what had happened; and the People were kept from Scandal, which they might have ſuffered, if having heard ſay, that he appeared glorious in the Mountain, they ſhould after have ſeen him die upon a Gibbet; holding him for a Cheat and an Impoſtor, who by feigned Inventions and bad Arts, boaſted himſelf to be what he was not, and made himſelf the Son of God; for which Reaſon ſome who ſaw him crucified, ſaid: *If thou art the Son of God, come down from the Croſs.* And withal our Lord would hereby teach us (as St. *Thomas* ſays) that high Myſteries are not preſently to be propoſed to all, but firſt of all to thoſe of more Underſtanding, and by them in due Time to thoſe of a meaner Capacity. And as St. *John Chryſoſtom* ſays, he choſe theſe three Apoſtles, as more eminent Perſons, that they ſhould bear Witneſs hereof to the other Diſciples, and to all the Church, with more Force and Authority, when they were afterwards filled with the Holy Ghoſt. AUGUST 6.

This is the Story of the ſacred Myſtery of the Transfiguration of our Lord, which the Church this Day celebrates, which I have ſet down in Brief for the Inſtruction of thoſe, who were ignorant of it. For it was a ſovereign Myſtery, and a ſingular and divine Viſion, to quicken our Faith, to awaken our Hope, to inflame our Charity, and to engender in our Hearts a holy Fear of our Lord. It revives the Faith of many Articles and Myſteries, which we believe: That of the moſt Holy Trinity, for here the Sun was transfigured, and the Voice of the Father was heard, and in the bright ſhining Cloud, which over-ſhaddowed the Apoſtles, was repreſented the Holy Ghoſt: The Myſtery of the Incarnation, in the beloved Son, and in giving him us for our Maſter, and commanding us to hear and obey him: The Myſtery of the Paſſion and Death of our Lord, in the Exceſs, of which *Moſes* and *Elias* diſcourſed, which was to be accompliſhed in *Jeruſalem*: The Myſtery of the Reſurrection and Glory, not only of JESUS CHRIST, but alſo of all his Members and true Children, was repreſented to us in the ſame Transfiguration; ſeeing, that where the Head is, there ought alſo the Members to be; and that our Lord transfigured himſelf, and cloathed himſelf with Glory, that we ſhould know, that our Bodies are to be cloathed with the ſame Glory and Beauty in Heaven, and to animate us by this Hope to reſiſt the Deſires and Delights of our Fleſh, which is that which makes War againſt us, and is allured by Creatures, and entertains itſelf with them. Moreover, thoſe Words, which the eternal Father ſpoke: *This is my beloved Son, in whom I am delighted and well pleaſed, hear him*; teach us that the old Law is at an End, the Prophets are ceaſed, and the Old Teſtament abrogated, ſeeing the New is declared and publiſhed, and the Father has given us for our Maſter and Lawgiver, his moſt bleſſed Son CHRIST JESUS. Alſo this Myſtery of the Transfiguration preaches to us, that there is a Limbus, or Hell, whence the Soul of *Moſes* came; and a terreſtrial Paradiſe, whence it was believed that *Elias* came; and that there is a Heaven, whence the Voice was formed, which the Apoſtles heard; and that there is a Church militant, which contains married People, Virgins, and thoſe who are continent, ſignified by *Peter*, *John*, and *James*; and to confirm all theſe Myſteries, he would that Heaven and Earth and Hell the Living and the Dead, ſhould give Teſtimony of the Greatneſs and Glory of CHRIST.

Mount *Thabor* by reaſon of the Transfiguration of our Lord, became moſt glorious

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The Life of St. SIXTUS II. *Pope and Martyr.*

ON the ſame Day, the 6th of *Auguſt*, on which the holy Church ſolemnizes the glorious Transfiguration of our Saviour, it maketh alſo a Commemoration of St. *Sixtus* Pope, the ſecond of that Name, and Martyr. This Man was a *Grecian* by Nation, born at *Athens*; and of a great Philoſopher made himſelf an humble Diſciple of JESUS CHRIST. After the Martyrdom of St. *Stephn* he was choſen for his great Merits and Virtues to ſucceed him; and having governed the Church little leſs than a Year, he was martyred in the Perſecution of *Valerian*, who hearing *that St.* Sixtus *brought many from*

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from Idolatry to believe in our Lord JESUS CHRIST, *as well by his Doctrine as by the admirable Example of his Life, and moreover exhorted them to die couragiously for the same Faith*, commanded him to be apprehended and brought before him; and when he was come, used all his Art and Force to persuade him to forsake CHRIST, and adore his Gods. But finding the holy Pope to express much Courage in the Defence of his Religion, and resolved to suffer all Torments and Death for the Love of his Lord, he committed him Prisoner to the Goal *Mamertinum*, and ordered, *that, if this could not induce him to offer Sacrifice to* Mars, *he should be put to Death.* As they were leading the Blessed Bishop to Prison, St. *Laurence* met him; who being all on Fire to bear him Company in his Sufferings and glorious Death, spoke to him these Words related by St. *Ambrose*: *Whither go you, Father, without your Son? Whither go you, holy Priest, without your Deacon? Go you to make a Sacrifice of yourself to God? And why then will you go alone without your Minister, contrary to your Custom? What have you seen in me, that now you should cast me off? Have you ever discovered in me any Signs of Cowardliness, or Want of Courage? You have entrusted me with the Charge of administring to the Faithful the Sacrament of the Blood of* CHRIST; *and do you deem me unworthy the Honour to be a Partner with you, when you are to shed your own Blood for the Love of* CHRIST? *Having been thought fit to be advanced by you to a greater Dignity, how come I to be since lessened in your Esteem, and put by, when I sue for a lower? Take heed, whilst all admire your Courage and Fortitude in dying, they except not against your Advisedness in making a prudent Choice; for the Scholar can not be set by, as a Non-proficient, without some Blemish to the Master that taught him. Stout Commanders get no less Credit by the Galantry, wherewith their Soldiers behave themselves in the Service, than by their own Prowess; and esteem it sometimes to be a more specious and glorious Victory, which is got by those they have trained up, than what they get by their own Conduct. In fine,* Abraham *offered up his Son: St.* Peter *sent St.* Stephen *before him; and do you, dear Father, shew the Valour and Vigour of your Spirit in your Son; take him with you to the Combat, whom by your Example and Encouragement you have taught to fight and overcome; that so being secure and assured of your Choice, you may go well accompanied to receive your Crown.* When St. *Laurence* had spoken thus with a most burning Affection, accompanying each Word, that came from his Mouth with scalding Tears flowing from his Eyes, the holy Prelate *Sixtus* comforted him in this Manner: *I do not leave thee, my Son, nor cast thee off, as one degenerating and faint-hearted; no, there is a greater Combat prepared for thee; another kind of Conflict, far exceeding mine, as well for the Sharpness of the Torments, as for the length of the Time. I am an old Man, feeble and weak, and therefore am to be dispatched by a light Skirmish: But thou, who art young, able and lusty, shalt triumph more gloriously over the Tyrant. Thou shalt soon come after me; dry up thy Tears, fear not. Within three Days thou art to follow me.* He does not say (as St. *Augustin* observes) *give over weeping: The Persecution will cease, and you shall be secure,* but *do not weep: Thou shalt die also, and not long after me: Within three Days thou, the Deacon, shalt follow thy Priest. No longer a Term of Time than this shall keep us asunder. Why dost thou seek to have a Companion in thy Martyrdom? Thou standest not in need of a Master, or of one to help thee, who canst carry on the Business with thy own Conduct, and bear through the Midst of thy Enemies. Why dost thou seek to have a Part of my Sufferings? I'll leave thee the whole and entire Inheritance. Why dost thou so much desire my Presence? Let weak and faint Scholars go before their Master, that he may stand by to abet them: But as for those that are strong and able, let them go after him. He that has profited so well, that he no more needs a Master, deserves to encounter, to fight and get the Victory, without the Example and Encouragement of a Master.* Elias *left* Elizæus *behind him: Nor was* Elizæus *therefore less able and powerful in doing great Miracles: The like shalt thou do without me. Only I recommend to thee the Treasures of the Church, which are under thy Care, that thou distributest them among the Poor, as thou shalt think fit.* Thus far out of St. *Ambrose*.

After a while, St. *Sixtus* being led again before the Tyrant *Valerian*, received this Sentence, *That if he should refuse to sacrifice to the God* Mars, *he should have his Head cut off.* As he was brought into the Temple, and stood before the Idol, he spoke in this manner, JESUS CHRIST *Son of the living God, destroy thee*; and all the Christians that were there present, answered aloud, *Amen.* And presently the Idol was dashed in Pieces. And a great Part of the Temple fell to the Ground. Yet for all this, the Infidels and Soldiers with an obstinate Animosity hardening their Hearts, took no notice of so great a Wonder, but led the holy Prelate out of the City, there to cut off his Head. St. *Lawrence* followed him to the Place of Execution, and with great feeling and ardent Affection cried out: *Leave me not, holy Father, for now I have fulfilled your Commands, and distributed the Treasures of the Church among the Poor.* St. *Sixtus* was beheaded, and with him two Deacons, *Felicissimus* and *Agapitus*: And also

AUGUST 6. ſo four Subdeacons, *Januarius*, *Magnus*, *Innocent* and *Stephen*, as the *Roman* Martyrology recordeth on this Day. St. *Sixtus* was buried in the Churchyard of *Calixtus*, and his Deacons in that of *Prætextatus*. This holy Pope gave Orders once in the Month of *December*, and ordained two Biſhops, four Prieſts, and ſeven Deacons. *Prudentius* in his Hymns ſeems to tell us, that *St.* Sixtus *was crucified:* For thus he writes: *Jam* Sixtus *affixus Cruci*, Laurentium *ſtentem videns Crucis ſub ipſo ſtipite. Now* Sixtus *being faſtened to the Croſs, and beholding* Lawrence *ſtanding by at the Foot of it, and weeping.* Yet the common Opinion of all other Authors is that he was beheaded, as we ſaid, and *Baronius* doth obſerve. Several Authors make mention of St. *Sixtus*, as St. *Cyprian*, St. *Ambroſe*, *Prudentius*, St. *Jerom*, *Euſebius*, *Nicephorus*, the *Roman* Martyrology, and thoſe of Venerable *Bede*, *Uſuardus*: Laſtly, Cardinal *Baronius* in his ſecond Tome, where he ſays that St. *Sixtus* died in the Year of Grace CCLXXI, in the Reign of *Valerian* and *Galienus*. AUGUST 6.

The Lives of St. JUSTUS, *and St.* PASTOR, *Brothers and Martyrs.*

AUGUST 7. AMONG the glorious Victories, which our Lord God gained by his moſt valiant and invincible Warriors, over the Tyrants that perſecuted his Church, thoſe are very ſignal and remarkable, which he got in *Spain* againſt *Dacian*, Preſident of the Country, and Inſtrument of the Cruelty of the Emperors *Diocleſian* and *Maximian*, two deteſtable, horrible and importune Monſters, that could never be ſatiated with the Blood of Chriſtians. And of theſe triumphant Champions, two little Children and bleſſed Brothers, *Juſtus* and *Paſtor* do in a particular Manner raviſh our Hearts with the Brightneſs of their glorious Crowns. For in their tender Age and weak Bodies, being armed with Grace and a heavenly Vigour, they conquered the Tyrant, and taking their Flight to Heaven, left behind them the Trophy of their Victory.

Dacian coming to *Alcala de Heneres*, to purſue the ſame Cruelty, Slaughter, and opprobrious handling of Chriſtians, which he had exerciſed in other Cities, forthwith publiſhed an Edict, wherein he commanded *all ſorts of People whatſoever, to honour with Sacrifice the* Roman *Gods, Protectors of the Empire: Which whoſoever ſhould contemn to do, ſhould be put to Death by moſt exquiſite and cruel Torments.* As ſoon as this Proclamation came forth, many Chriſtians withdrew themſelves, and lay cloſe for fear. But little Children, inſpired by Almighty God, came out into the Field to encounter that helliſh Monſter. Theſe were *Juſtus* and *Paſtor*, Brothers, wherof one was but ſeven Years old, and the other Nine, as Pope *Pius* V. ſays in a *Breve*, whereby he gives order to have their Feaſt kept. They were of Chriſtian and noble Parents and went then to School to learn to read and write, which was all that little Age was capable of. Upon the firſt News of this Proclamation there was infuſed into their tender Breſts an extraordinary Valour and vigorous Zeal to lay down their Lives for the Faith of JESUS CHRIST: Wherefore laying aſide their Books, they ran out of School, and went immediately to the Tyrant; and there publickly *profeſſing their Religion, deſired to ſeal it with their Blood. Dacian* informing himſelf of the whole Buſineſs, and finding that *theſe two little Boys, without ever being called by any Body or cited or ſought for or inticed by any ones Inducements or Promiſes, were come freely of their own accord with ſo much Confidence and Reſolution to offer themſelves to die for* CHRIST, was infinitely ſurprized, amazed and confounded. But at length perſuading himſelf that it was ſome Toy or childiſh Levity that took theſe little Boys in the Head, he commanded they ſhould be whipped privately; nothing doubting, but *this Correction, fit for that Age, would bring them again to their Wits.* St. *Iſidore* writes that theſe two ſweet innocent Lambs, as they were led to the Place of Correction, exhorted and heartened one another, to endure for the Love of God any Torments whatſoever. And that *Juſtus* who was the younger, apprehending perhaps that his Brother *Paſtor*, ſeeing him to be ſo exceeding young, might miſtruſt his Courage and Conſtancy, ſpoke firſt, and ſaid: *Fear not, Brother* Paſtor, *this Death of the Body, they intend to put us to: And be not alſo diſmayed at the Torments which we are to paſs through, as if our tender Age had not ſufficient Forces to endure them: Let not the Sword frighten us that is to pierce our Throats. For God, who doth us the Favour and Honour to have us die for him, will not refuſe to give us the Patience and Conſtancy which is requiſite for obtaining the Crown of Martyrdom. He will fortify our Hearts with a dauntleſs Vigor, and by his mighty Hand uphold this weak and childiſh Age, that it ſhall not bow under the Rigour of the moſt ſharp and unſup-* AUGUST 7.

AUGUST 7. *ſupportable Torments. He will guide us to that eternal Bliſs, where together with his Angels and all his Elect we ſhall for ever enjoy him in his Glory.* This Speech of *Juſtus* filled his Brother *Paſtor* no leſs with Admiration than with ſpiritual Joy: And he anſwered him in theſe Terms; *O my dear Brother, with good Reaſon doſt thou bear the Name of* Juſtus, *being endowed with ſuch Valour and Vigour of Spirit, as appears by this thy Exhortation made to me. Thou ſpeakeſt indeed like an upright and juſt Man, and perſuadeſt me to become like to thee. O how ſweet and eaſy will it be to me, to die in thy Company, that together with thee I may go to enjoy my Lord* JESUS CHRIST: *I ſhall never apprehend Death, nor fear to make a Sacrifice of my Body, be it never ſo feeble and delicate to the Honour of God, ſeeing the Joy and Reſolution, wherewith thou offeredſt thine. O what a Content and Satisfaction is it to me to ſhed my Blood for Love of that Lord, who was ſo liberal, yea ſo prodigal of his Life and Blood for my Salvation, that I may deſerve to enjoy him in Heaven, and to partake of his Glory to all Eternity.* Thus did theſe Brothers encourage each other, giving evident Proofs of the Virtue and Grace of our Lord that ſpoke to them, who, according to the Royal Prophet, *draweth his Praiſe from the Mouths of little Infants and ſucking Babes.* The Officers heard all their Diſcourſe, and wondering that little Children ſhould ſhew this prompt Forwardneſs and firm Reſolution to die and ſuffer all Manner of Torments; gave ſpeedy Intelligence of all, to their Maſter *Dacian*, that he might well conſider what courſe to hold. The Tyrant was even beſides himſelf for wonder; fearing to be overcome by thoſe little Boys; fore-ſeeing alſo, that *this Example would infinitely heighten the Courage of other Chriſtians, that were grown in Years and more ſettled in Reſolution, that would henceforward more boldly offer their Bodies to the Rack, and their Necks to the Sword*, commanded that *without Delay they ſhould be ſecretly beheaded, in ſome private Place far from the View of the People.* His Orders were obeyed, and the Children were led forth into a Field, called *Loable*, and there upon a great Stone were beheaded, which Stone keeps to this Day the Print of their Knees: And our Lord would give us all to underſtand by that Miracle, that the Hearts of *Dacian*'s wicked and cruel Officers were far more hard and ſtiff and inflexible to Mercy and Compaſſion, than is a hard Rock, which became ſoft and pliable in Favour of thoſe ſweet and innocent Children, thereby teſtifying their Candour and Purity, and the Glory and Power of God. The Chriſtians with ſingular Reverence and Devotion took the precious little Heads and Bodies of thoſe bleſſed Brothers, and buried them in the very Place of their Martyrdom; perſuading themſelves, that *no Place was fitter to harbour them, than that which they had ſanctified by their Death, and ennobled by their glorious Triumph; nor any ſweet and precious Oils more proper for the embalming them, than their ſacred Blood newly ſhed.* Some ſay, that CHRIST our Lord, to honour thoſe who had honoured him by ſealing his Faith with their Blood and Lives, came perſonally from Heaven, and aſſiſted at their Interment. There was built in their Name a Chapel in the ſame Place. They died on the 6*th* of *Auguſt*, about the Year of our Lord CCCVII, in the Reign of *Diocleſian* and *Maximian*. By reaſon of the various and great Perſecutions which the Church endured in *Spain*, the Memory of theſe glorious Martyrs was for a while loſt: Till *Aſturius*, Archbiſhop of *Toledo* was warned of them by a particular Revelation from Heaven: And having diſcovered where their bleſſed Bodies lay, had ſo great a Devotion for them, that leaving *Toledo*, he retired to *Alcala*, to ſpend his whole Life in their Worſhip and Service, as writeth St. *Ildefonſus*, Archbiſhop alſo of *Toledo*. But when the *Moors* had waſted and ravaged the Kingdoms of *Spain*, one *Urbicius* (who in the City of *Hueſca*, and in all his Biſhoprick is honoured as a Saint) tranſlated their Bodies from *Alcala:* Which after many Revolutions of Affairs were at length placed at *Hueſca*. From whence in the Year MDLVIII, by a Brief of Pope *Pius* V. and Commandment of King *Philip* II. a great Part of their holy Relicks were carried back again to *Alcala de Henares*, where they were received with a great and publick Solemnity and moſt feſtival Joy, and placed in the Collegiate Church of their Names. There they are kept with ſingular Reverence and Devotion in a Chapel, which is under the high Altar; which is believed to be the Place where they were martyred, and there is alſo the Stone, upon which they were beheaded. The Martyrdom of theſe moſt holy Children is written by St. *Iſidore* and *Prudentius*. The *Roman* Martyrology, and thoſe of Venerable *Bede*, *Uſuardus*, and St. *Ado* make mention of them; and ſo do divers other Authors. *Ambroſe de Morales* hath made a Book of their Martyrdom and Tranſlation. And though they died on the 6*th* of *Auguſt*, yet, in the Archbiſhoprick of *Toledo*, their Feaſt is kept on the Seventh, becauſe the Day before is taken up with the glorious Transfiguration of our Lord.

AUGUST 7.

The Life of St. DONATUS, *Biſhop and Martyr.*

AUGUST 7. ST. *Donatus* Biſhop of *Arezo*, a City in *Italy*, in the Province of *Tuſcany*, was the Son of noble and wealthy Parents, and very holy and virtuous; for they ſuffered Martyrdom, as appears, under *Dioclefian* and *Maximian*, leaving *Donatus*, their Son, very young: Who, to avoid the Fury of the Perſecution, went to *Arezo*; and there became Diſciple of a good religious Man, *Hilarinus*, a great Servant of God, and one that did divers Miracles. St. *Donatus* became a Mirrour of Virtue and Sanctity, and was well verſed in all kind of good Learning. He was thought worthy to be promoted to holy Orders, and was made Deacon by *Saturus*, Biſhop of that City; and after his Death, was choſen by the general Conſent and Congratulation of all the faithful Inhabitants, his Succeſſor and Biſhop of *Arezo*. God did many great Miracles by St. *Donatus*; amongſt which St. *Gregory* Pope recounts this: The Pagans having broken a Chalice of Glaſs, with which at thoſe times, they uſed to ſay holy Maſs, St. *Donatus* commanded, that all the Pieces of it ſhould be gathered up, and put together; and then made his Prayer to Almighty God, and the Chalice was preſently entire and whole, as if it never had been broken. Whereupon ſeventy nine Perſons, that were Infidels embraced our holy Faith, and became Chriſtians, as writeh St. *Ado* Biſhop of *Vienna*. He cured divers that were ſick of ſeveral Diſeaſes: Freed many that were poſſeſſed with wicked Spirits: In a great Drought he obtained by his Prayers Rain from Heaven; and himſelf being then out of the City, and returning home in the Rain, was not wet. *Euſtachius*, one of the Emperor's Treaſurers, had received great Sums of Money for the Emperor, and gave it his Wife to keep, whoſe Name was *Euphroſyna*. Who in her Huſband's Abſence, being advertiſed that there were Soldiers coming to *Arezo*, for fear of being plundered by them, hid the Money in the Ground. and died before her Huſband returned. When *Euſtachius* came home, he found his Wife was dead, and knew not what was become of the Money. Yet he was called upon to pay it out of Hand; and not having wherewithal to diſcharge ſo vaſt a Sum, he was exceedingly troubled and perplexed; and at length had recourſe to St. *Donatus* for Counſel and Help: Who going with him to the Woman's Grave, after he had prayed ſome while to our Lord, ſpoke thus: *Euphroſyna, I do conjure and command thee in the Name of God, to tell us where thou didſt hide the Money thy Husband left with thee.* Preſently there was heard a Voice from the Grave, which anſwered St. *Donatus*, and told him the Place where the Money was hidden; bidding him *dig in ſuch a Place, for there he ſhould find it.* AUGUST 7. Preſently they went to the Place aſſigned, opened the Ground, and found the Money; and *Euſtachius* was freed from further Pain and Trouble. St. *Antoninus* recounts, that an honeſt and good Man, having borrowed of his Neighbour ten Pounds, and given him under his Hand a Bill for the Payment of it, at the Time appointed, payed it; but forgot to take an Acquittance of him, or call for his Bill, and not long after died: But the deceitful Creditor, being a Man of no Conſcience, would not permit the Corpſe to be buried, until he were ſatisfied, and the Money, for which he had the Man's Hand to ſhew, were payed him. The poor diſconſolate Widow of the deceaſed Party, goes to St. *Donatus*, and aſſures him, *her Husband before his Death had payed the Money, but had forgot to take in his Bill, and therefore ſhe was now unjuſtly troubled, and her Husband deprived of the laſt Rites and Obſequies.* St. *Donatus* went to the Body, that lay expoſed upon the Bier; and ſays to him: *Riſe up ſpeedily, and anſwer for thyſelf; for this Man prohibits thee to be buried.* The dead Man forthwith aroſe, and ſitting up ſtrait on the Bier, convinced his Creditor of his Fraud in denying the Receipt of the Money, and making him deliver up his Bill, tore it in the Preſence of all: And then begged of St. *Donatus, to let him return again to his Reſt*; which the Saint granted him. By theſe and other Miracles he converted a great Multitude of Idolaters, and waged terrible War againſt the Devils. Which when *Quadrancianus*, a prime Officer of *Julian* the Apoſtate, had Intelligence of, he cauſed both *Donatus* and *Hilarinus* to be taken and compelled to ſacrifice to the Gods: And when the bleſſed Saints laughed at his Menaces and Threats, he made St. *Hilarinus* to be ſo long and ſo often beaten with Cudgels, that he died in the Torment. But St. *Donatus* had his Mouth cruelly bruiſed with Stones, and was kept cloſe for a while in a dark Priſon, and at laſt beheaded. Their Bodies were buried near to the City. Their Martyrdom happened upon the *7th* of *Auguſt* in the Year of Grace DCLXII, and the Second of the Reign of *Julian*. And although St. *Donatus* and St. *Hilarinus* conſummated their Martyrdom on the ſame Day, yet the holy Church ſolemnizes the Memory of St. *Donatus* on the Day of his Death, and of St. *Hilarinus* upon the *16th* of *July*, when his holy Body was tranſlated to *Oſtia*. The Martyrologies make mention of St. *Donatus*; to wit, the *Roman*, and thoſe of St. *Bede*, St. *Ado* and *Uſuardus*. St. *Antoninus* alſo, Biſhop of *Florencè*

AUGUST 7. *rence* writes of him: And *Baronius* in his Annotations upon the Martyrology obſerves, that the Acts of St. *Donatus* are confuſed, as he may ſee, that will read them in that Author. We have taken out that which ſeemeth to us to be moſt true, and agreeing with what Eccleſiaſtical and other Authors have written of the Reign of *Julian*. AUGUST 7.

The Lives of St. CYRIACUS, *St.* LARGUS *and St.* SMARAGDUS, *Martyrs.*

AUGUST 8. THE famous Martyrdom of St. *Cyriacus* Deacon, and of the Saints *Largus* and *Smaragdus*, gathered out of the Acts of St. *Marcellus*, Pope and Martyr, which were written by the *Notaries* of the Church of *Rome*, was in this manner: *Maximian* Emperor being returned from *Africa* to *Rome*, to make a vain Oſtentation of his Magnificence and Power, and to flatter *Dioclefian*, who had made him his Collegue and Aſſociate in the Empire, ſet upon a moſt ſtately and ſumptuous Work, which he intended to build for the Honour and Pleaſure of *Dioclefian*: And becauſe he ſaw he laboured in vain to extinguiſh and exterminate Chriſtians by Death and Slaughter, and moſt cruel Torments, that were daily inflicted upon them; he commanded they ſhould toil and drudge in this Work, as Slaves and contemptible People by carrying Stones, Sand, and other Materials neceſſary for the ſame; intending to weary them out, and conſume them with a moſt long and tedious Martyrdom. This was executed without any Reſpect or Conſideration of Gentry, Nobility, Charge or Dignity, either in the City or Army, or of any other Privilege whatſoever: For innumerable Chriſtians of all Sorts were held to the Work Day and Night, and had no Reſpite given them. And it is a Thing worthy to be obſerved and reflected upon, that whereas ſo many other ſtately Monuments and moſt magnificent and coſtly Buildings, made at vaſt Expences of the Emperors, and with infinite Labour, have been ſo ruined and overthrown by length of Time, that there are but few and ſmall Marks of them now extant in the World; this, which was made by the Sweat and Toil of ſo many glorious Martyrs, hath continued ſtill, at leaſt ſo much of it, as was ſufficient to be turned into a moſt fair Church, dedicated in the Honour of our Bleſſed Lady and the Angels, and now belongs to the *Carthuſians* at *Rome*.

There lived at that Time in the City, a powerful, rich, and moſt devout and faithful Chriſtian, whoſe Name was *Thraſon*; who compaſſionating the Chriſtians, that were kept to that moſt painful and ſervile Work, ſecretly ſuccoured them, and ſent them what he ſaw they ſtood in want of, by *Siſinius*, *Cyriacus*, *Largus*, and *Smaragdus*, who were all Chriſtians. St. *Marcellus*, or, according to ſome, St. *Marcelinus* Pope, having Notice of this great Charity, was exceedingly recreated and delighted with it; and ordained *Siſinius* and *Cyriacus* Deacons; who continuing their accuſtomed Function of Charity, and carrying the uſual Alms, ſent by *Thraſon* to the poor Chriſtians, were taken one Night by the Guards and Officers of *Maximian*; and condemned to labour, and carry Stones and Sand together with the reſt. The holy Saints underwent this Labour very chearfully, and were detained there for ſome Time. And becauſe among the other Chriſtians that were working there, one was a very old Man, *Saturninus*, a great Servant of God, who being exceedingly weak and ſpent, could not carry his Burden with the reſt without exceſſive Pain and Difficulty, theſe holy Deacons offered themſelves moſt readily and chearfully to help and eaſe him, and carried his Burden beſides their own. This ſo great Charity cauſed much Wonder among the Infidels, it being a Thing altogether new and never practiced by any of their Religion; for Virtue has that Force, that it makes itſelf be admired and loved even by its Enemies. *Sporius* a Tribune, that was to overſee the Work, came to have Notice of it, who told it to *Maximian* the Emperor. And he gave Order, that the holy Deacons ſhould be taken from thence, and committed to the Cuſtody of the Governor *Laodicius*. Whilſt they were detained in Priſon, it is wonderful, how many Miracles Almighty God was continually working by St. *Cyriacus*. And for the greater Manifeſtation of God's Glory, the Sanctity of *Cyriacus*, and Confuſion of the Emperor, the Devil was permitted to enter into *Artemia*, *Dioclefian*'s Daughter. The wicked Spirit tormented her moſt furiouſly, and cried out, that *he would not depart and leave her, till ſuch Time as* Cyriacus *the Deacon came to drive him out*. *Cyriacus*, as we ſaid, was in Priſon, neglected and forgotten; when *Dioclefian* commands he ſhould be ſet free and brought before him; and when he came, he requeſted of him *to cure his Daughter*. The holy Deacon with great Authority commanded the Devil *in the Name and Power of* JESUS CHRIST *to depart from* Artemia; which he did preſently, but told him withal, that, *ſeeing he drives him away from the Emperor's Daughter, he will make him to take a*

Journey

AUGUST 8. *Journey into* Perſia. *Artemia* remained not only free in Body from the Tyranny of that wicked and cruel Spirit, but alſo in Soul; for ſhe was converted, and believed in CHRIST. And her Father for that Time was well pleaſed and content, and ſhewed great Kindneſs to *Cyriacus*, being chiefly perſuaded thereunto by the Empreſs *Serena*, that was then ſecretly a Chriſtian, and afterwards became a Martyr for the Confeſſion of her Faith; and the *Roman* Martyrology makes Mention of her upon the 16*th* of *Auguſt*. Not long after there comes to *Rome* an Ambaſſador from the King of *Perſia*, to deſire the Emperor *Diocleſian*, *for to ſend to him* Cyriacus *the Deacon, becauſe a malignant Spirit had poſſeſſed one of his Daughters, and put her to exceſſive Torment, and ſaid, that he would never depart out of her Body, unleſs the Deacon* Cyriacus *came to chaſe and expel him thence.* The holy Deacon refuſed not to make this long Journey, ſeeing it to be the Emperor's Will; and that the Empreſs *Serena* deſired him to undertake it. But his greateſt Motive was, that he confided, that this Voyage would very much advance the Glory of God; for which he earneſtly deſired to expoſe himſelf to all manner of Labour, Toil, and Danger. There went very many in his Company, ſome on Horſeback, and others in Coaches and Chariots; but *Cyriacus* travelled all the Way on Foot with his Pilgrim's Staff in his Hand, ſinging Hymns, and Pſalms, and Praiſes to our Lord, till he arrived at length in *Perſia*, and was conducted to the King, who fell at his Feet with great Humility and Reverence; and told him the Reaſon for which he had ſent for him, and beſought him very earneſtly *to ſuccour and deliver his Daughter* Jobia, *that was poſſeſſed by the Devil*; and at the very ſame Time that enraged Spirit cried out, and roared moſt fearfully. But the Bleſſed Saint proſtrating himſelf on the Ground, prayed to our Lord with abundance of Tears. Then riſing up, in the Name of JESUS CHRIST commanded the Devil to depart, and leave that poor Princeſs. And he preſently obeyed, not daring, nor being able to make any Reſiſtance. This Miracle moved both the King, and his Daughter *Jobia* to become Chriſtians; and they were baptized together with four hundred and twenty, or (as it is in the *Roman* Breviary, reformed by Pope *Clement* VIII.) four hundred and thirty others. The King offered many rich Preſents to *Cyriacus*; but he would accept of none of them, ſaying, *that Chriſtians did not uſe to ſell the Gifts of God, which are unvaluable, and cannot be prized or eſteemed, but only by Faith.* He eat only a little Bread, and drunk Water with *Largus* and *Smaragdus* that had accompanied him; and after five and forty Days Stay in *Perſia*, he departed, with Letters from the King of *Perſia* to the Emperor *Diocleſian*, and came to *Rome* by Sea. The Emperor received him kindly, and gave him a Houſe to dwell in; where he lived for a While quietly without being moleſted by any. Not long after *Diocleſian* retired from *Rome*, and *Maximian* remained ſtill there, executing continually his accuſtomed Rage and Cruelty upon the poor Chriſtians, of whom he made a moſt lamentable Slaughter. Among others he commanded *Cyriacus*, *Largus*, and *Smaragdus* to be taken. And one Day, as he was going with great State and Splendor to ſome feſtival Shew, he made *Cyriacus* be ſtripped naked, and to walk loaden with iron Chains before his Coach, thinking thereby that he did highly affront Chriſtian Religion. Then he committed them all three to *Cartaſius* his Lieutenant, charging him to put them to Death, if he could not perſuade them to worſhip his Gods. And that cruel Judge having employed all his Art and Power to draw them from the Confeſſion of CHRIST, and bring them to the Superſtition of the *Gentiles*, and deſpairing to prevail with them, poured boiling Pitch upon the Head of St. *Cyriacus*. In which Torment the Martyr, lifting up his Face to Heaven, ſaid: *Glory be to thee, Lord God, who makeſt me worthy to ſuffer for thy holy Name.* The Judge not content with this, uſed other no leſs cruel and barbarous Means to torment St. *Cyriacus*, and disjointed every Limb and Member of him upon the Rack, and he perpetually demanded the Grace and Aſſiſtance of Almighty God, to bear couragiouſly and overcome his Pains and Torments; which the divine Goodneſs granted him, and made him Conqueror over the Tyrant and all his Inventions and Stratagems, whereby he thought to oppreſs his Faith and Courage. At length *Maximian* gave Sentence, that he ſhould be beheaded together with *Largus*, *Smaragdus*, and twenty others, Men and Women. The Sentence was executed without the Walls of *Rome* in the Way *Salaria*, near the Gardens of *Saluſtius*. Their Bodies were buried by a Godly Prieſt, named *John*, on the 16*th* of *March*, which was the Day of their Martyrdom. Afterwards St. *Marcellus* Pope, with the holy Matron *Lucina*, tranſlated them on the 8*th* of *Auguſt*, into a more decent Place in the Way *Oſtia*. And the Church keeps their Feaſt on this Day of their Tranſlation. The *Roman* Martyrology, venerable *Bede*, *Uſuardus*, and St. *Ado* make Mention of them. Cardinal *Baronius* ſpeaks of them in the ſecond Tome of his Annals. And what we have ſaid here, is taken for the greateſt Part, as we ſaid in the Beginning, out of the Acts of St. *Marcellus*, whoſe Feaſt is on the 16*th* of *January*.

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The

The Life of St. ROMANUS, *Martyr.*

AUGUST 9. THE holy Church, our Mother, maketh a Commemoration of St. *Romanus*, Martyr, on the Eve of St. *Lawrence*, which is the 9*th* of *Auguſt*. This bleſſed Man was firſt a Soldier of *Valerian* Emperor; and aſſiſting at the Martyrdom of St. *Laurence*, was amazed and aſtoniſhed to behold that ſtout and valiant Champion to be full of Courage and Joy in the Extremity of Torments; and to hear him *thank our Lord, for having the Honour to ſuffer for his holy Name*, at the very Time that he was ſtretcht upon the Rack, and his Limbs were pulled aſunder, and his Fleſh torn from the Bone with Scorpions and Claws of Iron. Immediately after he beheld a moſt beautiful young Man to ſtand by the Martyr, and to ſwage and bath his Wounds, and wipe away the Sweat from his Face, cauſed by the Vehemency and Sharpneſs of the Torments. St. *Romanus* was ſtrangely moved by this Sight, and thinking that young Man to be an Angel ſent from Heaven to comfort and encourage St. *Lawrence*, was convinced in his Mind, that Religion muſt be true and moſt excellent, which afforded ſo much Strength and Joy to thoſe who made Profeſſion of it, amidſt ſuch horrid and unſufferable Pains and Torments. Whereupon drawing as near as he could to St. *Lawrence*, he told him what he had ſeen, and that he was reſolved to become a Chriſtian; and begging his Aſſiſtance, humbly beſought him *not to neglect, or forſake him.* The glorious Martyr felt greater Joy than can be expreſſed, for what *Romanus* had told him; and not being then in Caſe to return him an Anſwer in Words, ſhewed by the Serenity of his Countenance, that he would ſatisfy his Deſire. After a While St. *Lawrence* was taken from the Torture, and committed to the Cuſtody of *Hippolytus*, who ſecretly was a Chriſtian. Whilſt he was here, *Romanus* found Means to come to him, and caſting himſelf at his Feet, with wonderful Earneſtneſs and Devotion, made humble Requeſt to him, that he would baptize him; for which Purpoſe he had brought with him a Baſon of Water. St. *Lawrence* took the Water, bleſſed it, and baptized *Romanus*. Whereof *Valerian* came to have ſpeedy Intelligence, who gave Order he ſhould be firſt beaten with Cudgels, and then brought before him. And as he came, before the wicked Tyrant ſpoke one Word to him, *Romanus* cries out aloud: *I am a Chriſtian.* Which put the Emperor into ſuch a Chafe, that he gave Sentence preſently to have him beheaded. Which was executed accordingly: For they led him out of the Gate *Salaria*, and there cut off his Head on the 9*th* of *Auguſt*. And *Juſtinus* a holy Prieſt ſecretly in the Night took away his Body, and buried it in the Field *Verano*. This is in brief the Martyrdom of St. *Romanus*, related in the Acts of St. *Lawrence*. AUGUST 9.

The Life of St. LAWRENCE, *Martyr.*

AUGUST 10. THE Martyrdom of the moſt gallant and invincible Warriour of JESUS CHRIST, St. *Lawrence*, the Honour and Glory of *Spain* is ſo remarkable, ſo famous and renowned in the Church of God, that the great Doctor and holy Father St. *Auguſtin* ſpeaks thus of him: *St.* Lawrence *is ſo glorious for his Martyrdom, that the univerſal Church has been enlightened by his Paſſion. St.* Laurence *hath given Light to the Church and to all the World, by that living Flame which burned within him; and by the Fire that exteriourly conſumed his Body, he has warmed the Hearts of all faithful Chriſtians.* This Doctor, and divers others, have ſet down in their Writings many particular Things of his Sufferings; out of whom, as likewiſe out of the Acts and Monuments of his Martyrdom, and the Martyrologies, which treat of his Life and precious Death, we will gather this Relation.

St. *Lawrence* was a *Spaniard*, born at *Hueſca* in the Kingdom of *Arragon*. His Father's Name was *Orentius*, and his Mother's *Patientia*, both of them Saints, and the Church *Hueſca* keeps their Feaſt; the *Roman* Martyrology makes Mention of them on the firſt of *May*. Of his Infancy, his Youth, and how he came to *Rome*, no Mention is made. We only know, that he was Arch-deacon of the Church at *Rome*, and that Pope *Sixtus* II. committed to him the Cuſtody of the Treaſures of the Church, which conſiſted of certain Sums of Money deſigned for maintaining the Clergy and Miniſters of the ſaid Church, and the Relief of the Poor; as alſo of ſome rich Veſſels of Gold and Silver, and precious Utenſils for the Service of the Altar. The Perſecution was at that Time very hot and furious againſt Chriſtians under the Tyrant *Valerian*; who ſeized upon Pope St. *Sixtus*. And, AUGUST 10.

AUGUST 10. as the Officers led him to Priſon, St. *Lawrence*, deſirous to be Companion and Partaker with him in that Sacrifice, as a Deacon with his Prieſt, a Child with his deareſt Father, met him in the Way; and being all on Fire to die for the Love of JESUS CHRIST, with infinite Sobs and Tears begged of him, *that he would not leave him behind, but take him along with him, that by a temporal Death he might purchaſe an eternal Life*; and alledging divers other Motives and Reaſons, which are recorded by St. *Ambroſe*, and have already been ſet down by us in the Life and Martyrdom of St. *Sixtus*. His Prayers and Tears moved the holy Pope to great Tenderneſs and Compaſſion, and comforting him, he fore-told with a Prophetical Spirit, *that he was alſo ſoon after to die for our Lord; and that his Sufferings ſhould be great, his Torments very ſharp, and his Victory over the Tyrant moſt glorious:* Then recommending to him to diſtribute the Treaſures of the Church among the Poor, took his Leave of him. St. *Lawrence*, to comply with the Commands of the chief and ſovereign Paſtor, and to rid himſelf of farther Care of temporal Goods, that they might put no Stop to his deſired Crown of Martyrdom, went preſently to ſeek out with all Diligence the poor Chriſtians that lay hidden for Fear of the Tyrant, to relieve and comfort them with the Alms of the Church. He entred firſt into the Houſe of *Cyriaca* a holy Widow, that was ſadly afflicted with a moſt intolerable Pain in her Head; and maintained ſecretly in her Houſe many Chriſtians, and ſome other of the Clergy, that had fled thither. The firſt Thing St. *Lawrence* did here at his Entrance, was to caſt himſelf at the Feet of theſe Chriſtians, and to waſh them with wonderful great Humility; which when he had done, with the ſame Hands, wherewith he had waſhed the Feet of the Servants of God, he firſt made the Sign of the Croſs, and then touched the Head of *Cyriaca*, and preſently wiped away all the Pain that tormented her, leaving her whole and ſound. And having given large Alms among the Poor that were there, he went to the Houſe of *Narciſſus*, alſo a Chriſtian, where finding a great Multitude of the Faithful, that were much affrighted, troubled, and perplexed by reaſon of the horrible Perſecution, he comforted, exhorted, and encouraged them; then waſhed their Feet, and diſtributed good Alms amongſt them, and gave Sight to one *Creſcentius* a blind Man, by making the Sign of the Croſs upon his Eyes. From thence he betook himſelf to the Cave of *Nepotianus*, where ſeventy three Chriſtians, Men and Women, lay hidden. Whom he ſaluted with the Kiſs of Peace, ſhedding many Tears; and having waſhed the Feet of the Men, there between them diſpoſed of what he had yet left of the Treaſure of the Church. Here among others he eſpyed *Juſtinus*, a holy Prieſt, who had been ordained by Pope *Sixtus*. St. *Lawrence* fell down at his Feet to kiſs them, out of his great Reſpect to the Degree of Prieſthood, ſuperiour to his of Deacon: *Juſtinus* likewiſe threw himſelf upon the Ground, to kiſs St. *Lawrence*'s Feet; and in this Manner both of them lay proſtrate with a holy and religious Strife, whether of them ſhould do the other that Honour and Reſpect, to kiſs his Feet. At laſt St. *Lawrence* prevailed; and *Juſtinus* permitted him to ſatisfy his Devotion; perſuading himſelf, that *this was the Will of God; and that it was not fitting by ſtanding longer out, to contriſtate the Saint, who by this Humility was preparing himſelf for Martyrdom.* In theſe holy Exerciſes did St. *Lawrence* ſpend that Night, performing exactly the Commands and Orders of St. *Sixtus*; whom the next Morning he ſaw to be led to Execution; and preſently running up to him, cried out with a loud and doleful Voice: *Leave me not, O holy Father; for I have already executed your Commands, and diſtributed among the Poor the Treaſures you committed to my Charge.*

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The Officers of Juſtice hearing St. *Lawrence* ſpeak of *Treaſures*, laid Hands upon him preſently, and when they had ſecured him, gave Intelligence of what they had heard him ſay, to the Emperor. This was moſt joyful Tidings to the Tyrant, who expected now to ſatisfy his moſt covetous Mind with the Wealth and Riches of the Church; and withal, to deprive St. *Lawrence* of a more rich and precious Treaſure of Faith, by making him to adore his falſe Gods; and by his Example to draw the reſt of the Faithful to the ſame Impiety. St. *Lawrence* was given in Cuſtody to *Hippolytus* a Gentleman; and he committed him Priſoner together with divers others. In this Priſon was one *Lucilius*, who having been detained a long Time in that ſad and loathſome Goal, did ſo continually lament his Misfortune, that with much weeping he became quite blind. St. *Lawrence* counſelled him *to believe in our Lord* JESUS CHRIST; and he following this wholeſome Advice, recovered the Sight both of Body and Soul. The Fame of this Miracle was preſently noiſed abroad, and the Report of it made many blind Perſons have Recourſe to the Priſon where St. *Lawrence* was, to demand Remedy of him; and he cured them all by making upon their Eyes the Sign of the holy Croſs. *Hippolytus* beholding the Miracles which St. *Lawrence* wrought, took an Affection to him, and diſcourſing with him familiarly, deſired him *to diſcover, where he had hid his Treaſures.* This was an excellent Occaſion for

AUGUST 10. for the holy Deacon to preach to *Hippolytus* the Faith of JESUS CHRIST. Wherefore he says to him: *O* Hippolytus, *if thou wilt believe in God the Father Almighty, and in his Son* JESUS CHRIST, *I do promise thee, I will both shew thee the Treasures, and which is more, also eternal Life, which thou shalt be made Partaker of*; and so by little and little opened to him the Mysteries of our Faith, and the unvaluable Treasures, which God hath laid up in Heaven, and keeps for his Servants. And with this Discourse the Light of Heaven entring into the Soul of *Hippolytus*, he was in fine converted, and with all his Family, that consisted of nineteen Persons, received holy Baptism; and our Lord was pleased to favour him so much as to let him see the Condition of those happy Souls, that were regenerated by Baptism; which he beheld most joyful and most beautiful. Soon after *Valerian* sends for St. *Lawrence*; and *Hippolytus*, who was now a Christian, gives him Notice of the Emperor's Order. The Saint looking chearfully upon him, says, *Come let us go*; *for there is a Crown of Glory preparing for us both.* The Tyrant asked of him the Treasures of the Church; and the Saint replyed with a divine Prudence, *If he desired so much these Treasures, he should give him three Days Time to gather them up, and then he would bring them to him.* The Tyrant was well content therewith, and commanded *Hippolytus, to keep* Lawrence *Company whithersoever he went, and never to let him go out of his Sight, during these three Days.* In which Time St. *Lawrence* gathered together all the blind, lame, and poor People he could find, and, as *Metaphrastes* says, put them upon Camels and into Waggons, that were sent him for to bring to the Emperor the Treasures; and coming with them, said: *Behold*, Cæsar, *the Treasures of the Church*; *for*, as St. *Ambrose* speaks, *those, in whom the Divine Majesty doth reside, those that are adorned with the Faith and Grace of* CHRIST, *by whose Hands our Alms are conveyed into Heaven, to purchase for us there eternal Wealth and Riches, are truly the Treasures of the Church.*

A Man cannot conceive what a Rage and Passion the Tyrant fell into, seeing himself thus laughed at, and frustrated of his greedy Hopes; and with what Fury and Cruelty he commanded St. *Lawrence* to be stripped and torn with Whips, called Scorpions. And the more to terrify and daunt his Courage, he caused all manner of Instruments, which used to be employed in the Torments of Martyrs, to be brought thither before him, that he might assure himself, that he was to experience the Rigour and Extremity of them all, if he did not by a timely Submission pacify the Emperor's Wrath; but the stout and experienced Warriour of JESUS CHRIST was nothing daunted at this horrid and frightful Sight. For his Heart was so on Fire with the Love of his Lord, that whatsoever Pain and Torture he could be put to, seemed light and easy to him in regard of what he desired to endure; as with a resolute and generous Courage he told the Tyrant: *Doest thou think, wicked Wretch,* says he to him, *to daunt me with these Torments? I would have thee know, that they are Torments for thee, and Comforts for me; which for a long Time I have desired in my Heart. I have ever wished to be sitting at this Board, and feasting upon these Dainties.* Then he was led to the Palace, loaded with iron Chains, where after the Tyrant had demanded of him the Treasures, and bid him *sacrifice to the Gods, and not to confide in the Wealth and Riches he had hoarded up, for that they could not deliver him from the Torments prepared for him.* The Martyr answered with a quiet and stayed Mind: *I confide only in the Treasures of Heaven, which are the Goodness and Mercy of my God: Wherewith I am certain, that he will protect and secure my Soul; though my Body be exposed to the Rigour of Torments.* Upon this the Tyrant made him be most cruelly scourged with Rods and Wands, and after that to be lifted up in the Air, and Plates of Iron fiery hot, glowing and sparkling, to be clapt to his Sides; whilst the glorious Martyr in the mean Time derided him for venting his Malice in vain, and told him, that *he felt not his Torments.* Then turning himself to Almighty God, he gave him Thanks, and prayed in this Manner: *My Lord* JESUS CHRIST, *true God, and Son of the living God Almighty, have Mercy on thy poor Servant; who being accused, hath not denied thee, and being examined, hath confessed thee.* The greater Demonstrations of Patience and Joy the Martyr gave, the more did the Tyrant swell with Rage; and imputing the Effects of heavenly Grace to Art magick, exclaimed against him, and said: *Thou art a Magician, and by the Force and Slight of that black Art thou mockest and makest a Jest of these Torments; but I do swear by the immortal Gods, that either thou shalt sacrifice to them, or shalt be put to so many and such horrible and fearful Torments, that never Man hath yet endured the like.* To whom the brave and stout Champion replyed very calmly and couragiously: *Thy Torments will have an End, and I, in the Name of my Lord* JESUS CHRIST, *have no Fear nor Apprehension of them. Do what thou hast a Mind, and relent not, or weary thyself in the Outrage thou canst practice upon me.* This Answer cast him into an intolerable Chafe and Fume, wherefore he commanded the Martyr to be beaten with Plummet Staves, till his whole Body was bruised and rent. St. *Lawrence* renewing

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AUGUST 10. ing his Prayer, begged *of the divine Majesty to receive his Soul.* And presently there was heard a Voice coming from Heaven, which told him, *that there remained yet much more for him to suffer.* This Voice was heard by all that were there present, and by the Tyrant himself, who turning himself to the People, said: *O* Romans, *do you not see how the Devils abet and encourage this sacrilegious Fellow, who derides both Gods and Emperors, and has no Respect for their Deity and Majesty, nor for the Sovereignty and Power of the others, nor any Fear or Apprehension of Torments?* Then being quite out of himself, and mad with Anger and Indignation, he commanded he should be stretched out again upon the Rack, and have every Member disjointed, and his Flesh torn in Pieces with iron Hooks and other Instruments. And the Martyr in the mean while with a cheerful Countenance thanked our Lord, and from a Heart full of Love and Confidence, uttered these Words: *Blessed be thou, my God, the Father of my Lord* JESUS CHRIST, *for thy great Mercy towards me, who do so little deserve it. Grant us, O Lord, for thy only Goodness, thy Grace, that all here present may know that thou abandonest not thy Servants, but givest them Comfort and Consolation in their Sufferings and Afflictions.* And immediately there comes an Angel from Heaven, that refreshes St. *Lawrence*, and gives him Ease in his Torments, and with a soft Linnen Cloth wipes away the Sweat from his Face, and the Blood from his Wounds. *Romanus*, one of the Soldiers, beheld this Spectacle, and saw the Angel exercising this charitable Office towards the Martyr: And being inspired and enlightened by the Holy Ghost, took his Occasion to draw near to St. *Lawrence*, and to demand of him holy Baptism, which he received from his Hand, and not long after was crowned with Martyrdom. The most unhuman and barbarous Tyrant, not content to have so often and so horribly worn out the invincible Champion with Variety of Torments, for to drench himself in his Blood and Pain, which he so passionately loved, resolved to spend the whole Night in taking Revenge, and wreaking his utmost Malice upon him. And for this Purpose calls for all sorts of Instruments wherewith they used to torment Martyrs, and made them be laid at his Feet, intending to make use of them all in renting, tearing and misusing, with all Manner of barbarous Cruelty, the Body of the constant Martyr, which scarce hung together, so spent and consumed it had been with former Outrage. The Tyrant then sitting in his Chair, asked St. *Lawrence, what Country Man he was?* And the Saint replyed: *As for my Country, I am a* Spaniard, *but have been brought up at* Rome *from my Childhood, baptized and instructed in the holy and divine Law.* *A divine Law indeed*, says the Tyrant, *which hath taught thee to mock at the Gods, and make Slight of Torments.* And the holy Martyr replyed: *In the Name and Virtue of* JESUS CHRIST, *I fear not thy Torments.* And when the other threatened that *he would spend that whole Night in inflicting on him new Pains, if he stood out, and refused to offer Sacrifice to the Gods*, the Martyr made answer, *If it be so, then will this Night be most clear and resplendent to me, full of Joy and Contentment, and free from all Darkness or Sadness.* At at last the Tyrant commanded a Bed of Iron, in Form of a Gridiron to be prepared, proportionable to the Saint's Body, and a slow Fire to be made under it, that by Degrees he might burn and wast away in it, and die a lingering, but most painful Death. The Executioners with all Expedition prepare this hard Bed, and rake out Coals to put under it; then stripping the blessed Deacon, discover to the View of all there Present his sacred Body, most pitifully mangled, torn, and gaping with wide Wounds, made in it by former Torments. And so laid him down and stretched him upon the Gridiron. The Tyrant's Countenance was chang'd and as a savage Beast, thirsting after Blood, he roared and foamed at the Mouth with Rage and Fury. The Executioners were busy and most active in kindling the Fire; the Spectators stood amazed at the Martyr's Constancy; the Angels rejoiced, beholding such a Miracle of Virtue and Fortitude. And the Heart of St. *Lawrence* was most meek, humble, loving and resigned to the good Pleasure of our Lord, with whom he entertained himself amidst these most violent and searching Torments, and said to him; *Receive, O my God, this Sacrifice of mine in Odour of Sweetness.* And the Divine Majesty, which is most faithful, furnished his Champion with Vigour and Courage to resist the Tyrant's Fury, and the Rigour of the Torments; upholding the Weakness of his Flesh by the Patience which he communicated to his Mind; and by his Champion, St. *Lawrence*, made Life to master Death; and the Faith of JESUS CHRIST to triumph over all the Powers of Hell. To behold the undaunted Courage and generous Resolution of St. *Lawrence*, a Man would not have thought he was stretched out upon a hard Bed of Iron, and that he was broiled with a slow Fire; but that he was lying at his Ease in a Bed of Down, and entertained with all sorts of Regalios. For looking upon the Tyrant, he spoke to him with wonderful Magnanimity and Valiantness of Heart: *Come hither, miserable Man, and see that my Body is sufficiently roasted on one Side; turn now the other, and eat of my Flesh what thou findest to be best roasted and most tender: For thou*

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This is the Martyrdom of St. *Lawrence*, ſo renowned and ſo illuſtrious, that it ſerves to enlighten and inflame the whole World, and leaves to the Catholick Church ſo famous a Triumph and remarkable a Trophy of his Glory, that all faithful Chriſtians have in it a lively Pourtrait of his Virtues and Perfections for their Example and Imitation. For how great and admirable, do we think, was the Chaſtity of this holy Levite, who in his Youth was eſteemed worthy in regard of it, to be made Archdeacon of the Church of *Rome*, Diſpoſer of the Blood of JESUS CHRIST, and Diſtributer of the Church's Treaſures? How commendable his Fidelity in diſpenſing the Goods that were committed to his Charge? How wonderful his Prudence in diſabuſing the Tyrant, and making him underſtand that the Treaſures of CHRIST are neither Gold, nor Silver, nor precious Stones, but the Souls of the Faithful, in whom he abideth? What an ardent and inflamed Deſire had he of dying for JESUS CHRIST, his Lord? What Tears did he ſhed, that he was not permitted to be Partner and Companion with St. *Sixtus* in his Martyrdom? What profound Humility did he teſtify in waſhing and kiſſing the Feet of the Poor? What an aſſured Hope of eternal Life, and how many Pledges and Earneſts had he of the ſame? What Patience in his Sufferings? What Joy in his Torments? What Contempt of all that is upon Earth, and what an Eſteem and paſſionate Deſire of Heaven? What a cordial and vehement Love of God? How grateful was he to him, and what an ineſtimable Bene-

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fit did he eſteem it, to be made worthy to loſe his Life for him, who for his Love had firſt given his own; and to be conſumed with a ſlow Fire upon a Gridiron for his Glory, who burning with the eternal Flames of his divine Love, died for his ſake upon a Croſs? Theſe are the Virtues we are to imitate in St. *Lawrence*; with the fragrant Odor whereof the Church is perfumed even to this very Day, rejoicing and entertaining herſelf with his holy Memory; which lives and flouriſhes, and ſhall continually flouriſh in the World; whereas the wicked Judges, and moſt cruel Princes and Tyrants, that tormented and put him to Death, are buried in eternal Darkneſs, never mentioned or ſpoken of but to their Infamy, with Reproach and Deteſtation. It were never to make an End, if we would gather together the Praiſes, wherewith the holy Fathers and Doctors do moſt highly extol this moſt ſtout and valiant Warriour and Martyr of JESUS CHRIST. St. *Ambroſe* and St. *Auguſtin* have written very largely and copiouſly of him. St. *Leo* Pope writes, *that* Rome *is no leſs honoured by the Martyrdom of St.* Lawrence, *than* Jeruſalem *by St.* Stephen's. St. *Maximus* equals him with the Apoſtles. St. *Peter Chryſologus*, *Metraphraſtes*, and others write of him with infinite Commendation and Admiration of his Virtue and Courage. And *Aurelius Prudentius* hath elegantly deſcribed in Verſe his brave Combats and Victories; and adds, that *St.* Lawrence's *Death proved the Death and Deſtruction of idolatrous Superſtition, and of the vain and ſacrilegious Worſhip of falſe Gods. That from the Day, in which he ſuffered, Paganiſm began to decay and fall, and Chriſtian Religion to gain Ground and to flouriſh; for although fighting like a valiant Commander and Captain of our Lord, he died in the Battel, yet he gave an utter Defeat and Overthrow to the Enemy in the Field.* And perhaps this is the Reaſon why the Church keeps his Feaſt ſolemnly, with Vigil, Octave, particular and proper Maſſes and Prayers; for the Benefit ſhe received by his triumphant Death, and the Victory, which thereby ſhe gained againſt Idolatry. The Emperor *Conſtantine* built in his Honour a moſt ſtately Church at *Rome* in *Agro Verano*, where he lies buried, which is one of the ſeven Churches and principal Stations of the City. St. *Damaſus* Pope built him another very famous and Collegiate Church. And beſides, there are yet three more, one in the Priſon where he was detained, another in the Place where he was burnt, and the third in a Place where is kept a great Part of his moſt precious Relicks; to ſay nothing of divers others, that bear his Name, and which anciently were dedicated to him. In *Italy* ſeveral Cities have the Cathedral Church dedicated in the Name and under the Protection of St. *Lawrence*. St. *Pulcheria* Empreſs built him a very magnificent Church at *Conſtantinople*; and placed therein ſome of his ſacred Relicks; which was afterwards enlarged and beautified by *Juſtinian* Emperor. This worthy Levite and glorious Martyr is highly reverenced with moſt ſingular Devotion in *Spain*, in *France*, and other Countries and Provinces of Chriſtendom. And in our Time his Catholick Majeſty of *Spain*, *Philip* II. made a moſt ſumptuous and magnificent Church for him in the *Eſcurial*, worthy the Greatneſs and Piety of ſo powerful a Monarch. For in this Church there are ſo many rare Things, that a Man knows not which to admire moſt; whether the great Virtue of ſo many Religious Perſons of the Order of St. *Jerom*; or the ſtately Buildings of the Place, or the Number of moſt precious Relicks that are honoured there, with the moſt coſtly and magnificent Shrines, wherein they are kept, or the excellent Books of an incomparable Library, which this great Prince cauſed to be moſt plentifully ſtored and furniſhed; or in fine, the College and Seminary, which he founded there; beſides innumerable other Rarities, which exceedingly adorn and beautify the Place.

St. *Gregory* Pope gave for a great Treaſure and moſt precious Relick, a Piece of the Gridiron, whereon St. *Lawrence* was broiled; and the ſame holy Father writes a very remarkable Thing, to ſhew with what Reverence God will have this holy Martyr honoured upon Earth; to wit, that when *Pelagius* Pope, his Predeceſſor, went about to repair and adorn St. *Laurence*'s Tomb, it happened, that the ſacred Body came caſually to be diſcovered and ſeen; but all whoſoever beheld and ſaw it, whether they were Religious or Seculars, or Workmen, or of what Condition ſoever, died within ten Days, not one of them ſurviving any longer. St. *Gregory* of *Tours* relateth divers Miracles of this holy Martyr, and amongſt them, one, which *Venantius Fortunatus*, a grave and ancient Author deſcribes in Verſe. In a certain Village of *Italy*, called *Brionas*, the Paſtor of the Place intending to repair the Church, which was dedicated to St. *Lawrence*, commanded all Materials to be procured, neceſſary for the Work; among the Timber there chanced to be a Beam or Rafter ſo ſhort, that it could not be ſerviceable. The Curate addreſſed himſelf preſently to St. *Lawrence*, and beſought him humbly with many Tears; that *ſeeing he had in his Life Time been wonderfully charitable to the Poor, he would now take Compaſſion of his Poverty, and ſupply his Want; for he had not wherewithal to buy another Piece of Timber.* Immediately the Beam became even longer than was neceſſary for the Place, for which

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AUGUST 10. it was deſtined, ſo that they were forced to cut a Piece off to make it uſeful; and the People gathered up the Chippings, and kept them as Relicks, and our Lord wrought great Miracles by them, giving Sight to the Blind, and curing ſeveral Diſeaſes. The Martyrdom of St. *Lawrence* was on the 10*th* of *Auguſt* in the Year CCLXI, in the Reign of *Valerianus*, and his Son *Galienus*; as appears by an Epiſtle of St. *Cyprian* to *Succeſſus*, in Number the Eightieth, wherein he writes, that *St.* Sixtus *was martyred that Year*, and as we ſaid before, he ſuffered but three Days before St. *Lawrence*. Alſo the holy Deacon *Pontius*, Companion and Diſciple of the ſame St. *Cyprian*, who hath written his Martyrdom, ſays, that *he was alſo martyred in the ſame Year with St.* Sixtus, *which was the ſeventh of the Reign of* Valerian; as is well obſerved by Cardinal *Baronius*. Whence it is evident that they are miſtaken, who will have St. *Lawrence* to have been put to Death under *Decius*. Let us all beg of this holy and glorious Martyr, to obtain for us of our Lord that lively Faith and heavenly Light which himſelf had, that our Soul being enlightened with the Fire of divine Love, may look upon all Things of this World, not as they ſeem to be, but as in real Truth they are; and eſteem them accordingly, aſpiring always to that Honour and Wealth, which is heavenly and permanent; that in his bleſſed Company we may come to enjoy that ſovereign Light, and divine Fire, that ever burns without conſuming, and transforms into itſelf the Souls of thoſe who ſerve God, and who paſs by the Fire of Tribulation into the eternal Repoſe and Felicity of Heaven. AUGUST 10.

The Life of St. TIBURTIUS, *Martyr.*

AUGUST 11. THE glorious Martyr St. *Sebaſtian*, by his preaching, converted very many of the prime Gentry and Nobility at *Rome*, to the Faith of CHRIST; and amongſt the reſt perſuaded alſo *Chromatius*, Governor of the City to become a Chriſtian. This *Chromatius* was of a moſt noble Extraction, wonderfully honoured and reſpected by all for his great Authority, Power, and Wealth, and kept a vaſt Family. Who coming to underſtand, that *Tranquilinus*, the Father of the holy Martyrs *Mark* and *Marcellian*, was become a Chriſtian, and by means of holy Baptiſm was cured of the Gout, wherewith he had been a long Time and moſt intolerably peſtered, was very deſirous to obtain the like Remedy, being ſorely afflicted with the very ſame Diſeaſe; and by the Advice and Perſuaſion of St. *Sebaſtian* he renounced all the great State and Pomp wherein he had hitherto lived, to ſubmit himſelf to the ſweet and eaſy Yoak of our Saviour, and was baptized together with all his Family, Servants and Slaves, both Men and Women, in all a thouſand and four hundred Perſons; and Part of his Means he diſtributed among his Bondmen, whom he enfranchized and ſet at Liberty, ſaying, that *ſeeing they had Almighty God for Father, it was no ways fitting they ſhould be held in Bondage to a mortal Man.* *Chromatius* had a Son, by Name *Tiburtius*, a young Man of great Expectation, endowed with a rare Wit and Judgment, and very forward in Learning, of a gallant Behaviour and a moſt ſweet Temper; who, moved by his Father's Authority and Example, had a Mind alſo to make himſelf a Chriſtian. And took this holy Profeſſion ſo much to Heart, that he was an Example and a Pattern of all Virtue and Sanctity to the reſt of the Chriſtians, and deſerved, that the divine Majeſty ſhould make uſe of him, as of an Inſtrument, for the working of ſeveral Miracles; whereof this was one: Paſſing one Day thorough a certain Street, he ſaw a poor Youth that had fallen from a high Place, and was ſo broken and bruiſed by that Fall, that his Parents, deſpairing of any Remedy, were thinking how to bury him. *Tiburtius* comes to them, and deſires them *to give him Leave to ſpeak a Word or two in their Son's Ear, for that perhaps he might do him ſome good, and heal him.* Preſently they made him Way, and he drawing near, ſaid over him the *Pater noſter* and the *Creed*, and immediately the Youth recovered, and ſtood upon his Legs whole and ſound; and *Tiburtius* took hereupon Occaſion to preach as well to the Parents as to their Son, Chriſtian Religion; which as they were willing to embrace, he brought them to Pope *Caius* to be baptized. Moreover St. *Tiburtius* was exceedingly charitable, zealous, and deſirous, that all Chriſtians ſhould be very exemplary in their Life and Converſation, and eminent in all Manner of Virtue, that God might be glorified in them, and that the *Gentiles* ſeeing their Modeſty, Piety and Sanctity, might thereby diſcover the Excellency and Perfection of Chriſtian Religion. Among the Chriſtians there was one *Torquatus*, a falſe-hearted and deceitful Man, that had nothing in him of the Staidneſs and virtuous Behaviour of a Chriſtian and Servant of God, but conformed himſelf to the Cuſtoms and Practices of the World and of Paganiſm. His Hair was always curled and perfumed, he frequented AUGUST 11.

AUGUST 11. ed Plays and Feasts, haunted much the Company of Women, and was much pleased to see them in their Bravery and gallant Attire, had no mind to fast or pray, but lay long in Bed every Morning; and was scarce ever seen praying in Churches or singing the Praises of Almighty God with the rest of the Christians. St. *Tiburtus* did often warn him of his Duty, with great Charity and much Liberty, for the great desire he had to see him by his Works and Conversation make good the Title and Profession of a Christian. And although *Torquatus* for the present dissembled the Malice of his Heart (because *Tiburtius* being a Man rarely qualified was in greatest Esteem and Reputation with all sorts of People) and seemed to take kindly and be grateful for his wholsom Advice and charitable Reprehension: Yet as the Root and Soul was infected and cankered, he fomented inwardly in his Mind a most wicked Rancour and Spleen against the holy Man, and was earnestly bent upon Revenge: Which at length he took, by accusing him to the Governor *Flavianus* for being a Christian. And yet to carry on his Plot more covertly, and not to seem to have a Hand in so foul a Fact; he agreed with the Governor, that he should give Order to have as well himself as *Tiburtius* apprehended for Christians: For such deceitful Practices doth the Malice of Men make use of, the better to work their mischievous Designs. *Tiburtius* and *Torquatus* then were both seized upon, the Saint and the Sinner, the true and faithful Christian with the perfidious Dissembler; and as they were brought before the Judge *Fabian*, he first demanded of *Torquatus*, *what was his Name, and of what Profession and Religion he was?* And he answered, *that his Name was* Torquatus, *that he was a Christian, and that* Tiburtius *was his Master, whom he endeavoured always to imitate, and hoped to do so for the Future.* Then says the Judge to *Tiburtius: Do you hear what* Torquatus *says? It is true,* replys St. *Tiburtius, that* Torquatus *hath for some time given himself out for a Christian, but hath never behaved himself like a Christian: For he is a Man that seeketh after his Pleasures, combes and frizels his Hair like a Woman, useth high Fare, entertains himself in playing and dallying with Women that are not of the best Repute, and doth other very unbeseeming Things, which cannot consist with the Sanctity and Gravity of Christian Religion: And* JESUS CHRIST *acknowledges no such Monsters for his Servants.* In fine, after many Discourses that passed between them, the Governor commanded a certain Place to be strawed with burning Coals, and said to *Tiburtius, that either he must offer Incense to the Gods, or walk barefoot upon those glowing Coals:* St. *Tiburtius,* immediately made the Sign of the Cross, and then walked upon them as if he had trod upon Roses. Whereat whilst the Governor stood amazed, the Martyr said to him, *away now with thy obstinate Infidelity, and confess* JESUS CHRIST *to be true God, whose Commands all Creatures obey: Or if thou wilt not, yet believe in him, put thy Hand into a Cauldron of boiling Water, and call upon thy* Jupiter, *whom thou takest to be thy God, and thou shalt see whether for* Jove's *Respect the Water will forbear to scald thee. For as for my part I feel not the Heat of this Fire: And in the Name of* JESUS CHRIST *these Coals seem to me to be Roses: For every Creature is subject and obedient to its Creator.* The Governor being offended at this Liberty answered: *Who does not know that your* CHRIST *taught you Art-magick, and that all you Christians are Magicians and Sorcerers?* But St. *Tiburtius* not being able to endure such an Affront offered to our Lord and Saviour, answered: *Hold thy Peace thou wicked and miserable Man, let me not hear that accursed Tongue utter such Blasphemies against this so sweet and holy a Name.* These Words extremely incensed the Governor and Judge, *Fabian.* Wherefore he presently gave Sentence that *Tiburtius* should be beheaded. Which was executed about a Mile from *Rome* in the way *Lavicana*; where also the Martyr's holy Body was entered, and God wrought great Miracles by his Intercession. His Martyrdom was on the 11*th* of *August* in the Year of our Lord CCLXXXVI, under *Diocletian* and *Maximian.* Mention is made of him in the *Roman* Martyrology, and in those of St. *Bede, Usuardus* and St. *Ado,* on the 11*th* of *August,* and in the Acts of St. *Sebastian* on the 20*th* of *January*; and in the second Tome of Cardinal *Baronius.*

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The Life of St. SUSANNA, *Virgin and Martyr.*

ON the same Day, together with St. *Tiburtius* Martyr, the holy Church solemnizes the victorious Martyrdom of the blessed Virgin *Susanna*; whose Victory and Triumph was in this manner; as is to be seen in the Acts registered by the *Roman* Notaries, and cited by *Surius,* as also in the *Roman* Martyrology, and that of St. *Ado,* and in Cardinal *Baronius.* The Emperor *Diocletian* declared *Maximian Galerius,* surnamed *Armentarius,* his Successor in the Empire, adopting him for his Son, and the more to honour and oblige him, gave him in Marriage his Daughter *Valeria,* who died soon after she was

AUGUST 11. was married, without Iſſue. Wherefore *Dioclesian* intended to marry him the ſecond time, and himſelf would chuſe him a Wife. He underſtood that there was a young Lady at *Rome* of an incomparable Beauty, Modeſty and Prudence; which rare Parts received a wonderful Luſtre from the Knowledge ſhe had in good Sciences. She was called *Suſanna*, and was Daughter to *Gabinus*, who, after his Wife's Deceaſe, took holy Orders, and was made Prieſt, being Brother to Pope *Caius:* Both of them were a Kin to *Dioclesian*, though for his exceſſive Cruelty, and the never to be quenched Thirſt of Chriſtian Blood, they had retired themſelves not only from his Court, but from all Converſation and Commerce with him. *Dioclesian* little ſuſpecting *Suſanna* to be a Chriſtian, reſolved to match her with *Maximian*, for he was informed that ſhe had all the good Parts and Talents in their Perfection, that could be deſired in a Lady or Princeſs. He committed the Buſineſs to *Claudius*, a near Kinſman of his, who preſently came to *Gabinus*, to give him Notice of the Emperor's Choice and good Pleaſure, and to congratulate him upon this ſo good Fortune, and the great Happineſs which he might well expect by this near Alliance with the Emperors. *Gabinus* acquainted his Brother, St. *Caius*, Pope, with this Deſign of *Dioclesian:* And both of them together propoſed it to *Suſanna*, to know her Mind therein. But the pure and holy Virgin, making more Account of the Faith of JESUS CHRIST than of all the Glory and Dignity of the Empire; and chuſing rather to remain chaſte to God, to whom ſhe had wholy dedicated herſelf, than to be Lady and Queen of the whole World, anſwered with great Reſolution, *That by no Perſuaſions ſhe would ever be brought to marry* Maximian, *for that he was a Pagan and Infidel; no nor any other mortal Man, ſeeing ſhe had vowed virginal Integrity to the Sovereign Lord and King of Heaven, who had choſen her for his Spouſe, and would keep it inviolably for him.* She added withal, *that ſhe hoped this Treaty of Marriage, with* Maximian *would be an Occaſion to her, to adorn her Virginity with the Crown of Martyrdom.* Both the Father and the Uncle highly commended *Suſanna for her brave and generous Reſolution*, and exhorted her *to be conſtant and perſeverant in it, and to diſpoſe herſelf by Faſting, Prayer and good Works to ſuffer Death for the Glory of God.* Some three Days after, *Claudius* returns again to *Gabinus* his Houſe, to know what Account he ſhould give to the Emperor, about this Buſineſs, ſo carefully recommended to him: And leaving his Followers at the Door, entered alone, and finding there *Suſanna*, offered to ſalute her, as his Kinſwoman, with a Kiſs according to the *Roman* Cuſtom in thoſe Days; but ſhe retired back with ſome Shew of Indignation, ſaying, *That never in her Life had ſhe given her Cheek to Man, and much leſs would ſhe give it to him that was a Pagan and an Idolater, and had his Mouth polluted with the abominable Sacrifices of falſe Gods.* And purſuing this Diſcourſe, ſhe ſpoke to him ſo effectually, that *Claudius* became a Chriſtian, together with his Wife *Prepedigna*, and his two Sons *Alexander* and *Cutius:* And he employed himſelf in Works of Charity giving large Alms to Chriſtians that were reſtrained in Priſon for the Faith of JESUS CHRIST; and caſting himſelf at their Feet, humbly beſought them to obtain for him Pardon of his Sins, and of his Cruelty in perſecuting and miſuſing them. And although all his Offences were waſhed away by Baptiſm, and he was admitted to the Grace and Favour of God, yet he wore continually a Hair Shirt. After ſome Days were expired, *Dioclesian* ſent one of his principal Courtiers, whoſe Name was *Maximus*, to *enquire of* Claudius *what he had concluded with* Suſanna *about the Match. Claudius* came with him to *Gabinus*'s Houſe, that there he might certify himſelf of *Suſanna*'s Intention. *Maximus* found *Suſanna* wholly averſed from marrying, and heard her ſpeak ſo pertinently and ſolidly againſt the Worſhip of many Gods, and of the aſſured Truth of Chriſtian Religion; that being convinced in his Underſtanding, and forcibly moved by the Grace of God he went immediately to the Pope *Caius*; and falling down at his Feet beſought him moſt earneſtly *to baptize him and admit him into the Number of Chriſtians*; and then diſtributing all his Means among the Poor by a certain Friend of his named *Thraſon*, who was ſecretly a Chriſtian, he led a moſt holy and perfect Life, giving himſelf entirely to the Service of our Lord. There was a wicked Sycophant, and a moſt malicious Man, by Name *Artiſius*, who gave Intelligence of all theſe Converſions, to the Emperor *Dioclesian*; who being extremely enraged, commanded all that holy Company and Aſſembly of Chriſtians to be apprehended, ſave only Pope *Caius:* As for *Gabinus* and his Daughter *Suſanna*, they were committed to Priſon: The reſt, to wit, *Maximus*, *Claudius*, and his Wife *Prepedigna*, with their two Sons, *Alexander* and *Cutius*, were carried to *Oſtia*, and there were burnt, and their holy Aſhes caſt into the River: And Mention is made of them in the *Roman* Martyrology on the 18*th* of *February.* Theſe were the firſt Fruits of *Suſanna*, which by her Prayers and Merits, and the great Love and Eſteem ſhe had of Chaſtity ſhe brought forth on Earth to be gathered for Heaven; and the ſame love and deſire of conſerving this Pearl of Virginity made her to trample under her

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AUGUST 11. Feet, as Dirt and Dung, all the Glory and Majesty of the *Roman* Empire.

But *Diocleſian*, in Purſuit of his Deſign, not deſpairing to draw *Suſanna* to condeſcend to his Deſire, ſent for her to his Palace, and commanded the *Empreſs* Serena *to deal with her, and perſuade her to accept of* Maximian *for her Husband.* The Empreſs was ſecretly a Chriſtian, and opened herſelf to *Suſanna*, with whom ſhe had many long and private Diſcourſes, in which ſhe exhorted the holy Virgin *to perſiſt conſtantly in her good and laudable Reſolution, and to contemn the fading Pleaſures of the Fleſh and Vanity of the World; and not to apprehend the Menaces of the Emperor or even Death itſelf; that ſo ſhe might come to poſſeſs God for an Eternity, and enjoy that unſpeakable Happineſs, which Chriſtians expect in Heaven.* Such like Diſcourſes had the good Empreſs with *Suſanna*, whom ſhe kept many Days with her under Pretence of complying with the Emperor's Orders, and in the mean while they ſpent together the greateſt Part of the Day and Night in Prayer, and other holy Exerciſes of our Religion. And *Serena* by this Converſation and Communication with that bleſſed and moſt pure Soul, profited ſo much in Holineſs and Perfection, that ſhe deſerved to be honoured after her Death as a Saint: And her Memory is recorded in the *Roman* Martyrology, and thoſe of *Bede*, *Uſuardus* and *Ado*, on the 16*th* of *Auguſt*. After ſome Time, *Diocleſian* enquired of *Serena*, *how* Suſanna *ſtood affected and whether ſhe were content to marry?* The Empreſs replyed, *that ſhe had no Mind at all to it*, and added, *that ſeeing* Suſanna *had no Affection or Love for his Son, it would be the beſt Way to trouble her no more about it, but to ſeek out ſome other Match for him, there being other Ladies nothing inferiour for Birth and other Parts to* Suſanna. *Diocleſian* ſent *Suſanna* home to her own Houſe, being unwilling that in his Palace ſhe ſhould ſuffer Violence from *Maximian*, who was moſt heinouſly offended to be ſo ſlighted by a young Maid. The holy Virgin apprehended well the Danger her Chaſtity was in; wherefore being retired into her Chamber, ſhe proſtrated herſelf upon the Ground, and moſt humbly beſought *the Divine Majeſty not to permit her Integrity and Purity, which ſhe had ſo carefully maintained and kept for Love of him, to be ſtained.* *Maximian* failed not to come that very Night with a curſed intent of ſatisfying his brutiſh Deſire; but entering into the Room, where the Virgin was praying, he ſaw ſhe was environed with a great and heavenly Brightneſs, which made him return much frighted and amazed; though he thought it was an Effect of Witchcraft. He preſently acquaints *Diocleſian* with what he had ſeen; and he, to inform himſelf the better, diſpatches thither one *Curtius*, a Courtier, *to ſee whether it were ſo indeed, or only an Imagination and Fancy of his Son* Maximian. *Curtius* goes, but returns back in a greater Fright than the other had done. Then *Diocleſian* ſeeing all the Labour and Induſtry he had uſed to win *Suſanna*, was to no Purpoſe; for ſhe could not be perſuaded by any Inducements or Threats, to marry; and thinking that for being a Chriſtian, ſhe was alſo a Sorcereſs; gave Scope to his accuſtomed Cruelty; and put one *Macedonius*, a wicked fellow, and moſt worthy to have ſuch a Commiſſion from a bloody Tyrant, in Charge, *to force* Suſanna *to offer Sacrifice to the Gods, or elſe, to put her to Death.* *Macedonius* omitted no manner of Means which he thought conducing to work upon the Virgin's Mind; and brought with him an Idol of *Jupiter* for her to adore and worſhip: Which Idol by the holy Virgin's Prayers immediately vaniſhed away, and was found broken and lying in the Dirt in the Street. Whereof the Emperor being certifyed by *Macedonius*, commanded that *Suſanna* without Delay ſhould be beheaded in her own Houſe, which Sentence being executed, the holy Virgin gave up her moſt pure and unſpotted Soul into the Hands of her beloved Spouſe, from whom ſhe received a double Crown of Virginity and of Martyrdom. The Empreſs *Serena* came that Night, and with great Joy and Reverence taking up the holy Body, with her own Hands wrapped it up in fine and perfumed Linnen, with a great Quantity of aromatick Spices; and buried it in a Grot in the Churchyard of *Alexander* near to ſome other holy Bodies that were interred there: And with a Linnen Cloth gathered up her ſacred Blood the beſt ſhe could, which ſhe kept as a moſt precious Treaſure in a little Shrine of Silver in her Cloſet; and ſpent what Time ſhe could, of the Day and Night, in praying before it. St. *Caius* Pope often ſaid Maſs in Honour of this Saint; his Neece, in the ſame Houſe wherein for the Confeſſion of CHRIST ſhe had been put to Death. The Church keeps her Memory on the Day of her Martyrdom, to wit, the 11*th* of *Auguſt* in the Year of our Lord CCXCV, in the Reign of *Diocleſian*.

The

The Life of St. CLARE, *Virgin.*

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THE Life of the admirable Virgin St. *Clare*, Light and Mother of the poor Religious of St. *Francis*, was written by a grave Author (who conceals his Name) by the Command of Pope *Alexander* IV. who canonized her, and by St. *Antoninus* Archbiſhop of *Florence*, and by him, who wrote the Chronicle of the Seraphical Father St. *Francis*, and is as follows: St. *Clare* was born in the City of *Aſſiſium*, in the Province of *Umbria* in *Italy*, of noble and rich Parents. Her Anceſtors were employed in honourable Offices in the Wars. Her Mother was called *Ortelana*, which ſignifies a Gardiner, and her Name agreed well with her, ſince ſhe gave ſo fruitful and fair a Plant to the holy Church, as was her Daughter *Clare*. *Ortelana* was much given to Works of Piety, and her Devotion was ſo great, that ſhe went in Pilgrimage to *Jeruſalem*; viſited the Church of St. *Peter* and St. *Paul* at *Rome*, and that of the Archangel St. *Michael* in the Mountain of *Garganus*, in the Kingdom of *Naples*. Being great with the glorious Virgin *Clare*, and fearing the Dangers of Childbirth, ſhe beſought Almighty God before a Crucifix, to preſerve her from them; and as ſhe was a praying ſhe heard a Voice, which ſaid to her: *Do not fear, for thou ſhalt bring forth a Light, which with its great Clarity ſhall illuſtrate the whole World.* When ſhe was delivered, ſhe gave her Child the Name of *Clare*, confiding that the Voice, which ſhe had heard from Heaven, would be accompliſhed in her. The Child ſoon began to ſhine in the Night of this World with a ſingular Grace, ſhe was very amiable, and very prompt to learn from the Mouth of her Mother the Principles of our Faith. She was charitable to the Poor; ſhe gave them of what ſhe had; and oftentimes deprived herſelf of Part of her Food and Suſtenance to give it them. She was much inclined to Prayer, and was recreated in it, and felt moſt ſweet and heavenly Delights, in the Conſideration of the Life and Paſſion of our Lord JESUS CHRIST; and becauſe ſhe had not a Pair of Beads, wherewith to count the Number of her Prayers, ſhe counted them in that tender Age with certain little Stones. She rejected all Bravery and prophane Dreſſings. And although to comply with the Will of her Parents, ſhe put on coſtly Apparel, conformable to her Quality, yet underneath ſhe wore a rude Hair-ſhift. She offered to God her Virginity, and made great Reſiſtance to her Parents, who would have her marry. At this Time God Almigty ſent to the World, to renew it, the Seraphical Father St. *Francis*, Native of the ſame City of *Aſſiſium*, where he alſo lived, and diſperſed to all Parts that Spirit and Fire, which was given him from Heaven. The holy Damſel much deſired to ſee him, and to diſcourſe with him; and the bleſſed Father, moved by an Inſtinct and Impulſe from our Lord, did alſo deſire to have ſome Conference with her, to communicate to her more Light, and to draw her from the Dangers and Vanities of the World. She found Means to ſpeak with him, and he perſuaded her to contemn the World, and to take for her Spouſe that moſt ſweet Lord, who being God, for Love of us made himſelf Man, and was born of a Virgin, to exalt Virginity, and to imprint the Love of it in pure Hearts and Souls. And the Virgin *Clare* being of herſelf ſo well inclined, and thirſting ſo ardently after Perfection, very eaſily ſubmitted herſelf to the Counſels of the holy Man, taking him for Guide and Maſter of all her Intentions; and reſolved to eſpouſe herſelf to JESUS CHRIST by an indiſſoluble Band. AUGUST 12.

Palm-Sunday being come, the Servant of God was ſo inflamed with his Love, that every Hour ſeemed to her a Year till ſhe forſaked the World, and began a new Life; wherefore ſhe deſired St. *Francis* to tell her, what he thought ſhe ought to do, for ſhe deſired to delay no longer. The Saint illuminated with Light from Heaven, ordained, that ſhe ſhould depart ſecretly out of her Father's Houſe, and decently accompanied come to his Convent, where he would give her the Habit. The holy Virgin did ſo, leaving her City, her Parents, and her Kindred, and went to the Church of St. *Mary de Portiuncula* (which is about a Mile from *Aſſiſium*) where the holy Father was expecting her with his Religious. They received her with lighted Tapers, ſinging the Hymn, *Veni, Creator, Spiritus.* There ſhe put off her ſecular Garments, and cloathed herſelf with the poor Habit of her rich Religion, and gave a Bill of Divorce to all the Pomps and vain Delights of the World. And the ſame holy Father cut off her Hair with his own Hands; our Lord making Choice of the holy Patriarch St. *Francis*, and his bleſſed Daughter *Clare*, to plant in Earth the Spirit of Heaven, and Contempt of the World; and that one of them ſhould be the Father of ſo many worthy Sons, who under the Name of *Friars Minorites* fight under his Banner; and the other ſhould be the Mother of ſo many young Virgins and Ladies, poor in temporal Riches, but very rich in ſpiritual Gifts, and well ſtored with heavenly Treaſures. St. *Francis* carried her to the City of *Aſſiſium*, and put her into the Monaſtery of St. *Paul*,

of

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of *Benedictin* Nuns, till our Lord ſhould provide him of another Monaſtery. The blind World could not endure ſo great a Light, and the Devil our capital Enemy, fearing ſome grievous Damage from the Example of the holy Damſel, reſolved to wage War againſt her, taking for his Inſtruments her own Kindred (which are the domeſtical Enemies of Religious Perſons.) It ſeemed to them a new and an unuſual Thing in that City, that a young Virgin well born, beautiful and rich, ſhould in the Flower of her Age renounce all Bravery, Pleaſures and Entertainments, and wed herſelf to Auſterity and Penance, and in a vile Habit and rigid Hair-cloath triumph over the World; and they looked upon it as a Diſgrace to them, that *Clare* ſhould live in that Manner. They came to the Monaſtery; they uſed all Means, that fooliſh Vanity is wont to invent, to perſuade her to leave off what ſhe had begun. They ſerved themſelves of all Kinds of Weapons, of Sweetneſs and Rigour, of Flatteries and Threats. But our Lord, who had choſen the holy Virgin for his Spouſe, gave her Force to reſiſt; and approaching near to the Altar, ſhe ſhewed them her Head ſhaved, and very reſolutely told them, that ſhe could by no Means leave JESUS CHRIST, to whom ſhe had dedicated herſelf, and for whoſe Love ſhe had renounced the World. In fine, ſeeing the Conſtancy of the Virgin, and that all the Means they made uſe of to draw her to their Will were to no Purpoſe, they grew weary, and diſcontented left her.

The Bleſſed Father St. *Francis* removed her from the Monaſtery of St. *Paul* to the Church of St. *Damian*, which by his Order had been repaired, and in which himſelf had reſided ſome Time, and was out of the City, far from Noiſe and Stirs. In this Church St. *Clare* encloſed herſelf for the Love of her heavenly Spouſe. She took this Church like a Dove for her Neſt, and from hence began to ſpread abroad the bright Rays of her Life and Sanctity. She prayed to God, that he would give her a Siſter of hers, called *Agnes*, younger than herſelf; that acknowledging the Vanity of the World, ſhe might leave it, and come and live with her. God granted her Requeſt; for ſeventeen Days after her Converſion, *Agnes* came to St. *Clare*, and diſcovered to her her Intention, which was to live with her in Poverty and Chaſtity. St. *Clare* embraced her with great Joy, and praiſed our Lord for having heard her, and beſtowed ſo ſignal a Favour on them both. By little and little the Fame of the Sanctity of this worthy Virgin dilated itſelf, and the ſweet Odour of her Virtues was diffuſed over all Parts, in ſuch ſort, that many noble, and rich young Virgins, moved by her Example, contemning all the Delights of the Fleſh, reſolved to take the King of Heaven for their Spouſe, and to live a chaſte and religious Life. Many married Perſons, by common Conſent, parted from one another; and the Men went to the Convents of the Friars, and the Women to the Convents of Nuns. Such Fervour and Spirit came from Heaven upon the Women of the City of *Aſſiſium*, that Daughters offered themſelves to their Mothers, and Mothers invited their Daughters to be Religious, and Brothers their Siſters; a holy Strife there was, who ſhould run faſteſt to Perfection; and thoſe who had any Impediment, endeavoured in their Houſes to obſerve the Rule of St. *Clare* as far as they were able. And not only in that City, and in all *Umbria*, and other adjacent Provinces, but alſo through the whole World the Splendour of this new Light dilated and extended itſelf; and innumerable young Virgins of good Parentage, and great Princeſſes and Ladies, held for truer Greatneſs the Sack-cloath, Poverty, and Nakedneſs of St. *Clare*, than the Eſtates, Delights and Riches, which they poſſeſſed, ſeeing that they left them all, to become humble Diſciples of ſo holy and admirable a Miſtreſs. And with great Reaſon might they more glory ſo to be, than to command as they did before.

Who can ſufficiently explicate the excellent and heroical Virtues of this moſt holy Virgin? Who can declare that profound Humility, which ſhe laid as a firm and ſolid Foundation, whereupon to build all other Virtues? For having for the three firſt Years ſhunned the Name and Office of Abbeſs, deſirous rather to be a Subject than a Superiour, when the glorious Father St. *Francis* compelled her by Obedience to accept of it, Fear increaſed in her without Preſumption, and ſhe remained more a Servant than Abbeſs, eſteeming herſelf in her own Opinion more vile and imperfect, than any of her Subjects. She oftentimes poured Water upon their Hands, and ſtood whilſt they ſat, and ſerved them, when they were eating. She waſhed the Feet of the Servants, and with great Humility kiſſed them; and thus by her Example ſhe planted in the Hearts of her Subjects Humility, the Root and Foundation of all perfect Works. From this Humility ſprung a true Love of holy Poverty, which her Father St. *Francis* had taught her by his Example. This made her ſell her Inheritance, and give the Price of it to the Poor, without reſerving any thing for herſelf. And ſhe would not permit her Subjects to receive more maintenance than was neceſſary; it ſeeming to her, that a Religious Perſon, the more Care ſhe has to gather and conſerve Riches, the leſs Care ſhe has of Virtues. One Day it happened, that there was but one Loaf of Bread in the Monaſte-

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She lived by Prayer, and was ſo fervent and ſo continually in it, that ſhe ſeemed to have no other Thing to do, but that, nor other Affairs, or Neceſſities of the Body to attend to. She proſtrated herſelf upon the Ground, kiſſed it, and watered it with Abundance of Tears, and always imagined herſelf to have before her Eyes CHRIST crucified. When the other Religious took ſome Repoſe, to refreſh their wearied and ſpent Bodies, ſhe would be watching in Prayer, and recreating herſelf with the delightful Entertainments of her Spouſe. She was the firſt, that roſe and went to the Quire, and rung the Bell, and lighted the Candles, awaking and exciting the reſt by her Example. One Night as ſhe was in Prayer, and melted into Tears, the Devil appeared to her in the Shape of a *Blackamoor*, and told her, ſhe did not well, to weep ſo much, that it would make her Blind, and ſhe would do God better Service by governing her Monaſtery, than in ſhedding ſo many Tears. But the Saint perceiving it was the Inſtigation of *Satan*, ſhe made him this Anſwer; *If I ſhould become Blind, and not be able to govern this Convent, there would not want another that would do it better than I. Thou, and thoſe of thy Troop, are truely Blind, ſeeing you ſhall never be able to ſee the incomprehenſible Light of God.* And with this the Devil left her, and went away confounded. Another Time upon a *Chriſtmas* Night, ſhe deſiring very much to be preſent at Mattins, and not being able, by reaſon of her Infirmity, ſhe heard from her Bed what the Friars of St. *Francis* ſung in their Convent, which was ſo far diſtant, that humanly ſpeaking, it was impoſſible to hear them; God Almighty recreating by this Means his Servant, and granting her what ſhe ſo much deſired. When the holy Virgin had ended her Prayer, ſhe came from it with her Face ſo inflamed, that it dazled the Eyes of thoſe that beheld her, and they ſtraight perceived by her Words, that ſhe came from Prayer; for ſhe ſpoke with ſuch Spirit, Fervour and Devotion, that ſhe enflamed the Hearts of thoſe that heard her, and engendered in them a great Eſteem of heavenly Things. But amongſt the other Devotions, which the holy Virgin uſed, that towards the Bleſſed Sacrament was very wonderful. She communicated very often: She ſpun with her own Hands, even when ſhe was ſick in Bed, moſt fine Linnen for Corporals, and the Service of the Altar, which ſhe diſtributed through all the Churches of the City of *Aſſiſium*, and ſome of them are yet kept in

AUGUST 12. the Church of *Toledo*. One Night before *Holy Thurſday*, upon which the holy Church celebrates the Inſtitution of the divine and wonderful Sacrament of the Altar, St. *Clare* contemplating the exceſſive and immenſe Love with which our Lord left us himſelf in it, and the Torments he ſuffered for us, ſhe was ſo tranſported and raviſhed herewith, that ſhe remained abſorpt in an Extaſy, and without Senſe all that Night, and the next Day, thoſe that ſaw her, judged her to be dead.

And as her Devotion was great towards the Bleſſed Sacrament, ſo our Lord by Means of it, wrought divers Miracles in her Favour. Upon a Time the Army of the Emperor *Frederick*, a great Enemy of the Church, paſſed by the City of *Aſſiſium*; there were many *Infidel Moors* in the Army, and the Monaſtery of St. *Clare* being out of the Walls of the City, they, as Enemies of God and Chriſtian Religion, ſet upon it to rob and deſtroy it, and to do it all the Miſchief they could. The Nuns afrighted and weeping ran to their holy Mother to advertiſe her of it, who then was Sick in the Infirmary: She comforted them with great Calmneſs and Confidence, and made them carry her to the Gate of the Monaſtery, and place her in the Sight of the Enemies, having before her the moſt Holy Sacrament in a *Pyx*. Where falling down upon her Knees, with great Devotion and many Tears ſhe beſought our Lord, that he would not permit thoſe his Servants, brought up in his Love, and who for his Love had renounced all worldly Loves, to be delivered up to the Will of thoſe Beaſts there preſent. As ſhe ended her Prayer, there was a Voice heard from Heaven, which ſaid, *I will always defend them.* And immediately the Infidels who had gotten upon the Walls, afrighted and aſtoniſhed, fell down, and fled away, leaving the Prey which they ſeemed to themſelves to have had in their Claws. And the Saint commanded her Children, that, during her Life, they ſhould conceal this Favour which God had done them, together with the Voice from Heaven. And for this Devotion which St. *Clare* had to the moſt Holy Sacrament, ſhe is painted with a Remonſtrance in her Hands. Another Time the City being beſieged by an Imperial Army, under the Conduct of *Vitalis* of *Averſa*, a cruel and proud Man, who ſaid he would not depart, till he had taken, and deſtroyed the City. St. *Clare* called her bleſſed Children to her, and commanded Aſhes to be brought, which ſhe in the firſt place put upon her Head, ordaining that they ſhould do the like; then all proſtrate in Prayer, they beſought our Lord, that he would be pleaſed to deliver that City, which for his Love had done them ſo much good. Our Lord heard the devout Supplications of St. *Clare* and her Children: And the Night following all that Army was undone, and a little after their furious Leader ended his Life by a violent Death. Nor were theſe the only Miracles, which God wrought by the Merits and Prayers of St. *Clare*, but there were many others, and thoſe very remarkable: For by only making the Sign of the Croſs, ſhe tormented the Devils, and caſt them out of the Bodies they poſſeſſed, and cured many of grievous and dangerous Infirmities, who flocked from all Parts to her Monaſtery for Remedy. AUGUST 12.

St. *Clare* lived forty two Years in that Convent, governing it with that admirable Sanctity of Life, which we have recounted: And the chiefeſt Proof of her great Virtue, was, the Patience and Chearfulneſs ſhe ſhewed in twenty eight Years Sickneſs, which ſhe ſuffered; in which, though oftentimes ſhe was much oppreſſed, yet was ſhe never ſeen with a ſad Countenace, nor ever heard to complain: For our Lord who tried her as his Spouſe, did alſo ſtrengthen and comfort her in the Pains ſhe endured. And once having been ſeventeen Days without eating, ſhe animated and comforted thoſe that came to her, that heavenly Spirit, with which ſhe was filled, overflowing to thoſe who viſited her. Her Weakneſs and Sickneſs ſo encreaſed, that ſhe underſtood the Hour was at hand ſhe ſo much deſired, of being freed out of this Priſon, to go ſee and enjoy her moſt ſweet Spouſe. She received from the Hand of the Provincial, the ſame Lord hidden in the Sacrament, whom ſhe hoped to ſee openly and Face to Face. The ſame Day Pope *Innocent* IV. (for the great Eſteem that he had of her Sanctity) came to viſit her, and gave her his Benediction, and a Plenary Indulgence of all her Sins: The Virgin was much rejoiced in our Lord, and invited, and beſought her Children to help her to give him Thanks, for having that Day vouchſafed to communicate to her his moſt ſacred Body, and to favour her with the Preſence and Viſitation of his Vicar. Amongſt the other Nuns was *Agnes*, Siſter of St. *Clare*, who ſeeing her Siſter and Mother drawing near her End, beſought her with great Affection and many Tears, that ſhe would take her along with her, and not leave her here on Earth, ſeeing they had been ſo faithful Companions together, and ſo united in the ſame Spirit and Deſire of pleaſing and ſerving our Lord. The holy Virgin comforted her, telling her it was the Will of God, ſhe ſhould not at preſent go along with her, but withal bad her be aſſured, that ſhortly ſhe ſhould come to her; and ſo it happened. All her Children wept to ſee her die: And ſhe animated, and exhorted them to all Virtues, but eſpecially to Humility, and the Love of holy Poverty.

After

AUGUST 12. After this she began to discourse with her own Soul, and to say to it: *Go confidently, my Soul, go confidently, thou hast a good Guide to conduct thee in this Journey. Go, for he that created thee, has sanctified thee, and has always defended thee, and has loved thee with a tender Love, as a Mother is wont to love her dearest Child.* And she added: *Blessed be thou, O my Lord, who hast created me.* One of the Religious asked her with whom she talked? And she lovingly made Answer: *I talk with my Soul, that has been prevented with the Benedictions of our Lord.* Her sweet Spouse visited her in the Hour of her Death; and the most glorious Virgin *Mary* our Lady, accompanied with a Quire of resplendent Virgins, cloathed in White, and with Crowns of Gold upon their Heads. Amidst these heavenly Favours and Cherishings, having caused the Passion to be read to her, she rendred up her most blessed Soul to God, exchanging Hair-cloath and a course Habit, for the Stole of Immortality; Poverty for Riches; Ashes and Penance for that beatifical Vision and Joy, which never shall have an End. Her Death caused great Sorrow in all the City, and in the Pope's Court, who was then at *Assisium*. All Sorts of People, Men and Women, young and old, flocked to her Funeral; and Pope *Innocent* IV. with the College of Cardinals was present at her Burial. The Quire being about to begin a Mass of *Requiem*, he commanded them to sing one of a Holy Virgin, giving to understand he would canonize her, before her holy Body was put in the Grave. But because the Cardinal of *Ostia*, much devoted to St. *Clare*, advised him, that although what his Holiness commanded, was very just and equitable, considering the great Merits of the Virgin, yet it was fitting it should be done with mature Counsel and Deliberation; and for this Reason a Mass of *Requiem* was said, and the same Cardinal of *Ostia* preached, and said many rare Things of the Glory and Virtues of St. *Clare*. To the end that her Body might be more secure, they carried it into the City, and enterred it in the Church of St. *George*, where a little before her Father St. *Francis* had been enterred. This glorious Virgin departed out of this Life in the Year of our Lord MCCLIII, upon the 11*th* Day of *August*, and was buried upon the 12*th* of the same Month, upon which her Feast is celebrated. God wrought many and very great Miracles after her Death through her Intercession, for which, and for her holy Life, Pope *Alexander* IV. canonized her the first Year of his Popedom, and the second after the Death of St. *Clare*, in the Year of our Lord MCCLV. AUGUST 12.

The Life of St. HIPPOLYTUS, *Martyr.*

AUGUST 13. THE invincible Martyr of CHRIST St. *Lawrence* being taken, he was committed to the Custody of a noble *Roman* called *Hippolytus*; who having seen the Miracles which St. *Lawrence* wrought whilst he was tied with Chains in Prison, and that only with the Sign of the Cross he gave Sight to the Blind, and did wonderful Things, was converted to the Faith of CHRIST, and baptized by the same St. *Lawrence*, with all his Family, to the Number of nineteen Persons. Afterwards *Hippolytus* was so fervent, and so desirous to die for CHRIST, that seeing St. *Lawrence* suffer, to the end he might accompany him, and die with him, he would have proclaimed openly, that he was a Christian; and that he should not do so, it was necessary for St. *Lawrence* himself to hinder him, and to command him to hold his Peace, and to reserve himself for God's Time, which would shortly come. St. *Lawrence* having gloriously finished his Course, and been broiled to Death upon a Gridiron, with that Constancy and admirable Courage, which we have recounted upon the Day of his Martyrdom, *Hippolytus* together with *Justin* a Priest, taking his Body, honourably enterred it. This being divulged, and coming to the Knowledge of the Emperor, three Days after *Hippolytus* by his Command was taken in a House, as he was sitting down to Table; and being brought into the Emperor's Presence, he said to him: *Art thou also a Necromancer and Magician, as was* Lawrence, *and hast thou enterred his Body? Hippolytus* made Answer: *It is true that I have enterred it, but not as a Magician, but as a Christian.* The Tyrant was enraged beyond Measure, and causing many Blows to be given him upon the Mouth with a Stone, made him be despoiled of the white Garment of a Christian and one newly baptized, which he wore; and St. *Hippolytus* said to the Tyrant: *Thou hast not despoiled me of my Garment, but cloathed me.* After some Reasonings *Valerian* commanded him to be stretched upon the Ground, and to be cruelly beaten with Rods and thick Cudgels; and the Saint gave Thanks to God, that he had made him worthy of that Torment. The Tyrant said: Hippolytus *does not feel the Cudgels; let his Body be torn with Combs and Cards.* And so it was done; and *Hippolytus* cried out: *I am a Christian, and I suffer for* CHRIST. The Executioners being weary with tearing his Flesh, and tormenting him, the AUGUST 13.

AUGUST 13. the Tyrant commanded them to takehim up from the Ground, and cloath him with his ancient military Habit, and then began to ſpeak mildly to him, entreating him to leave his Obſtinacy, and then he ſhould be his Friend, and enjoy that military Honour, and the other Favours he had done him. *Hippolytus* laughed at the Propoſal, and with a loud and clear Voice made Anſwer: *My Honour and military Glory is, to be a conſtant Soldier of* CHRIST, *and to die under his Banner.* The Tyrant commanded his Goods to be confiſcated, and all his Family to be laid hold on, and brought before him; for he knew they were Chriſtians. Amongſt other Perſons of his Family, there was a holy Woman called *Concordia*, who had been *Hippolytus*'s Nurſe, and had brought him up; the Tyrant advertiſing her, that ſhe ſhould conſider her Years, and not expoſe herſelf to die with her Maſter *Hippolytus*, ſhe anſwered: *I, and the reſt that are here preſent, would rather die couragiouſly with* Hippolytus, *than live Cowards and Daſtards without him.* The Tyrant ſwelled, and ſaid: *Slaves and Servants are not amended but with Stripes*; and commanded *Concordia* to be ſcourged, and ſo cruelly beaten with Whips tagged with Plummets of Lead, that ſhe gave up her Soul to our Lord in the Torment, *Hippolytus* being preſent, who much rejoyced to ſee he had ſent before him to a Crown of Glory, her that had given him the Breaſt, and ſuckled him with her Milk. Finally, *Valerian* commanded, that *Hippolytus* and all his Family ſhould be carried without the Walls of *Rome*, and that the others ſhould be beheaded in the Preſence of *Hippolytus*, and *Hippolytus* himſelf tied to the Tails of fierce and wild Horſes, ſhould be dragged about the Fields; and ſo, torn in Pieces by this horrid and cruel Martyrdom, he gave up his Soul to God, and his Body was buried in the Night by *Juſtin* Prieſt, and other Chriſtians, in the Field *Verano*, not far from the Body of St. *Lawrence*. His Martyrdom is celebrated by the Church upon the 13*th* of *Auguſt*, and it happened in the Year of CHRIST CCLXI, in the Reign of *Valerian* and *Galienus* his Son. The *Roman* Martyrology, and alſo the Martyrologies of *Beda*, *Uſuardus*, and *Ado*, make Mention of St. *Hippolytus* Martyr, and it is treated of him more at large in the Acts of the Martyrdom of St. *Lawrence*. AUGUST 13.

The Life of St. CASSIAN, *Martyr.*

ST. *Caſſian* Martyr was Biſhop of a City in *Germany*, in the *Alps*, called *Breſcia*, out of which having been ejected, he put himſelf in the Way to go to *Rome*; and being come to the City of *Imola*, which is in the Province of *Romana* in *Italy*, he ſtayed there, and opened a School, out of a Deſire to ſerve our Lord, and to profit Youth, and began to teach little Children Learning and good Manners. The Perſecution at that Time was hot againſt the Chriſtians; and the Judge having underſtood that *Caſſian* was one, he commanded him to be apprehended, and asked him if he were a Chriſtian, and what his Employment was? The Saint confeſſed with great Freedom and Boldneſs, that he was a Chriſtian, and ſaid his Employment was to teach little Children to read and write. Then the Judge ſent for all thoſe Children, that *Caſſian* taught, and told them that their Maſter was ſacrilegious againſt the Gods, and a Violater of the Imperial Laws, and worthy of Death, and therefore he delivered him up to them, to puniſh him as they pleaſed. The Boys incited by the Judge, and deſirous to revenge themſelves of their Maſter for his whipping and chaſtizing of them, fell upon him, every one ſtriking him with what he could, and as he could. At that Time they uſed to write in certain Tables covered with Wax with ſharp-pointed Irons for that Purpoſe, which they called *Styles*; with theſe they ſtabbed the Saint in all the Parts of his Body, and made the Blood run out. He bad them not to be afraid, and to ſtrike him with greater Force, out of the Deſire he had to die for CHRIST; and alſo that the leſſer his Wounds were, the longer he was detained from ſeeing himſelf with CHRIST in his Glory. By this Martyrdom the Saint ended his Life upon the 13*th* Day of *Auguſt*; and according to ſome in the Reign of *Julian* the Apoſtate. The *Roman* Martyrology makes Mention of St. *Caſſian*, and that of *Bede*, *Uſuardus*, and *Ado*, and Cardinal *Baronius*; and before them all *Aurelius Prudentius* wrote a Hymn in very elegant Verſe of the Martyrdom of St. *Caſſian*, in which he ſays, that himſelf being at *Imola*, and praying before the Altar of St. *Caſſian*, he ſaw there a Picture, in which the Saint was repreſented naked, with a great Number of Boys about him, who ſtabbed and wounded him with their Styles, or iron Pens; and the People there declared to him what we have now related; which he wrote in Verſe, and another tranſlated into Proſe, as Venerable *Bede* writes.

The

The Life of St. EUSEBIUS, *Prieſt and Confeſſor.*

AUGUST 14. IN the Time of the Emperor *Conſtantius* the Hereſy of the *Arians* raged furiouſly in *Rome*, by reaſon of his Favour and the Strength that he gave them, and for this Cauſe a grievous and terrible Storm was raiſed againſt the Catholicks, and many Biſhops and holy Prieſts were baniſhed, afflicted, and put to Death for the Catholick Faith. Amongſt whom was one *Euſebius* a *Roman*, a Prieſt, and a moſt holy Confeſſor, who, becauſe he defended moſt conſtantly the Faith and true Religion, with more Freedom and Zeal than *Conſtantius* deſired, was by his Command ſhut up, and as it were immured in a Corner of his Palace, ſo ſtrait and narrow, that it would hardly hold him, nor could he ſtretch himſelf out in it, or turn either one Way or another. Here the holy Man remained ſeven Months, praying continually to our Lord, and beſeeching him, that he would give him Strength and Conſtancy to die for him. And our Lord ſo granted him his Requeſt, that at the End of ſeven Months he died, and rendred up his Soul to him that had created it, in that (as we may call it) Sepulcher, in which he was. *Gregory* and *Oroſius* Prieſts took his Body, and buried it in a Cave of the Churchyard of *Calixtus*, near the Body of St. *Sixtus* Pope, with this Inſcription upon it: *Here lies* Euſebius, *a Man of God.* When *Conſtantius* underſtood of the Death of *Euſebius*, and how *Gregory* and *Oroſius* had entered his Body, he was enraged above Meaſure, and commanded them to be apprehended. They laid hold on *Gregory*, and buried him in a manner alive in the ſame Cave, where St. *Euſebius*'s Body was. *Oroſius*, who had eſcaped their Hands, knew it, and in the Night went to him, and although he found him alive, yet he was then ſo weakened, that he died there in his Hands; and ſo he left him buried in the ſame Place. The Church celebrates the Death of St. *Euſebius* upon the 14*th* of *Auguſt*, and it happened in the Year of our Lord CCCLVII, under the Empire of *Conſtantius*. In *Rome* there is a Church of St. *Euſebius*, very ancient and of great Devotion, where his holy Body is, and the Bodies of *Oroſius* and *Paulinus*, and many other Relicks of holy Martyrs; and St. *Zachary* Pope commanded it to be repaired and adorned. The Martyrologies make Mention of St. *Euſebius*, the *Roman*, thoſe of *Bede*, and *Uſuard*, and more largely that of *Ado*; as alſo Cardinal *Baronius* in his Annotations upon the Martyrology, and in the third Tome of his Annals. AUGUST 14.

The Feaſt of the ASSUMPTION *of our* BLESSED LADY.

AUGUST 15. CHRIST our Saviour went to Heaven, and left his moſt bleſſed Mother, and our Lady upon Earth. He would not take her along with him, becauſe it was not expedient for his Church, to be left as it were an Orphan without either Father or Mother; it was too great an Affliction for her, to loſe at the ſame Time the corporal Preſence both of her Father and Maſter, who was both Mother and Advocatreſs. He left her, that as the Moon in the Abſence of the Sun, ſhe might illuminate this Hemiſphere, and as a loving and tender Nurſe, might give Milk to, and ſuckle at her Breaſts the Church, which as then was little and weak, and ſtood in need of ſuch Suſtenance. He left her to be an Example to all the Faithful, to teach the Apoſtles, to inſtruct the Evangeliſts, to fortify the Martyrs, to encourage the Confeſſors, to inflame the Virgins in the Love of Purity; and finally, to ſhine in the World as a divine Prodigy. He left her, that by the Exerciſe of her admirable Virtues, her Merits might be the more augmented, and the Crown of her Glory be ſo much the greater, by how much her Charity was more ardent, her Combats more rude, and the Meaſure of her Labours and Victories more full and compleat. He left her, that he might prepare the Place for her, which ſhe was to have in Heaven, and come out thence to receive her, accompanied with all the celeſtial Court, that ſo the Feaſt and Solemnity of her Reception, and Entrance into Heaven, might be more ſolemn and magnificent by reaſon of the Preſence of our Lord, who ſhould go out to meet his glorious Mother, to exalt her, and place her above all the Quires of Angels. And ſo St. *Anſelm* ſays, ſpeaking to our Saviour: *O good* JESUS, *how could you have the Heart, returning to the Kingdom of your Glory, to leave your moſt holy Mother, as it were, Orphan amidſt the Miſeries of this World, and not take her along with you, that ſhe might reign together with you?* And he anſwers himſelf: *You would go before, Bleſſed Lord, that you might prepare for her the Place of Glory, which was deſigned her in your Kingdom, and afterwards accompanied with the whole Court of Heaven, come forth with greater Solemnity to receive her, and elevate her to a higher Degree of Honour, as it was fitting that ſuch a Son ſhould do for ſuch a Mother:* So St. *Anſelm.* And this is what AUGUST 15.

AUGUST 15. our Lord did to Day for his moſt dear Mother, aſſuming her Soul and Body into Heaven, and ſeating her in a Throne near himſelf, above all the Quires of Angels, and above all the Saints, as his Mother, and Queen and Lady of all Creatures. And by reaſon of this ſo compleat and high Glory of the Virgin, this Feaſt is in an eſpecial Manner called, our Lady's Day. For although ſhe have other Feaſts, in which are repreſented to us very glorious Myſteries, yet compared with this, ſome of them are as it were Feaſts of the Earth, and Commemorations of her Cares and Labours; but this is as it were a celeſtial Feaſt, and the End and Compliment of all the Joys and Deſires of the Virgin, now exempt from all the Sorrows and Troubles, which are born in this World. The Truth is, that to Day we celebrate three Feaſts of our Lady, under the Title of her Aſſumption. One is that of her moſt happy Departure, when her bleſſed Soul leaving her Body upon Earth, took its Flight to Heaven. The other is, when a little after, the ſame Soul, joined and re-united to her Body, with unſpeakable Glory mounted up to Heaven. The third is of her Coronation for Queen of Angels, and Lady of the Univerſe; and we are here to treat of theſe three Feaſts.

After that CHRIST as Victor and triumphant Conqueror was received with ſo great Glory into Heaven, the Virgin, the Years which ſhe lived in *Jeruſalem*, employed herſelf partly in moſt high Contemplation of God, and of the Myſteries, which he, cloathed with her Fleſh, had wrought upon Earth, and partly in viſiting and reverencing thoſe holy Places, which her Son had conſecrated with his Feet, Doctrine, and Miracles; and partly in modelling that new and primitive Church of our Lord, which then began to be planted, and to ſpread itſelf through the World. And having ſpent her Life in theſe divine Exerciſes, and holy Occupations. God Almighty keeping her alive ſome Years for the Comfort and Good of his Church, when ſhe was now well in Years, and the Faith and Name of her Son began to flouriſh, burning with Love, and inflamed with a Deſire to ſee her Son, ſhe earneſtly beſought him, that he would be pleaſed to free her from the tempeſtuous Troubles of this Life, and to carry her to the ſecure Haven of Bliſs, where ſhe ſhould always ſee him, and enjoy him. The Son heard the pious Petition of his Mother, and diſpatched an Angel to her with the News of her Death, and with a Palm, in Token of the perfect Victory, which ſhe had gained over Sin, the Devil, and Death itſelf. It cannot eaſily be believed with what Jubily the Heart of the Virgin was repleniſhed at this joyful News, to ſee that accompliſhed which ſhe ſo much deſired. She commanded many Lights to be prepared, her Chamber to be dreſſed up and made neat, her poor Bed to be compoſed, that ſhe might keep a Feaſt, and prepare herſelf for Death, and receive in it the Viſit of the Author of Life. But treating of the Death of the moſt holy Virgin, there inſtantly offers itſelf to us a Doubt and Deſire to know, why our Lord, who enriched her with ſo many ſovereign Gifts, and exempted her from the Penalties and Miſeries (which are as it were the Harbingers and Serjeants of Death) would have her die, Death being a Puniſhment of Sin? And ſeeing ſhe never ſinned, but was privileged and prevented by a ſingular Grace, from falling either into Original, or any other Sin; why was ſhe not freed from Death, and tranſlated out of this mortal Life to the immortal, without paſſing this Port? The moſt holy Virgin did not die in Puniſhment of Sin, which was not found in her; but becauſe her Son JESUS CHRIST having died, it was not reaſonable that this Privilege ſhould be granted to his Mother, or any one elſe. Moreover it was convenient, that this Lady ſhould deſtroy Hereſies, not only with her Life, but alſo with her Death; and becauſe there were to riſe up *Manichæans*, and other Hereticks, who would ſay, that the Virgin *Mary* was an Angel, and not a Woman, and that CHRIST had a phantaſtical Body, or a Body brought from Heaven, and not a human; and if ſhe had not died, it would have confirmed them in their falſe Opinion; wherefore it was more convenient, that ſhe ſhould die in the Preſence of many Perſons, and being dead ſhould be buried, to deſtroy the Error of thoſe, who would have held her for an Angel, or perhaps for a God, had ſhe not died. Beſides, this was convenient for the greater Merit and Crown of the Virgin. For it cannot be denied, but that Death accepted of with Patience, and Reſignation to the divine Will, is very meritorious before God; and for this Cauſe it is ſaid, that the Death of the Saints is precious in the Eyes of our Lord, becauſe it is of great Price; and much more precious was the Death of this Lady, who, as ſhe ſurpaſſed all the Saints in other Virtues, ſo ſhe ſurpaſſed them alſo in this Reſignation. And the Death of the Saints ſeems rather to be a ſweet Sleep than Death, and much more the Death of the Virgin, becauſe it was not from Sickneſs, or with any Pain, but out of pure Love of her Beloved, and from a moſt ardent Deſire to ſee him, and to be united to him eternally. But what ſhall I ſay of that Comfort and Courage, which all the miſerable Children of *Adam* and *Eve* receive from this Death of our Lady and Mother? For who will think ſtrange to paſs through this narrow Paſſage, through which CHRIST and his

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As ſoon as the News which the Virgin had received from Heaven was known in *Jeruſalem*, and was ſpread abroad amongſt the Chriſtians thereabouts, many of them came and met together in the Lodging of the Virgin, which was a ſmall Part of the Houſe of the Mother of St. *John Mark*, in the holy Mountain of *Sion*, where CHRIST had ſupped with his Diſciples, and had inſtituted the Royal Banquet of his Sacred Body, and the Holy Ghoſt had come down from Heaven in Tongues of Fire. The Faithful brought with them many Lights, fragrant Ointments, aromatick Spices (according to the Cuſtom of the *Jews*) and many Hymns made to that Purpoſe, and divine Songs, to celebrate her glorious Departure. The Virgin deſired to ſee at this laſt Hour the holy Apoſtles, who were then alive; and went about Preaching throughout the World, the Victories and Glory of her Son, and to give them her Benediction before her Departure from them. And our Lord (whom all Things are ſubject to and obey) by the Miniſtery of Angels, or otherwiſe, for her Comfort, and for the Comfort of the Apoſtles brought them to her, and together with them other Apoſtolical Men, as *Hierotheus*, *Timothy* and *Denys* the *Areopagite*, as himſelf teſtifies, and other grave Authors. It is incredible what Joy and Content the Virgin took, when ſhe ſaw in her Preſence that happy and holy Company: And after ſhe had given Thanks to her dear Son, for having thus recreated her, turning towards them, with a gracious Countenance, full of celeſtial Majeſty, ſhe declared to them the deſire ſhe had to depart out of this Life, and that the Angelical Spirits had a like deſire to ſee her in Heaven, and that God had granted her Deſire, and for this Cauſe had brought them thither from ſo different Parts of the World. They were all afflicted at this News, although they congratulated her upon her Glory and Happineſs, and lighted their Tapers: The moſt holy Virgin laying herſelf down upon her Side on her poor Bed, and looking upon them all, with an Aſpect more Divine than Human, commanded them to come near her, and gave them her Benediction, beſeeching her Son to confirm it. They all wept, and poured out Abundance of Tears for the Loſs of the Preſence of ſuch a Mother, and to ſee that Sun ſet, which enlightened the whole World. But ſhe comforted them, ſaying to them; *Abide with God, my dear Children, and be not ſorry that I leave you, but rejoice that I go to my beloved Son.* Then ſhe made her laſt Will and Teſtament, which was to command St. *John* Evangeliſt, to give two Garments which ſhe had to two Virgins who were there preſent, and had lived many Years in her Company. And this was the Houſhold-ſtuff, Riches and Treaſures of the Virgin, who being Queen of Heaven and Earth, made Choice of Poverty for herſelf, that ſhe might imitate in all Things her poor, yet rich Son; who at this Time, came down from Heaven, accompanied with innumerable Multitudes of his courtly Train. His moſt pure Mother ſeeing him, with great Jubilee of Heart ſaid to him: *I bleſs thee, O Lord, Author of all Bleſſings, and Light of all Lights, that thou vouchſafedſt to clothe thyſelf with Fleſh in my Womb: I am well aſſured, that all that thou haſt ſaid, ſhall be accompliſhed in me.* Having ſaid this, ſhe decently compoſed herſelf upon her Bed, and filled with an incredible Joy, to ſee her Son, who called her, lifting up her Hands, ſhe ſaid, *Be it unto me according to thy Word:* And having ſaid this, like one that goes to ſleep, ſhe gave up her Spirit to that Lord, to whom ſhe had given Fleſh: And it was the Night before the *15th* of *Auguſt*, fifty ſeven Years after ſhe had brought forth CHRIST our Saviour, and twenty three after his Paſſion, ſhe being ſeventy two Years old, wanting twenty four Days, according to the more probable Opinion, as we have ſaid more at large in her Life. AUGUST 15.

But who can here worthily explicate the Sweetneſs and Tenderneſs, with which the Son received the Soul of his Mother, and the Cheriſhings and Endearments, with which he carried it to Heaven, and the Praiſes and feſtival Exultations, with which ſhe was received by all the celeſtial Court, as the Mother of their Lord, and their Lady and Miſtreſs? Who can comprehend the Admiration which was cauſed in thoſe ſovereign Spirits, when they ſaw her ſo rich, ſo adorned with all Virtues, and that by her Splendour ſhe obſcured the Brightneſs of all the other Saints? There ſhe was placed at the right Hand of her Son, in a Throne apart and by herſelf, above all the Quires of Angels. But at the ſame Time that the Virgin

AUGUST 15. gin expired, the ſame Angels, who accompanied her moſt bleſſed Soul to Heaven, and the others that remained with her ſacred Body, made the Earth ring with a heavenly and divine Muſick, which was heard by thoſe, who were there preſent. But the Angels ſung, and Men wept, and the Apoſtles and Diſciples of our Lord melted into Tears, when they ſaw that Body without Life, of which our Life had aſſumed human Fleſh, and ſuffered in it for our ſakes, ſo many Torments and Pains. They caſt themſelves upon the Ground, and kiſſed the ſacred Corpſe, they watered it with their Tears, they reverenced it, they anointed it with precious Ointments, they wrapped it in a clean Sheet, they ſung Hymns of Praiſes to our Lord, they ſtrawed Flowers, and uſed other ſweet Odours; but no other Odour was comparable to the fragrant Perfume, that exhaled from the Body of the moſt ſacred Virgin. Many infirm People were cured of divers Grievances, and God wrought other Miracles at her Enterment, which becauſe I have recounted them in her Life, I will not repeat them here, nor the other Things which concern the funeral Obſequies and Burial of the Virgin in the Garden of *Gethſemane*, that I may make an End of the firſt Part of this Feaſt, and come to the Second, which is how her Soul returned to unite and join itſelf to her Body, and how the Virgin in Soul and Body with unſpeakable Joy and Triumph went up to Heaven, for which *Aſcenſion*, this Day is called the Feaſt of the *Aſſumption of our Lady*.

The moſt pure Body of the Virgin being now layed in the Sepulcher, the Angels ſung; and the Apoſtles, praiſing our Lord together with them, remained about the Sepulcher three Days, wholy tranſported and abſorpt in God. At the End of three Days St. *Thomas* the Apoſtle came thither (who had not been preſent at the Death of the Virgin) and with great Earneſtneſs and Feeling, beſought the other Apoſtles the Sepulcher might be opened, that he might ſee and reverence the holy Body, ſeeing he had not deſerved to come before, and ſee it: Almighty God ſo ordaining that by this Occaſion the Glory of the Virgin might be diſcovered. For the Sepulcher being opened, the ſacred Body was not found in it, but only the Linnen and the Sheet, in which it had been wrapped: And by this they underſtood that it was raiſed to Life. Having cloſed up the Sepulcher again (out of which there came a celeſtial Odour) they returned to the City full of incomparable Joy: Holding it for moſt certain, that the Queen of Angels and our Lady, was now in Heaven in Body and Soul, enjoying the Sight and bleſſed Preſence of her Son.

That moſt pure Body of the Virgin could not be conſumed by the Earth, nor by the Worms, becauſe it was convenient, that as the living Ark of the Teſtament, ſhe ſhould not be Worm-eaten, nor ſuffer Corruption. Of this Ark the Royal Prophet *David* ſpeaks; Pſal. 131, *Ariſe, O Lord, unto thy reſt, thou and the Ark which thou haſt ſanctified.* The Virgin is this Ark, of whom the Church ſings, *Ventris ſub arca clauſus eſt*, that God was ſhut up in the Womb of the Virgin, as in an Ark. And it is to be noted, that the Prophet *David* firſt ſpeaks of the Reſurrection of the Son, ſaying; *Ariſe, O Lord, unto thy Reſt:* And afterwards of the Reſurrection of the Mother, adding, *Thou, and the Ark which thou haſt ſanctified.* In ſuch ſort, that altho' Death ſwallowed her, as the Whale did *Jonas*, yet he could not digeſt, nor conſume, nor convert her into his Subſtance: And as the Lions dared not to touch the holy Prophet *Daniel*, although they were hungry, and had him preſent with them; ſo the Worms dared not to approach, or prey upon the Body of the Virgin. For if Balm preſerves Bodies from being corrupted, her moſt Bleſſed Son, who was nine Months in her Bowels, and bathed and penetrated them with his Divine Virtue, far more ſweet and powerful than Balm and all other aromatick Spices, ought he not to preſerve that Fleſh from Corruption, with which he had veſted himſelf? And ſeeing the Fleſh of the Son was the Fleſh of the Mother; as God would not permit (as ſays the Prophet *David*) that the Body of the Son ſhould ſee Corruption, ſo was it convenient that the Body of the Mother ſhould ſee it as little. This does not ſound well, the Body of CHRIST, and Corruption: Nor the Body of the Mother of CHRIST, and Corruption. Becauſe the Body of the Son is the Body of the Mother, and that which is due to the Son by Nature, is due to the Mother by Grace. And ſo ſays St. *Auguſtin*; *That moſt pure Fleſh, of which the Son of God took Fleſh, that it was given to the Worms to be eaten by them, as I cannot believe it, ſo I dare not ſay it.* And he adds; *If God amidſt the Flames, did not only preſerve the Bodies of three Children in the Furnace of* Babylon, *but alſo their Garments from being burnt, why ſhould not he do that for his Mother, which he did for others Garments?* Thus St. *Auguſtin*. God preſerved her from all Sin; conſerved her always a Virgin, being a Mother; preſerved her from Pain, when ſhe brought forth, and when ſhe died: Why then ſhould he not preſerve her from the Corruption of her Body? Eſpecially ſeeing that the Bodies of ſome Saints have had this Privilege, and have not corrupted and turned to Aſhes in many Years, and no Privilege is to be denied the Queen, which has been granted to Subjects. And if the Soul naturally deſires the Company of its Body, becauſe it is the Form, which gives it

Life

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The Manner how the Body of the moſt holy Virgin was reſuſcitated, and again united to her now beatified Soul, the Scripture does not tell us, nor that which we have here related. But according to what is written by certain grave Authors, it is credible, three Days after her glorious Death (although ſome put a longer, others a ſhorter Time) that ſhe might in all Things be like her only begotten Son, who was three Days in the Sepulcher; the ſame Son came from Heaven accompanied with innumerable Angels, and with the Soul of the ſame Virgin, and went down to the Sepulcher, and gave Life to the dead Body, and reunited it to that glorious Soul, clothing it with Immortality, and admirable Clarity, adorning it with thoſe other Gifts which appertain to glorified Bodies, of Impaſſibility, Agility, Subtilty, and Beauty above all that can be expreſſed by Words, or comprehended by human Underſtanding. Then forthwith began a moſt ſolemn Proceſſion, and unſpeakable Triumph of the Virgin, from the Sepulcher to the very higheſt Point of Heaven, and to the very Throne of the moſt Bleſſed Trinity. She went leaning upon her Beloved, by whoſe Virtue, and by the Virtue of her own Soul now beatified, and her glorified Body, ſhe mounted up through the Air with great Swiftneſs, without ſtanding in need of the Angels to carry her, or to help and aid her in her Aſcenſion; although they all accompanied, aſſiſted and ſerved her, and with great Joy celebrated that her Feaſt and Triumph. She was preſented by her Son before the Eternal Father who received her as his moſt dear Spouſe, and Temple, and crowned her with Glory, and made her Empreſs of

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the World, and Sovereign Queen of all Creatures. And this is the third Part of this Feſtivity.

She ſate her down like another *Berſabe* Mother of *Salomon*, upon a Seat by the Side of her Son above all the Quires and Hierarchies of the celeſtial Spirits, and above all the Saints. Then came thoſe divine Courtiers, to do Reverence, and to render Obedience to her, as to their Queen and Lady, admiring at her Beauty, her Grace, and her Sanctity; and that a pure Creature, ſhould be ſo reſplendent, ſo clothed with the Sun of Juſtice, and of ſuch an immenſe Clarity, that ſhe obſcured with it all the other Saints, which did ſo ſurpaſs and was ſo high above them all, that they could hardly diſcern it; wherefore wholly aſtoniſhed at this great and new Glory, they ſaid; *Who is this, that aſcends from the Deſert full of Delights, and leaning upon her Beloved?* Others conſidering the moſt ſweet Odour of her Virtues, ſaid: *Who is this, that aſcends like a little Rod of Smoke of Myrrh and Incenſe, and of all odoriferous Powders?* Which are all Virtues. Others admiring her Splendour and Beauty, ſaid; *Who is this that aſcends on high like the Morning Light, when it begins to ſhine, beautiful as the Moon, choſen as the Sun, and terrible as the Squadrons of a well ordered Army?* The *Seraphims* were aſtoniſhed, ſeeing her ſo inflamed and burning in the Love of God, that they themſelves received new Fervour thereby, and compared with her ſeemed Cold. The *Cherubins* admired to ſee her ſo full of Light and Wiſdom, which taught them Knowledge, who in her Preſence ſeemed Children and Ignorant. The Thrones were wholly abſorpt contemplating, how in that living Ark the moſt Holy Trinity did repoſe, much more perfectly than in themſelves. What ſhall I ſay of the other Hierarchies and Quires of Angels? They all aſſembled together, and adored her, and offered her their Service and Obedience, acknowledging her for Mother of their Lord, and for their Lady, and the Lady of all Creatures, rejoicing to have her for ſuch, becauſe they ſaw by her Means their Seats were filled, and by her Preſence themſelves had received a new Encreaſe of Glory; and the Royal Palace was beautified and illuſtrated with a new Splendour. As for the other Saints, who were already beatified, and had aſcended from Earth to Heaven, it is better to be ſilent, than to ſay but little of them; who all of thm rejoiced with a greater Joy, than the very Angels to ſee that Lady, who was the Gate, by which they had entered into Heaven, and the Mediatrix of their Redemption and Salvation, who being Bone of their Bone, and Fleſh of their Fleſh, had deſerved the Glory which ſhe poſſeſſed, and was exalted as high as a pure Creature could be below God. And ſo ſays the Seraphical Doctor St. *Bonaventure*: *The admirable Privilege of the Glory of* Mary *is, that all which after God is moſt beautiful, moſt ſweet, moſt joyful in the Glory of the Bleſſed, all is from* Mary, *all is in* Mary, *and all comes by* Mary. The Patriarchs exulted to ſee their Daughter, whoſe Memory had comforted them when they were in their Baniſhment, and whoſe Hope had ſuſtained their Lives: The Prophets could not contain themſelves for Joy, to ſee her preſent with their Eyes, whom they had ſeen in Spirit ſo many Years before, and her ſo glorious, whom they had announced by ſo many Shadows and Figures: The Apoſtles, Martyrs, Doctors, Confeſſors and Virgins, and all that innumerable Army of Saints, gave her Joy of her Coming, of her Triumph, and of her Glory, confeſſing that all was due to her for her extreme Purity and ſingular Sanctity, and that very fitly did that Crown correſpond to her Victories, that Triumph to her Combats; that incomparable Glory to the immenſe Grace, with which our Lord prevented her, and adorned her, and exalted her to ſo great a Dignity. In this Manner was this Lady received, and conducted to the Throne, which God from all Eternity had prepared for her; and in ſome Sort (as the Cardinal *Peter Damian* ſays) this Reception of the Virgin, was more ſolemn and glorious than that of her Son, when he made his Entrance into Heaven: For then only the Angels went out to meet, and receive the Lord of Majeſty triumphing over Death; but the Virgin was received by all the Angels and Saints that were in Heaven; and her Son himſelf, (who is the Saint of Saints) accompanied her, and preſented her to the moſt holy Trinity, and ſeated her in her Throne.

Perhaps ſome Devote of the Virgin will deſire to know to what Degree of Glory ſhe was exalted in this her Aſſumption and Coronation. To this Queſtion two Things may be anſwered; the one is certain and undoubted; the other, although it be not ſo aſſured, yet is it well founded in Reaſon, and very conformable to the Sayings of many Saints. It is certain, that the Virgin is exalted above all the Quires of Angels, as their Queen, and that there is no Saint which can be compared to her in Glory; becauſe ſhe ſurpaſſeth and excells them all; by almoſt infinite Exceſſes, and of this there neither is nor can be any Doubt. But others go further, and affirm, that the Glory of the Virgin alone is greater than the Glory of all the Angels, and of all the Saints together, in ſuch Sort, that if the Glory of them all were joined and heaped up together and made one, and put into a Scale, and in the other Scale were put only the Glory of the Virgin, they ſay, that this alone would out-weigh that of all the Saints together. And in Confirmation of this

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this probable Opinion, the devout Chaplain of our Lady St. *Ildefonſus* has theſe Words: *As that which the Virgin did is incomparable, and that which ſhe received ineffable, ſo is the Reward of Glory, which ſhe merited incomprehenſible.* And St. *Bernard* ſays: *So great is the ſingular Glory, which ſhe has in Heaven, as was the Grace, which ſhe found above all upon Earth.* And he adds: *As upon Earth there is no Place more worthy than the Temple of the virginal Womb, in which* Mary *conceived the Son of God; ſo in Heaven there is nothing that can equal the Royal Throne, to which the Son of* Mary *exalted her, and in which he placed her at his right Hand.* And in another Place he ſays: *The Glory of* Mary *cannot be comprehended by the Underſtanding, nor expreſſed by Words. Hence it is, that the very Princes themſelves of the celeſtial Court, conſidering ſo great a Novelty, not without Admiration exclaim: Who is this that aſcends out of the Deſart, full of ſovereign Joys and Delights? Andrew* of *Crete* ſays, that the Glory of the Virgin cannot be comprehended, becauſe it is more abundant, and higher than the Glory of all others inferior to God. *Peter Damian* ſays: *Amongſt the Souls of the Saints, and the Quires of the Angels, the Virgin is moſt eminently exalted, and exceeds the Merits of every one of them, and the Titles and Prerogatives of them all.* And he adds: *This inacceſſible Light ſhines in ſuch a Manner, that it obſcures the Dignity of the Angels and the Saints, who are as if they were not; and in Compariſon of her they neither can, nor ought to appear.* And in another Place: *View well the higheſt Seraphim, and you ſhall find, that he is lower than the Virgin, and that only the ſupreme Artificer ſurpaſſes and ſurmounts her. The Glory which was given her when ſhe departed out of this Life, has neither Beginning nor End; we can only ſay of it, that we know not what to ſay of it.* St. *Damaſcen* ſpeaking of this Feaſt, ſays, that betwixt the Mother of God and the Servants of God there is an infinite Diſtance. St. *John Chryſoſtom* ſays, that the Virgin is incomparably more glorious than the Seraphims. St. *Ephrem*, Diſciple and Companion of *Baſil the Great*, ſays, that ſhe is more glorious without Compariſon, than all the ſupreme Spirits of the celeſtial Army; and that ſhe is a moſt excellent Miracle of the World, and a Crown of all the Saints, ſo reſplendent, that ſhe is inacceſſible. St. *Lawrence Juſtinian* ſays: *With good Reaſon, whatſoever Honour and Felicity is found in each one of the Saints, is found all together in* Mary *in great Abundance.* St. *Anſelm* ſays: *The pure Sanctity and moſt holy Purity of the pious Breaſt of* Mary, *which Surpaſſes the Purity and Sanctity of all the Creatures, deſerved for its incomparable Dignity to be Reparatrix of the loſt World.* St. *Bonaventure* teaches, that the Greatneſs and Goodneſs of God manifeſted itſelf more in the Virgin alone, than in all the reſt of the Creatures, and that all the Perfections of them are found together, after a more excellent and admirable Manner in the Virgin alone, and ſays: *As the moſt glorious Virgin* Mary *ſurpaſſes all the Saints in the Grace which ſhe had on Earth, and in Merits; ſo ſhe overtops them all in Glory, and in the Reward which was given her.* And the great Doctor of the Church St. *Jerom* ſays, that to all other Saints was given a Part of Grace, but to the Virgin was communicated all Plenitude of Grace; and of her the Holy Ghoſt ſays (as the Church applies it to her) *Eccleſ.* 24. *My Seat and Reſt is in the Plenitude of the Saints.* Which St. *Bernard* explicates in theſe Words: *It is ſaid, that the Dwelling and Seat of the Virgin was in the Plenitude of the Saints; becauſe ſhe was ſo perfect, that ſhe wanted not the Plenitude and Perfection of all the Saints.*

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Theſe Things and ſuch like do the Saints ſay, ſpeaking of the Excellency of the Glory of the Virgin; which are very conformable to her other Privileges and Prerogatives; for God choſe her to be his Mother, which is the higheſt Dignity a pure Creature can be exalted unto. It is a Dignity in a manner infinite, and ſuch, that no Grace or Glory can be given, which is not ſuitable to it. If then God give Grace proportioned to every one's State and Office, and the State of the Virgin is ſo ſublime, and in a ſort of an infinite Perfection, what Wonder is it, that the Grace, which our Lord gave her, does exceed the Grace of all the Saints; and the Glory which he gave her (which is given according to the Meaſure of the ſame Grace) does exceed the Glory of them likewiſe? For all this is due to the Dignity of Mother. And ſo ſay *Euthymius* and *Andrew* of *Crete*: *If we find, that the divine Grace has done that in the Virgin, which exceeds our Capacity, let no Man wonder at it, conſidering the new and ineffable Myſtery, which was wrought in her; which infinitely excells, and by infinite Advantages ſurpaſſes all that is finite.* And if our Lord loved the Virgin alone more than all the Creatures together, as it ſeems he did, ſeeing he exalted her to the greateſt Dignity poſſible, and made her Queen, and Lady of all Creatures, who can doubt but he gave to her more Grace, and conſequently greater Glory than to them all? For the Love of God is not idle nor of Complement, as that of Men; but him to whom he loves moſt, he does moſt Good; and according to the Meaſure of his Love he gives Grace, to which always correſponds an equal Degree of Glory. Who can doubt, but that more Love and Honour is due to the Mother alone, than to all the Servants together? And that one

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And not only has the ſacred Virgin this Glory in herſelf, which the Saints ſpeak of, but alſo like an abundant River, which ſtreams from the Head-ſpring, ſhe waters and makes glad the whole City of God, and with ſovereign Encreaſes augments the Joys, and Contentment of all the Saints, and Spirits of the Court of Heaven; as ſays the mellifluous Saint *Bernard* in theſe Words: *The glorious Virgin entring this Day the Heavens, there can be no Doubt but ſhe augmented with great Encreaſe the Joys of the celeſtial Citizens. Becauſe ſhe it is, whoſe Voice and Salvation made to leap for Joy thoſe who were encloſed in the Bowels of their Mother. If then the Soul of a Child not yet born, was overjoyed to hear* Mary *ſpeak, how great think we was the Exultation of all that heavenly Court, when they deſerved to hear her Voice, to ſee her Face, and to enjoy her bleſſed Preſence?* And although it be true, that all who enter into Heaven, cauſe by their Entrance a new Joy, yet the Joy is greater, or leſſer, according to the Degree of Glory, which is given to every one. If then the Virgin (as the ſame St. *Bernard* ſays) was exalted above every Creature, with that Honour, with ſo great Glory as became ſuch a Son to give her; who ſhall be able to expreſs the Joy and Feſtivity, which this Day was made in all that heavenly Court, but in ſaying that, which the ſame Saint adds: *Chriſti generationem, & Mariæ aſſumptionem, quis enarrabit?* Who can declare the Generation of CHRIST, and the Aſſumption of *Mary?* Hence is to be ſeen the Difficulty, which is in declaring the Aſſumption and Glory of the Virgin, ſince in this St. *Bernard* joins it with the Generation of CHRIST. AUGUST 15.

But one of the Reaſons, which we touched above of the Virgin's Departure out of this temporal Life to the eternal, is that, which the Church mentions in a certain Prayer, to wit, that ſhe might intercede for us with great Confidence; which we did not explicate before, reſerving it for this Place, in which we deſire all ſhould underſtand, what Part we have in the Virgin, and the great Power of her Interceſſion. The Church will not ſay, that if the Virgin were upon Earth, ſhe would not intercede for us, nor be our Advocatreſs; but to the end ſhe might do it with greater Confidence, ſhe went up to Heaven; and that we might underſtand, that ſhe is there, where ſhe ſees in God all our Neceſſities, and hears our Clamours and pious Requeſts, and compaſſionates our Miſeries, and as a Mother repreſents them to her moſt bleſſed Son, and ſends us from Heaven all good Things. And ſo ſays St. *Bernard: This River of Delights does to Day with ſuch an impetuous Abundance make glad the City of God, that we here upon Earth feel the Dew that thence comes down upon us. Our Queen has gone before us, and has been received with ſo great Glory, that with Confidence the Servants follow their Lady, and cry, ſaying, Draw us after you, that we may run in the Odour of your Ointments. Our Peregrination has ſent an Advocatreſs before, who as a Mother of the Judge, and Mother of Mercy, is with Humility but Efficacy to treat the Affairs of our Salvation.* So St. *Bernard.* She was cloathed with the Sun, who cloathed God with her Fleſh. She has upon her Head a Crown of twelve Stars (which are the twelve chief Privileges of the Virgin) and under her Feet the Moon, which is either the holy Church, or all created Things, and whatſoever is under Heaven, and ſubject to change, encreaſe and decreaſe, as are all earthly Things. To give us to underſtand, that all theſe Things are at the Diſpoſal of this Queen our Lady, and that we ought to have Recourſe to her in our Troubles and Neceſſities; that, being weak and frail as we are, they may not draw us into a Precipice. She is (as we have ſaid) the Treaſureſs and Diſpenſatrix of all the Gifts of God, ſhe is the Neck, through whom CHRIST our Saviour (who is the Head) communicates to his Church all that Senſe and ſpiritual Motion, by which it lives, and

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For he who made Choice of her for his Mother, and enriched her with so great Grace, and exalted her with an immense Glory, has constituted her President and Patroness of the whole World; and all Business which he dispatches, he dispatches by her Hands. In such Sort, that all the Courtiers of Heaven, and all the Men on Earth, and all the Souls in Purgatory, yea even in Hell itself, acknowlege her for their Lady, humble themselves before her, and prostrate themselves at her Feet. There is no Estate in the Church of God, which is not under her Guard and Protection. The Charity and Zeal which the Apostles had, the Strength and Constancy of the Martyrs, the Wisedom and Light of the Doctors, the Humility and Penance of the Confessors, the Chastity and Purity of Virgins, who have consecrated themselves to God, and all the Ornament, Grace, and Glory of the Catholick Church, is the Fruit and Work of her Intercession. Especially Religious Orders, who are as it were, the well-ordered Squadrons of the Militia of God, and those who adorn and defend his Church, are under the Shadow of her Wings; and the Founders of the same Religions, were very devout to the Virgin, and by her Means obtained so great Grace for themselves, and for their Children. What shall I say of the Government and Conservation of Kingdoms? What of the Battles and Victories of Christians? What of Judges in their Administration of Justice? What of the Purity of Virgins? Of the conjugal Continency of the Married? Of the Honesty of Widows? Of the good Life of the Just? Of the Conversion and Tears of Sinners? Who being tempted, did not fall, if the Virgin did not hold him up? Who, after he was fallen, rose again, if the Virgin did not lend him her Hand? Who ever invocated her in his Necessities, and did not find Remedy? In Labour, in Poverty, in Sickness, in Infamy, in Prison, in whatsoever Exigency, Derelict̃ion, or Vexation; at Sea, and by Land, and in the Depths, she is our Refuge, our Comfort, and our Remedy. And so says St. *Germanus* Archbishop of *Constantinople*, speaking to the Virgin, in these Words: *No Body is saved but by you, O most holy Virgin. No Body is free from Evil but by you, O most pure Virgin. No Body has received the Gifts of God, but by your Hands, O most chaste Virgin. No Body has received Mercy, but by you, O most honourable Virgin. Who after your blessed Son has such Care of Mankind, as you? Who does so defend us in our Troubles? Who is so ready to succour us in, and to free us from Temptations, when they assail us and persecute us? Who does so intercede for Sinners by pious Prayers, excuses them, obtains their Pardon, and frees them from the Punishment, which they deserve for their Sins? For this Cause he that is afflicted recurs to you, he that perceives himself oppressed with Grievances, and he that finds himself attacked by the furious Waves of this tempestuous Sea; looks upon you, as the North-pole and bright shining Star, to guide and conduct him to the Haven. All Things, most happy Virgin, which concern you, are admirable; all Things are supernatural; all Things immense, and exceed our Capacity; and therefore it is no Wonder, that we cannot comprehend your Graces and Favours.* Hitherto St. *Germanus.* And although the Virgin be always ready and disposed to succour us, and to hear our Prayers in all our Labours and Necessities; yet never more than in the Time of our greatest Necessity and Need, to wit, at the Hour of our Death, and in our last Agony, when the Candle of our Life is going out, the Time of Merit is expiring, and when there is a greater Necessity of her Favour and Patronage, by reason of the Weakness of our Bodies, Trouble of our Souls, and Solicitude of the Devils, who like hungry Lions incompass us on all Sides, and tempt us, endeavouring to make us lose God eternally. And no Doubt but she will succour those in that last Combat with Death, who have deserved it in their Life, and recommended themselves to her; and also those who having before forgotten, do then remember and with Repentance recur to the Bosom of her Mercy. Wherefore at the End of the *Ave Maria*, the Church adds those Words: *Pray for us Sinners now, and in the Hour of our Death.* And St. *Ephrem* speaking to the Virgin, says: *Be always with me, O merciful Virgin, and give me your Assistance in this present Life, and guard my Soul in the Moment of Death, chasing away, and driving far from me the Sight of black Devils, and deliver me in the terrible Day of Judgment from the horrible and dreadful Sentence of eternal Damnation.* These are the Words of St. *Ephrem.* Let us all then have a hearty and singular Devoti-

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Many Doctors, *Greek* and *Latin*, have written of the Aſſumption of our Lady. St. *John Damaſcen*, *Andrew* of *Crete*, *Metaphraſtes*, *Nicephorus*, St. *Bernard*, *Abſalon* Abbot, *Peter Damian*, *Honoratus* of *Auſtun*, *Guericus* Abbot, *Laurence Juſtinian*, and others cited by Cardinal *Baronius*. St. *Damaſcen* and *Nicephorus* recount the Relation, which *Juvenal* Patriarch of *Jeruſalem* made to the Emperor *Marcian*, and to the Empreſs *Pulcheria* his Wife; who having built at *Conſtantinople* a ſumptuous and magnificent Church in Honour of the Virgin, they deſired to have her moſt holy Body brought to it, for the Ornament and Protection of that City, and all their Empire; and communicating this their Deſire with the Patriarch *Juvenal*, he recounted to them, that by an ancient and true Tradition it was known, that the Body of the Virgin was riſen again, and what more we have above related concerning her Aſſumption.

Nicephorus Calixtus ſays, that the Feaſt of the *Aſſumption* of our Lady was inſtituted in the Time of *Mauricius* the Emperor, and that he commanded it to be kept; not as if the Emperor inſtituted the Feaſt, but that it being before inſtituted by the Church, he commanded it to be promulged, and celebrated in the *Eaſt*, where he reigned. And alſo St. *Bernard* writing to the Canons of *Lions*, ſays, that he had received this Solemnity of the Church; of which St. *Gregory* Pope makes Mention, and puts a particular Preface to it in his Sacramentary. And *Nicolas* Pope, the firſt of this Name, ſpeaking of the Faſts which the holy Church of *Rome* was wont anciently to keep, he placeth amongſt them the Faſt of the Vigil of this Feaſt; whereby we ſee it is very ancient. And it was wont to be celebrated, at *Rome* eſpecially, with great Solemnity, and our Lord concurred hereunto by particular Miracles; for the Venerable *Peter* of *Cluny*, a Man of great Authority, and contemporary of St. *Bernard*, ſays, that the *Romans* were wont to preſent to the Virgin upon the Vigil of her Aſſumption certain very great Tapers, and to light them at Veſpers, and that they remained burning till the End of Maſs the Day following, when being weighed, they found they were as heavy as before they were lighted, without being waſted or diminiſhed. To give us to underſtand, that, whatſoever is ſpent in the Service of this moſt holy Virgin, is pleaſing to God, and is not loſt. AUGUST 15.

Take Notice, that Pope *Gelaſius* makes apocryphal the Book concerning the Departure of the moſt holy Virgin, although he does not name the Author who wrote it; and it is believed, that this Apocryphal Book is that, which goes under the Name of *Meliton* Biſhop of *Sardinia*, although he be not the Author of it; becauſe St. *Jerom* recounting the Books which *Meliton* wrote, he makes no Mention of this, and it is unworthy of ſo great a Man. We muſt alſo take Notice, that *Uſuardus* and *Ado* in their Martyrologies ſpeak ſo of the Virgin, that they ſeem to make her Aſſumption doubtful, and whether ſhe be in Body and Soul in Heaven or no; deceived by an Epiſtle written to *Paula* and *Euſtochium*, concerning the Departure of the Bleſſed Virgin, which under the Name of St. *Jerom* paſſes amongſt his Works. But the Author of that Epiſtle was neither St. *Jerom*, nor *Sophronius* his Contemporary (as others ſurmiſe) but a more modern Author, who feigned and publiſhed it under the Name of St. *Jerom*, to gain it more Authority by the Name of ſo great a Doctor; as Cardinal *Baronius* proves very well, refuting what is aſſerted in the ſaid Epiſtle.

The Sepulcher of the Virgin was in the Village of *Gethſemane*, in the Valley of *Joſaphat*, till in the Time of *Veſpaſian* and *Titus Jeruſalem* being deſtroyed, and all *Judæa* ruined, the Memory of it amongſt the Faithful was loſt, and it was not known where it was, in ſuch Sort, that St. *Jerom*, commemorating the Sepulchers of many holy Patriarchs and Prophets, which in his Time were in *Paleſtine*, and were viſited with great Devotion by St. *Paula*, makes no Mention of the Sepulcher of the Virgin, as of a Thing, of which at that Time there was no Knowledge. But afterwards, God ſo diſpoſing, it was diſcovered; and *Burcardus* who ſaw it, ſays, that it was ſo covered with other Buildings, and ſunk ſo low, that it was neceſſary to deſcend to it by almoſt ſixty Steps. And *Bede* writes, that in his Time it was ſhewn empty, and at this Day it is to be ſeen amongſt thoſe holy Places, cut in a Stone; as the Pilgrims relate, who go in Pilgrimage to *Jeruſalem*.

The

The Life of St. HYACINTH *Confeſſor, of the Holy Order of St.* DOMINICK.

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It happened at the ſame Time, that the incomparable Man, Mirrour of all Sanctity and Perfection, St. *Dominick*, was come thither to have his Order and Inſtitution confirmed by his Holineſs, Pope *Honorius*; and appearing like a new Sun, ſent by Almighty God to enlighten the World, raviſhed all *Rome* with Admiration of his heroical Virtues, efficacious Preaching and ſtupendous Miracles. Whereof one of the moſt ſignal and remarkable, was the raiſing to life *Napoleon*, a Cardinal's Nephew, in the publick View of all the Clergy and People of *Rome*, as was recounted before in St. *Dominick*'s Life. At which ſtrange Miracle, Biſhop *Ivo* amongſt innumerable other Prelates was preſent, and beheld with his own Eyes the many and wonderful Circumſtances of it, whereupon conceiving a very high Eſteem and Veneration of that great Patriarch, and his holy Order; which was now confirmed and approved by the See Apoſtolick, and brought forth great Fruit to the Church of God in ſeveral Parts: He was very earneſt and urgent with him for to ſend ſome of his Religious into *Poland*, there to build Convents and Monaſteries, that his Flock and Country might alſo be made Partakers of thoſe many and great Bleſſings, and heavenly Favours. St. *Dominick* was willing to ſatisfy the laudable and pious Deſires of that zealous Prelate: But his Religious being yet but few in Number, and partly already diſtributed, partly deſtined for other Provinces, he could not ſpare any of them for thoſe remote Countries, without ſome Detriment of other Places, which he had greater Obligation at preſent to help and aſſiſt. At length when the good Biſhop never ceaſed aſking and importuning him, for to give him ſome of his choice Band of ſtout Soldiers and indefatigable Workmen, to defend and cultivate that Part of our Lord's Vineyard, which ſtood in no leſs need of Succour than others, and which it concerned him to provide for above all others; the Saint replyed in this Manner: *You ſee what a ſmall Number I have of Workmen, and how they are already all imployed, and have their Hands full: And how is it poſſible then for me to comply with your Requeſt? Yet this I will do for you. If among your Followers there be any young Men of good and able Parts, virtuouſly inclined, and zealous of the good of Souls, that take a liking to this Profeſſion, ſend them to me; and I'll train them up for a Year with the greateſt Care and Induſtry I can, in this ſpiritual Warfare: And confide by the Grace of God, that by that Time, they will be fit for your Purpoſe, and able to render that Service to God and their Neighbour, which you can deſire and expect of them.* This contented the Biſhop; and preſently he makes Choice of four of his own Family, to wit, of our St. *Hyacinth* and *Ceſlaus*, *Polonians*, *Hermannus*

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mannus a *Dutchman*, and *Henry* of *Moravia*: Whom he presents to St. *Dominick*, a most admirable Master of Spirit and Perfection. And the Saint had them always in his Company, teaching and instructing them more by his Example than by his Words; and lost not his Labour with them: For in the Space of a Year, they became perfect Imitators of so great a Master; and were all of them very eminent in Meekness, Charity, Abstinence, Patience, Humility, Poverty, and all other Virtues: So that the holy Father thought fit to send them into *Poland*, at the request of the good Bishop; and gave Thanks to the Divine Majesty, that by this Means had opened a Passage for his Order into those Parts, which stood in so great Need of their Help. St. *Hyacinth* having made his Profession, and being sufficiently instructed how to behave himself in that Mission, for the Glory of God, the Profit of Souls, Settlement of the Order, Founding of Monasteries, and the like; begins his Journey with his three Companions, *Ceslaus*, *Herman* and *Henry*. All their Provision and Defence for so long, so hard and dangerous an Expedition, next to the divine Providence, was the Blessing of their holy Patriarch St. *Dominick*: And their only Sorrow was to be separated from his most delightful and angelical Conversation; though this Grief was much allayed by the Joy and Comfort they took in being sent by Obedience, to labour and take Pains in our Lord's Vineyard, and the Harvest of Souls, purchased by his precious Blood. They passed over the *Alps* into *Carinthia* and *Germany*: And coming to *Frisack*, found the Inhabitants well disposed to receive the Word of God. Here St. *Hyacinth* began to exercise his Apostolical Function, and to sow the Seed of eternal Life, which, our Lord watering with heavenly Rain, and warming with the sovereign Beams of his divine Grace, did so fructify, that in Half a Year's Time, innumerable Persons were converted to true Penance and Amendment of their Lives. And many not content with this, resolved to leave the World, and serve God in a Religious State: Amongst whom several Priests and Clergymen demanded of St. *Hyacinth* the holy Habit of his Order, which he gave to them, so that in a very short Time, there was built at *Frisack* a large Monastery, and well furnished with Religious Men. And St. *Hyacinth* leaving there Friar *Herman* for Prior, went forward with his other two Companions into *Poland*, as St. *Dominick* had commanded him.

When he arrived at *Cracovia* he was received like an Angel sent from Heaven, with incredible Joy and Congratulation of all Sorts and Conditions of People as well Ecclesiastical as Secular: They esteemed him for his noble Extraction, they loved him as one that had been a Canon of the Cathedral Church, they respected him as being Nephew of their Bishop, and bore him particular Reverence, for that he was recommended to them by his Holiness, who sent with him his Apostolical Letters to the City of *Cracovia*. But the Love, Esteem and Veneration which they had for his Person, was wonderfully much encreased, when they came to be better acquainted with him, and to discover more of the divine Ornaments, Graces and Perfections of his Soul. St. *Hyacinth* was of very comely Features, of a pleasant Humour, sweet and affable Conversation: And there shined in his very Countenance and all his exteriour Behaviour, certain Rays of Purity and Sanctity, that adorned his Mind. He was chaste as an Angel both in Body and Soul, his Conscience so neat and clean, that he abhorred even the Shadow of Sin, he was humble, charitable and compassionate, bearing the Bowels of a Father equally towards all: Every Man's Misery and Affliction drew Tears in Abundance from his Eyes: He visited the Sick, relieved the Prisoners, helped the Poor, comforted the Sad, encouraged those that groaned under the Burden of any Affliction: And, like holy *Job*, was an Eye to the Blind, a Foot to the Lame, was Health to the Sick and an Ease and Succour to all that were in Distress. He did in all Things resemble to the Life his holy Father and Founder, St. *Dominick*: His Cell and constant Abode, when Charity to his Neighbour did not otherwise imploy him, was the Church: Herein he spent not only the greatest Part of the Day, but all the Night: And when he could pray no longer, for that Nature forced him to take some Rest, he laid himself down for an Hour or two upon the Step of the Altar. Every Night he afflicted his innocent Body with a most sharp Discipline. He fasted every *Friday*, and the Eves of our Blessed Lady, and all the Apostles with only Bread and Water: Though indeed his whole Life was in a Manner a continual Abstinence and Fast. He was never seen to be idle; but either helping his Neighbour, or Praying, or Studying. At his arrival at *Cracovia*, they assigned him the Church of the most *Blessed Trinity*, which was the best of the City next to the Cathedral Church, there to found a Monastery: And the People out of their Affection and Devotion were most forward and liberal in contributing as well their Labour as their Cost: And the zealous Bishop *Ivo* furnished it abundantly with holy Chalices, Crosses, Pictures, and other Ornaments and holy Utensils; so that this Convent was so stately and magnificent, that some Kings of *Poland* would be buried in it.

The good Success which St. *Hyacinth* had in Founding this and other Monasteries; and in all other Enterprises and Apostolical Designs and Labours, he ascribed to the most special

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And the Favours and Bleſſings, which he received from her, were very ſignal and extraordinay. One Day as he was praying in the Church before an Altar of the Bleſſed Virgin on the Vigil of her glorious Aſſumption into Heaven, and was contemplating with what Pomp and Majeſty, what Joy and Congratulation of thoſe moſt happy and glorious Citizens, this her Enterance was ſolemnized, preſently he ſaw the Altar environed with a moſt radiant and comfortable Light, in which came down from Heaven the Queen of Angels, attended with a numerous Train of celeſtial Courtiers; and ſhe turning herſelf to her dear Client, ſpoke to him in this Manner, *Comfort and Joy be to thee, my beloved* Hyacinth, *for that thy Prayers are acceptable to my Son and me; and whatſoever thou ſhalt ask of God, it ſhall be granted thee through my Interceſſion.* And having ſaid this, ſhe aſcended again into Heaven, leaving St. *Hyacinth* quite raviſhed and tranſported with unſpeakable Delights cauſed in his Soul, not only by the Preſence and Diſcourſe of the Mother of God, but alſo by the moſt ſweet and melodious Muſick which the Angels made at her Departure. And the Saint had a ſtrange Confidence ever after to obtain of Almighty God whatſoever he ſhould aſk and demand of him; and aſſured two of his Companions, to whom in Confidence he related this Viſion, *that our Bleſſed Lady is a moſt ſpecial Patroneſs of the Order of the Dominicans.* The Effect of this ſo liberal and ample a Promiſe he experienced ſoon after. For as he was paſſing over a certain River in a Ferry-boat, he eſpied a great Multitude of People aſſembled together by the River's Side, about one whom they held up in the Middle of them; and as he came near them, he underſtood that they held the Body of a young Man, that had been drowned the Day before, and was newly taken out of the Water. The Mother of the dead Man was alſo there, who immediately caſt herſelf at St. *Hyacinth*'s Feet to beg of him Comfort and Relief: And he bidding her hope well, takes the deceaſed Party by the Hand, and ſays to him, *Peter* (for that was his Name) CHRIST *our Lord, whoſe Glory I do preach, by the Interceſſion of his bleſſed Virgin Mother reſtore thee again to Life.* And immediately in the Preſence of that great Throng of People, the young Man revived, and continued in Life and Health. A certain Lady that lived far from *Cracovia* ſent her Son, whoſe Name was *Viſlaus*, thither to invite St. *Hyacinth* to her Houſe. The Saint accepted of the Invitation, and bidding the young Man with his Page, who were on Horſeback to ride before, followed after on Foot, in the Way they were to croſs the River *Raba*; and *Viſlaus*, who had gone through it the Day before, without any Difficulty, not reflecting that the Water was now much higher, by the Rains that fell in the Night, and by the Melting of the Snow, ventured raſhly upon it; and was thrown off his Horſe, and carried away by the Violence of the Stream: The Page who eſcaped with great Difficulty carried theſe ſad Tidings to the Lady his Mother. And ſhe being quite out of herſelf for Grief and Sorrow, comes crying with a great Train of Matrons and Women of Quality towards the River, and bewail'd moſt lamentably the Loſs of her Son. By this Time St. *Hyacinth* was come as far as the River, and was paſſing over the Ferry, wondering to ſee the Concourſe, and hear the pitiful crying out of ſo many Gentlewomen. As ſoon as ever he had put Foot upon the Ground, the diſconſolate Mother falling upon her Knees before him, cried out: *O Father* Hyacinth, *it is for your ſake I have loſt my Son. What will become of me, moſt unfortunate Creature, who am now deſtitute both of Husband and Child; my only Comfort, and all the Hope and Relief of my old Age is taken from me. But I beſeech you for the Mercy of God, holy Father, to have Compaſſion of me, and to reſtore me my Son.* This woful Caſe made the moſt tender and compaſſionate Heart of St. *Hyacinth* to bleed for Sorrow; and retiring himſelf a little from the Throng, he kneels down, and with infinite Tears beſeeches the divine Goodneſs to comfort the afflicted Mother. And as he roſe up from his Prayer, immediately the dead Body was brought againſt the Stream to the Shoar. But the doleful Mother was not yet ſatisfied, cries out: *Servant of God, you have given him to me dead, reſtore him to me alive.* Then the Saint coming nearer to the Body, ſays aloud: *My Child* Viſlaus, *our Lord* JESUS CHRIST, *to whom all Things do live,*

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The bleſſed Man having wrought much Fruit by himſelf and his Companions and Diſciples at *Cracovia*, and in other Parts of *Poland*, ſent ſome of them to fructify in *Bohemia*; where by their Preaching and good Example, they converted divers to the Knowledge and Love of JESUS CHRIST. He himſelf going towards the *Levant*, entered the Province of *Ruſſia*, and came to the Duchy of *Chio*, and in the City of *Chiovia* gained very many Souls to God; where alſo he built a Monaſtery of his Order, which he dedicated to his ſovereign Lady and Patroneſs, the ever glorious Virgin *Mary*. Here he went through infinite Labours and Difficulties in teaching, and ſuffered moſt ſharp and bitter Perſecutions for defending the Catholick Religion: For *Valdomer*, Duke of the Country, was fallen into the Schiſm of the *Grecians*, and profeſſed himſelf an open Enemy of the *Roman* Church; and perceiving the Zeal and Authority which St. *Hyacinth* had in maintaining the true Faith, and perſuading the People to return to the Obedience of CHRIST's Vicar, their lawful Paſtor and Father, ſtrived by all Means to drive him out of his Dominions; though he covered his wicked Deſign, and uſed herein more Craft than Violence. And whilſt he was projecting how to bring it about, there happened another Occaſion which forced St. *Hyacinth* to retire from thence: For the *Tartars* waſting and ſpoiling all the Province of *Chio*, fell furiouſly upon the City of *Chiovia*, where the Saint reſided: Who as he came from the Altar where he had ſaid holy Maſs, was told, *that the Enemy was ruſhing into the Town.* Wherefore veſted as he was he returns to the Altar, and taking with him the Bleſſed Sacrament in the *Ciborium*, bids all the Religious to follow him. There was in the ſame Church a fair Statue of our Bleſſed Lady of Alabaſter and very heavy, which the Saint uſed to honour with much Devotion. At this Statue our Lady called upon him, and ſaid, *My Son*, Hyacinth, *why doſt thou leave me behind? Take me along with thee, and leave me not to be affronted by my Enemies.* The Saint with many Tears replyed; *And how can I carry ſo heavy a Statue:* And the Virgin anſwered again: *Fear not, my Son, take it with thee, it will not be ſo heavy, but you may eaſily carry it.* With this St. *Hyacinth* takes the Image of our Bleſſed Lady into his Arms, and it was as light as a Reed. And holding the Bleſſed Sacrament in one Hand, and our Lady's Image in the other, departed with all the Religious out of the Monaſtery, and then out of the City by another Gate, unto which the *Tartars* were not yet come; and finding no Boat to paſs over the River *Boriſthenes*, walked over it as if it had been dry Land: And thence took his Journey to *Cracovia*; but was forced often to ſtay by the Way, ſuch a Multitude of People deſired to be taught and inſtructed by him in the Catholick Faith. And it is incredible what a fertile Harveſt he gathered of Souls in *Muſcovy*, *Lithuania*, *Livonia* and other Provinces, through which he paſſed. At length coming to *Cracovia*, there he placed the miraculous Statue of our Bleſſed Lady, which reſumed again its former natural Heavineſs, having been all this while St. *Hyacinth* carried it as light as a Cane. Before he departed from *Chio*, he was going to preach at *Viſgrade*; but in the Way there was a great and broad River, and no Boat at hand: The holy Man that deſired to come in Time to preach, adviſed his Companions to recommend the Matter to Almighty God: And after a ſhort Prayer, riſes up, and ſpreads his Cloak upon the Water, and going confidently upon it, bids all that were with him do the like; and in this Manner they paſſed over the River as ſecurely as if they had been in a Boat. The Fame of which Miracle made the People wonderfully deſirous to hear, and no leſs ready to follow his wholeſom Counſel and Doctrine.

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At length this great Servant of our Lord, full of Merits and good Works, loaden with Years, and ſpent with continual Labours, begged of Almighty God *to remove him from this Exile, and bring him to his happy and greatly deſired Country eternally to ſee and enjoy his Divine Majeſty.* And this Petition was granted him. For the very next Day after he had made this Prayer with wonderful Affection and burning Deſire of ſeeing God, his Divine Majeſty ſent him a Fever as well to warn, as to diſpoſe him for a happy Paſſage, it being then the anniverſary Day of the glorious Death of his holy Father and Patriarch St. *Dominick:* And ſignified to him that he would call him out of this miſerable Life on the Feaſt of our Bleſſed Lady's Aſſumption into Heaven. His Fever encreaſed daily, and as it gave the holy Man Matter of greater Merit, ſo it did afford all that were to deal with him rare Exemples of a moſt humble and reſigned Patience, which at this Time did outſhine his other Virtues. On the Vigil of our Lady's Aſſumption he deſired all the ancient Fathers of the Monaſtery

AUGUST 16. ſtery of *Cracovia*. to be called to him; to whom he ſpoke briefly in theſe Words: *My deareſt Children, it is the Will and Pleaſure of our Lord, that I depart from you To-morrow. Wherefore what was delivered to me from the Mouth of our Bleſſed Father St.* Dominick, *I do leave to you as your true and lawful Inheritance, that you always keep yourſelves in Meekneſs and Humility of Heart; and have a moſt ſpecial Care of maintaining mutual Love and Charity; and eſteem Poverty as Men that have renounced all Things of the Earth; for this is the Teſtament, or authentical Inſtrument, by which we claim eternal Life.* And having ſpoken this, he held his Peace, being now extremely ſpent. The next morning he heard devoutly the Canonical Hours read before him, and received the laſt Sacraments and Rites of the Church. Then lifting up his Eyes to Heaven, he began the thirtieth Pſalm: *In te, Domine, ſperavi, non confundar in æternum. In thee, O Lord, have I hoped; let me not be confounded for ever.* And having recited the ſixth Verſe of it: *In manus tuas commendo ſpiritum meum; into thy Hands I commend my Spirit,* he rendred up his happy Soul, which was immediately taken by the Angels, whom he had familiarly converſed withal in his Life Time, and preſented before our Lord; who gave him an ample Reward of all his Labours and faithful Services. The holy Man departed this World on the 15*th* of *Auguſt*, in the Year of our Lord MCCLVII, being threeſcore and fourteen Years old. As ſoon as the News of his Death was ſpread about the Town, an infinite Multitude of People came running to the Monaſtery to kiſs and reverence his ſacred Body: Such an Eſteem all had of his Sanctity, which Eſteem and Reverence was highly encreaſed by a Miracle they ſaw there done with their own Eyes. For it happened, that a Youth well born, on the very ſame Day was killed with a fall from his Horſe; but his virtuous Parents taking up the dead Body, brought it to the Church, and laid it near to the Body of St. *Hyacinth*, beſeeching our Lord by the Merits and Interceſſion of his holy Servant to reſtore their Son to Life; and within an Hour the Youth riſeth up alive and in perfect Health, without the leaſt Sign of any Wound or Bruiſe; and declared to all, *that St.* Hyacinth *was carried up with great Glory and Triumph into Heaven: and that himſelf had accompanied him as far as Heaven Gates.* The Biſhop of *Cracovia*, *Prandeta*, a moſt worthy Prelate, ſolemnized the Obſequies of St. *Hyacinth* with great Pomp and wonderful Devotion of the People; and when the Solemnity was ended, retired himſelf into the Church of St. *Staniſlaus* to pray before an Altar of our Bleſſed Lady; but being much wearied and exhauſted with Labour, he fell aſleep, wherein was ſhewn him this Viſion. He ſaw a Multitude of Angels glorioufly clad proceſſionly to enter the Choir of the Church; after whom followed two moſt worthy and venerable Perſonages, one whereof was in Pontifical Robes, and had a Mitre on his Head; the other in the Habit of the *Dominicans*, but exceedingly reſplendent, and had upon his Head two Crowns. And as *Prandeta* was infinitely ſurprized, and admired this glorious Sight, the venerable Prelate told him: *I am* Staniſlaus, *formerly Biſhop of* Cracovia, *and my Brother and Companion is Friar* Hyacinth, *who is honoured with a double Crown of Doctor and Virgin: And with this Pomp and Triumph, which you ſee, I am now conducting him to eternal Bliſs, and the Fruition of God:* And preſently with a loud and moſt ſweet Voice he chanted that Antiphon: *Lux perpetua lucebit Sanctis tuis, Domine. Eternal Light ſhall ſhine to thy Saints, O Lord*; which was continued by all that ſacred and glorious Quire, which marched in this Manner exulting, rejoycing, and ſinging, to the Imperial Heaven. Our Bleſſed Lady was alſo ſeen by a moſt virtuous and devout religious Woman, to conduct St. *Hyacinth* with greater Pomp, and a more numerous Company of heavenly Spirits, who ſung after our Lady theſe delicious Words: *Ibo ad montem Myrrhæ, & ad colles Libani cum beato Hyacintho: I will go to the Mountain of Myrrh, and to the Hills of* Libanus *with Bleſſed* Hyacinth. In fine, a holy Hermit, that watched one Night in Prayer at St. *Hyacinth*'s Tomb, ſaw three Beams of immenſe Light come from Heaven; one to the Head, the other to the Feet, and the third to the Middle of the Saint's Body; and awaking the two Sacriſtans of the Church, he ſhewed the ſame to them. By theſe and many other Teſtimonies Almighty God hath been pleaſed to manifeſt the Glory of his holy Confeſſor, and eſpecially by innumerable Miracles; of which, becauſe what we have already recounted, is a ſufficient Proof of the great and eminent Favour, which he hath with our Lord and Saviour JESUS CHRIST, I will only ſay this, that there is ſcarce any Kind of Diſeaſe and Malady, of which this Bleſſed Saint hath not cured ſeveral Perſons; which certainly argues the Force of his precious merits, and the Power he hath to obtain for his Clients whatſoever Favour he knows to be fitting ſhould be asked for them.

AUGUST 16.

St. *Hyacinth* was canonized for a Saint by Pope *Clement* VIII, in the Year of our Lord MDXCIV, on the 17*th* of *April*; his Feaſt is kept on the 16*th* of *Auguſt*. *Albertus Leander* in his Book of the famous Men of the Order of St. *Dominick*, *Martinus Polonus*, *Matthias Micovius*, *Ferdinandus de Caſtile*, and others have written of St. *Hyacinth*.

The

The Life of St. AGAPETUS, *Martyr.*

AUGUST 18. DUring the Perſecution of the Emperor *Aurelian*, the Chriſtians being exceedingly afflicted, diſperſed and hid themſelves in Woods, Rocks and Caves. But our Lord then made Choice of a Youth but fifteen Years old, by Name *Agapetus*, of *Prænesſte* or *Paleſtrina* in *Italy*, not far from *Rome*; whom he armed with a divine Spirit and Fortitude, and oppoſed againſt all the Power and Fury of *Aurelian*, to encounter, vanquiſh, and triumph all at once; and by his precious and glorious Martyrdom to encourage others, that ſurpaſſed him in Years, at leaſt to imitate and follow him, ſeeing they had not the Heart to go before him; and to learn by his Example to look Death in the Face, and not to fear any manner of Torments for the Confeſſion of JESUS CHRIST, ſince they ſaw with what Conſtancy a tender and delicate Child endured all the Outrage and Cruelty that could be practiſed upon him.

The Emperor having had Notice of him, made him be apprehended; and ſeeing him on the one Side very young, and of a delicate and tender Complexion; and yet on the other Side reſolute and conſtant in his Profeſſion, and thirſting after Martyrdom, commanded he ſhould be cruelly beaten with the Sinews of Beaſts, nothing doubting but the Vehemency of the Pain would make him alter his Reſolution. But when all the Blows the Executioners could lay upon him, ſerved only to excite and ſpur him up the more fervenly to love JESUS CHRIST, the Emperor delivered him over into the Hands of *Antiochus*, a Judge or Governor, to bring him by ſome Means or other, to offer Sacrifice to the Gods. This Governor ſhut him up in a loathſome and dark Priſon, and there kept him four Days without Meat; hoping by Hunger, a painful and moſt troubleſome Thing, eſpecially to Youth, to tame and pull down his Courage. But the fifth Day, when he was taken out of the Priſon, and found to be nothing at all changed, the Judge commanded that burning Coals ſhould be caſt upon his Head; and *Agapetus* in the mean Time praiſed our Lord, and ſaid: *A Head that expects to be crowned with Glory in Heaven for all Eternity, may very well be content to be burnt for a While upon Earth; that radiant Crown will receive a more ſplendid Brightneſs from Wounds inflicted on me for the Love of* JESUS CHRIST. Then they ſcourged him again the ſecond Time ſo rudely and unmercifully, that they left not one ſound Place in all his Body; and the Blood ſtreamed down from him in great Abundance. Then taking him thus naked, and full of Sores and Pain, they hung him up by the Feet with his Head downward, and underneath him kindled a Fire, into which they caſt Filth and Ordure, the more to annoy him with a moſt loathſome and ſtinking Smoke. In this Torment the couragious Martyr, ſmiling ſaid to the Governor: *It appears how vain thy Wiſdom is, which ſpends itſelf thus in Smoke.* Whereupon the Governor being more enraged, commanded him to be ſcourged the third Time both on Back and Belly, by four Men ſucceſſively; and ſcalding Water to be caſt upon his Wounds; after which they bruiſed his Mouth, and broke his Jaws. But our Lord, to honour the Faith and Conſtancy of this holy Youth, and withal ſeverely to puniſh the moſt wicked and unjuſt Governor; threw him down out of the Seat where he was ſitting in State, in Quality of Judge; and with the Fall he was ſo bruiſed, that ſoon after, feeling and acknowledging though without true Repentance, the Arm of God, that was fighting in the Martyr, he gave up his unfortunate and wretched Soul to the Devils. When the Emperor heard the News of *Antiochus*'s Death, he reſolved to revenge it upon *Agapetus*, whom he commanded to be expoſed to wild Beaſts to be torn and eaten by them, that he might find his Sepulcher in their Bellies. But he was fruſtrated of his Expectation; for thoſe ſavage Beaſts, laying aſide their natural Fierceneſs, came fawning to this ſweet Child, and kiſſed and licked his Feet. The Officers being much offended at this Spectacle, immediately cut off the Martyr's Head; and the Chriſtians ſecretly conveying away his Body by Night, buried it about a Mile from *Rome*, in a new Sepulcher, prepared miraculouſly by our Lord for the holy Youth, his moſt ſtout and valorous Champion. This ſo great Courage in a Child wrought very efficaciouſly upon *Anaſtaſius*, a prime Officer in the Army, who was converted by it to the Faith of CHRIST, and three Days after was crowned a Martyr. St. *Agapetus* ſuffered upon the 18*th* Day of *Auguſt*, in the Year of our Lord CCLXXV, in the Time of the aforeſaid *Aurelian*. His bleſſed Relicks are at preſent at *Paleſtrina*, where he died; and are in great Honour and Veneration of all the People. Mention is made of him in the *Roman* Martyrology, and in thoſe of Venerable *Bede*, *Uſuardus*, and St. *Ado*. Cardinal *Baronius* writes of him in the ſecond Tome of his Annals, and in his Notes upon the Martyrology. AUGUST 18.

The

The Life of St. BERNARD, *Abbot.*

AUGUST 20. IN the Province of *Burgundy* there is a little Village called *Fontain*, which anciently was of little Note and Esteem, but now with good Reason is very famous and renowned, for having been the Birth-place of St. *Bernard* Abbot, a Mirror of all Virtues, and a lively Portraiture of Sanctity; whose Life, taken out of the five Books which *William* Abbot of *Boneval*, and *Godfrey* Abbot of *Clareval*, Companion and Secretary to the Saint, wrote of it, is as follows: In the said Village of *Fontain* there lived an honourable and virtuous Gentleman, called *Tesselin*, a brave Soldier, and also a good Servant of God; for he so followed the Wars, that he forgot not the Profession of a Christian. He was married to one *Alice* of *Montbarr*, a virtuous, honest, and fruitful Woman, by whom he had six Sons, and one Daughter. Amidst the Cares of her House and Family, *Alice* was not unmindful of the Fear of our Lord, and of Works of Mercy; for when she had brought forth a Son, she offered him with her own Hands to God, and suckled him at her own Breasts, not trusting him to the Care of a Nurse; and being come to some Growth she fed him with grosser Meats, as one that would breed up her Children for the Desert, and not for the World. These were the Parents of St. *Bernard*, who was the third Son. When his Mother was with Child of him, she seemed to herself in her Sleep to have in her Womb a little white Dog, with a red Back, and that he barked; and consulting the Case with a Servant of God, he answered her, that her Son should be a great Preacher, and should bark against the Wicked to defend the House of God, which is the Church, and with his medicinal Tongue should cure the Wounds of many Souls. St. *Bernard* being born, his Mother brought him up with greater Care, than she did her other Children; and as soon as she could possibly, put him to School, and provided him of good Masters. The Child was diligent in his Studies, obedient to his Masters and Parents, affable to all, a Friend of Silence and Quietness, and an Enemy of Noise and Rudeness. He was noted for his virginal Modesty, and for Simplicity and Candor of Mind, and was mortified to all the Things of the World. When he was a Boy, he was grievously afflicted with a terrible Headach: They brought a Woman to him who was a Sorceress, to cure him; he perceiving who she was, instantly leaped out of his Bed, and crying out, with great Indignation thrust her out of the Room; and it pleased our Lord immediately to cure him, who for Fear of offending him, had refused to be cured by such a Woman. One *Christmas* Night he was present in the Church at *Mattins*, desirous to know the Hour in which our Lord was born; and being fallen asleep, the Child JESUS appeared to him, as newly born, beautiful above all that can be said or imagined, and recreated his Soul with an ineffable Sweetness. By reason of this Regale and Favour from Heaven, he began to give himself to Contemplation, in which he was very eminent, and remained wonderfully devoted to the sacred Mystery of the Nativity of our Lord, and was persuaded, that the Hour of Midnight, in which he had seen him, was the proper Hour, at which the eternal Word and tender Infant was born. When any Money came to his Hand, he gave it in Alms to the Poor; but very secretly, lest the Works of Charity, which he did, should come to be known. He being yet but young, his holy Mother ended her Days most Christianly, with no small Resentment of her Son *Bernard*, for the Loss of such a Support, and such a Mistress. He was of a very sweet Disposition, and of a rare Beauty; the Blood boiled in his Veins by reason of his Youth; Companies and Occasions, that solicited him to give the Reins to his Appetites, were many. He suffered great Temptations from the Enemy, and certain lascivious Women molested him, and set their Snares for him to make him lose the precious Jewel of Chastity; but by the Favour of our Lord he overcame them all, and conserved that Gift of celestial Purity, which once lost can never be recovered. One Time he was a little careless, and held his Eyes fixed upon a beautiful Woman, not reflecting what he did; which when he perceived, he was so confounded and ashamed, that to take Vengeance of himself, and to pay for that Fault by Pain, he cast himself stark naked into a Pool hard by of frozen Water (for it was Winter) up to the Neck, and he remained in it so long, that the extreme Cold had almost extinguished his natural Heat, and they took him out half dead. But by that so fervorous an Act he merited, that God by his Grace should mortify in him the Concupiscence of the Flesh, and quench the Flames of infernal Fire, which reigneth in our Members. The holy Youth then seeing the great Dangers in which he was, began to think with himself how to get out of them, and to retire himself to some religious Order as to a secure Haven. Whilst he was deliberating, he suffered great Temptations from the Enemy and his Ministers. The Flower of his Age made War against him, proposing to him sensual Delights, and exhorting him not to leave the present for what was to come.

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The Devil repreſented to him, that though he ſhould fall into Sin, he might do Penance for it in his old Age; and that God was gentle and merciful, and one that knew well our Weakneſs and Frailty, and had ſhed his Blood for us upon the Croſs. There wanted not others his Friends and Companions, who having entered into the broad Way which leads to Perdition, by their Words and Example exhorted him to do as they did. The World offered him great hopes of Honour and Riches founded in his great Wit, Learning, and good Diſpoſition; yea his very Brethren and Kindred (who in ſuch Deliberations are the moſt cruel and dangerous Enemies) were thoſe which moſt of all kindled this Fire, alledging, that the Delicacy of his Complexion would not be able to endure the Auſterity and Rigour of a Religious Life, and that by a milder Way he might both ſerve God, and help Souls without burying the Talents which were given him; with which, perſevering in the Courſe of Studies he had begun, he might obtain the juſt Reward of his rare Knowledge, and ſingular Virtue, honour his Family, illuſtrate his Country, and Profit the World. The vertuous Youth was troubled and afflicted, with the Confuſion of ſo different Thoughts; and underſtood with what warineſs we are to ſpeak of divine Inſpirations, and that the Vocation of God, when he calls us to Perfection, is not to be diſcovered, but to a very few, and thoſe ſpiritual and choice Perſons. As did that Merchant in the Goſpel, who having found a Treaſure in a Field, hid it, and ſold all he had that he might purchaſe that Field, and enjoy the Treaſure which was in it. But although St. *Bernard*, being ſo many ways aſſaulted began to waver and ſtagger, yet at laſt favoured by our Lord he broke the Chains, and became victorious. For as he was in a Church ſhedding many Tears, pouring out his afflicted Heart with Sighs and Sobs in the Preſence of our Lord, and beſeeching him that he would be pleaſed to direct him in the Way he was to take for his greater Service, he was illuminated by Light from Heaven, and ſo fortified by the divine Grace, that he reſolved to fight under the Standard of the Croſs, like a valiant Soldier, and to call and carry along with him as many as he could, to that glorious Warfare; and he did it in ſuch ſort, that he gained to God, his Uncle Brother to his Mother, who was called *Uldericus*, a great Soldier, rich, and Lord of a Caſtle; who opened the way to the reſt: And *Bartholomew* and *Andrew*, the two younger Brothers of St. *Bernard* immediatly followed him; *Guy* and *Gerard*, his two elder Brothers, did the ſame afterwards. *Gerard* coſt him not a little Labour, for when he underſtood the Reſolution of his Brothers, he ſcoffed at it; and according to the Faſhion of the World attributed it to a childiſh Levity: St. *Bernard* being not able to move him by Words, laid his Hand upon his Side, and foretold him, that he ſhould be wounded to Death by a Blow with a Lance, which notwithſtanding ſhould indeed make him live, for the firm Reſolution he ſhould then make, of being a *Monk* as well as his Brothers. After ſome Time the Propheſy was accompliſhed, for at the Siege of *Grancy* he was mortally Wounded in that very Place which St. *Bernard* had touched, and then he cryed out that he was a *Monk*. Thus wounded he was carried to a dark Priſon, where after he had remained a long Time, he heard in his Sleep, *To Day thou ſhalt be freed out of Priſon.* Thinking and ruminating upon what he had heard, he touched his Irons, which forthwith broke in Pieces, and going to the Gate, the Bar looſed itſelf, and fell into his Hands: He aſcended to the Court of the Caſtle, and finding the Door open, he went ſtraight to the Church, where he perceived he had eſcaped out of Priſon, for before he had ſeen nothing: Then inſtantly he fled and went to his Brothers, demonſtrating by his great Auſterities, moſt ardent Fervour, and inſupportable Labours, which he endured all his life long, the Excellency of this his ſo admirable and extraordinary Vocation. So that now of all the Brothers there remained only the Youngeſt, called *Nivardus*, whom they thought fit to leave in the World for the Comfort of their Father (now an old Man) and for the Government of the Family and Eſtate they had left. All the Brothers of St. *Bernard*, and his Uncle, and thirty others that followed him, reſolved to enter into the Order of the *Ciſtercians*, which a little before had been founded by the venerable Abbot *Robert*, under the Rule of St. *Benedict*, and confirmed by the Pope, in the Year of our Lord MXCVIII. Which Order had only one Monaſtery in a Wood apart, and by reaſon of the great Auſterity of Life, and ſtrict Encloſure that was obſerved in it, there were few that would enter into it. St. *Bernard*, and his Brothers, and their Companions made choice of this Place, wherein to give themſelves indeed to God in perfect Humility and Contempt of the World. But it happened that on a certain Day, *Guy* the elder Brother, found *Nivardus* the youngeſt of all the Brothers playing in the Street with other Boys, and ſaid to him, *Nivardus*; *God be with thee, we go to Religion and leave thee Heir of all our Goods.* To theſe Words the Child anſwered, but not with the Judgment of a Child, but of a wiſe and underſtanding Man, *What? Do you take Heaven for yourſelves, and leave me Earth? This is not an equal Diviſion.* And accordingly ſome Days after, he alſo followed his Brothers, and entered into the Monaſtery, where they were all received

AUGUST 20. ceived in the Year of our Lord MCXIII, to the incredible Comfort of *Stephen* Abbot, who had ſucceeded *Robert*, and of thoſe few *Monks* which were with him, having great Hopes that God would give them a numerous and happy Poſterity, and that the Children of that Houſe would ſpread themſelves all over the World, conformably to a Revelation, which had been made ſome Years before to one of thoſe holy *Monks*; as it happened, and as we ſhall ſee afterwards. And that holy Order encreaſed not only in famous Men which it had, but alſo in holy Nuns, who had their Beginning from a Monaſtery, which by Occaſion of this Entrance of St. *Bernard* and his Companions into Religion was built. For ſome of them were married Men; and their Wives, that they might better ſerve our Lord, had freed them from the Bond of Matrimony, and deſired alſo to offer up themſelves an Holocauſt to their Creator; in order to their Retirement, a Monaſtery was built at the Solicitation of St. *Bernard* in the Dioceſe of *Langres*, which was called *Billet*. Which Monaſtery was very famous for Sanctity, and in Time was well provided with Revenues and Poſſeſſions; and from that as from the Plant and Root, ſprung up the Fruit, which extended itſelf to other Parts.

Our Saint began his Noviceſhip when he was twenty three Years old, and began it with ſuch a Diligence and Care of profiting; that he ſeemed not to begin, but to make an end. He had always in his Heart, and very often in his Mouth theſe Words: *Bernard, Bernard, for what didſt thou enter into Religion?* He gave himſelf ſo much to the Mortification, not only of his interiour Affections and inordinate Paſſions, but alſo of his exteriour Senſes, that he ſeemed to make no uſe of them, but what was preciſely neceſſary. He ſaw, and he did not ſee: He heard, and he did not hear: He ate, and he did not eat: He ſlept, and he did not ſleep: So abſorpt and tranſported he was into God. He had been a whole Year in the Dormitory of the Novices, and knew not whether the Vault were of Wood, or of Stone: And having gone very often to the Church, which had many Windows, he thought there had been no more then one in it. He had his Fleſh ſo ſubject and obedient to the Spirit, that it ſeemed rather to be dead, than mortified. His Silence was continual, his Laughter rare and very modeſt too, and according to Reaſon, that he might not ſeem to be exceſſively auſtere; his Habit was poor, vile and coarſe, but clean: For although he was a Friend of Poverty, yet he was none of Slovenlineſs. He went to eat as to a Torment, and the very Thought of Meat filled him. He abhorred Sleep as a Reſemblance of Death: And when forced by Neceſſity he took ſome Repoſe, it was ſo ſuperficial and ſlight, that no Body but himſelf, could have paſſed with it. And when he ſaw any Religious Man to ſleep ill-compoſed, or ſnorting, he was offended at it, and ſaid that he ſlept like a Secular, and not like a Religious Man. By his much Faſting and Watching, by his extreme Penance, and Auſterity of Life, his Stomach was ſo ſpoiled, that the little which he ate, he was not able to retain: And if any thing did ſtay with him, it was rather to delay his Death, than to ſuſtain his Life. He had ſo loſt his Taſte, that ſometimes through the Careleſneſs of him that ſerved him, he would eat raw Fat inſtead of Butter, and drink Oil inſtead of Water, without taking any Notice of it. And although he had ſo little Health, no Body could prevail with him whilſt he was a Novice, to admit of any Relaxation in the Labours of the Community; but on the contrary being profeſt, he continued the Exerciſes of the Novices, thinking and ſaying that others were Saints and Perfect, and therefore might admit of ſome Remiſſion, but he who was Imperfect and a Beginner, ought to be rigorous and ſtrict. Inſomuch, that if the *Monks* were imployed in ſomething which he could not do, he would recompenſe it by employing himſelf at the ſame Time, in ſomething of equal or greater Labour, or at leaſt more abject and humble. Upon a Time the *Monks* were by Obedience to reap Corn, in a Farm belonging to the Monaſtery, and he was commanded to reſt and do nothing, by reaſon of his Weakneſs and little Strength, and becauſe he knew not how to do it: He beſought our Lord with many Tears to give him a Dexterity in Reaping, and our Lord gave him ſo compleat a Grace herein, that he ſurpaſſed all the reſt: And this Gift remained with him during his Life, to the Admiration of the other *Monks*, and to his own great Guſt and Content, for the Devotion he felt in Reaping, calling to mind the Favour which God had done him. AUGUST 20.

St. *Bernard* being ſo mortified, and his Fleſh ſo ſubject to the Spirit, and the Spirit ſo recollected and interiour, living always within himſelf, he came to be as it were a clear and pure Looking-glaſs, to receive the Rays of Divine Wiſdom. And ſo he got not only a moſt perfect Habit of Prayer and Meditation, but alſo a moſt high Degree of paſſive Contemplation: By which alienated from his Senſes, and exteriour Operations, and melted in an ineffable Sweetneſs, with profound Silence, and moſt chaſt Embracements he united himſelf to the ſupreme Good. And our Lord cheriſhed him in ſo high a Degree, that on a Time weeping before a Crucifix, the Crucifix ſtretched out an Arm, and caſt it about him, embracing him, and carreſſing him with ſingular Favour.

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vour. Even in exteriour Works, by a ſingular Privilege, he ſo employed himſelf in them, that he ceaſed not interiourly at the ſame Time to treat with God, which was a wonderful and extraordinary Thing. St. *Bernard* was not one of thoſe, who under the Pretext of giving themſelves to Contemplation, fly Labour, or for their own particular Guſt neglect the publick Good; but he joined Action with Contemplation, and preferred thoſe Things, which were publick and of Obedience, before his own private and voluntary Devotions. But when he was free and without Obligation of applying himſelf to the common Exerciſes of Obedience, he did ſo immerſe himſelf in the Conſideration of inviſible Things, as if he had neither Senſe, nor Memory of any earthly Thing. He walked a whole Day upon the Border of the Lake of *Loſane*, and his Companions at Night falling into Diſcourſe about it, he wondered at it, affirming moſt ſeriouſly, that he had not ſeen it, nor did he know that there was a Lake there. Another Time going to ſpeak with the *Carthuſian* Fathers, ſome Body lent him a Horſe well accoutred, and with a curious Bridle; and obſerving, that the Prior of the *Carthuſians* wondered at the brave Furniture of his Horſe, the Saint alſo began to take Notice of it, and to open his Eyes to ſee that, which before he had not ſeen, as he ingenuouſly confeſſed. Whereby it appears, how abſtract and abſorpt this moſt holy Man always was, not only in corporal and exterior Exerciſes, but alſo in other Buſineſſes of great Importance, in which it ſeems impoſſible not to be diſtracted from divine Things. The ſame may be ſaid of the Learning of St. *Bernard*; for he was wont in the Fields and in the Woods to converſe familiarly with our Lord, and to receive Rays of divine Light from Heaven, and in his Prayer and Meditation to penetrate the moſt high Myſteries of Divinity. And was wont to ſay merrily to his Friends, that the little Knowledge he had in the Holy Scripture, he had learnt by meditating and praying in the Fields, without having any other Maſter than the Oaks and Beech-trees; but that Knowledge in divine Writ, which he called little, was one of the rareſt and moſt eminent Gifts, which he had received. For he had ſo penetrated all the Words and *Apices* of thoſe ſacred Books, that whatſoever he ſpake, wrote, or preached, was holy Scripture; not like one that cited it, but like one that had ruminated, digeſted, and converted it into himſelf. And the ſame Saint confeſſed ſometimes, that being in Prayer, he ſaw the holy Scripture, as it were, interpreted and expounded before him. And yet for all this, he did not ceaſe to read and ſtudy with great Diligence the Interpretation of the holy Fathers, and Doctors; not equalling himſelf to them, or making himſelf their Maſter, but like an humble Scholar, modeſtly ſubjecting himſelf to what they have written, and following with great Accurateneſs the Path, which they have traced us; as is to be ſeen in his moſt devout Works.

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This divine and reſplendent Light having been for a Time hidden, our Lord's Pleaſure now was to ſet it upon a Candleſtick, that it might give Light to all his Houſe; and inſpired the Abbot *Stephen*, that he ſhould build a Monaſtery in *Clareval*, and make St. *Bernard* Abbot of it, who was yet very young, and of weak Health, and not accuſtomed to treat with Seculars in ſuch Affairs. *Clareval* was a Place by the River *Alba*, in the territory of *Langres*, an ancient Neſt of Thieves and Robbers. It was called the Valley of *Wormwood*, either becauſe much Wormwood grew there, or elſe for the bitter Grief of thoſe that fell into the Hands of the Robbers. Here the new Monaſtery was built, and was as it were the firſt Colony and Swarm that came forth of *Ciſterce*. St. *Bernard* endeavoured as much as he could poſſibly, to be ſuperiour to no Body, but to be ſubject to every one; but in fine, he bowed his Head to Obedience, eſpecially when he had conſidered, that he was ſent thither not to reſt, but to take Pains. For the Monaſtery had no Foundation, the Houſe was very ſtrait, little, and ill accommodated; beſides the Air was unwholſome and very cold, in ſuch Sort, that thoſe firſt Fathers that founded it, ſuffered great Want, Hunger, and Thirſt, Cold, and Nakedneſs. Their Meat was Beech-leaves boiled, their Bread was made of Barley and Millet, ſo unſavoury, that a religious Man, who paſſed by there, carried a Loaf of it away with him, to ſhew it for a Miracle, eſteeming it for no leſs, that thoſe who made it their Food, could be able to live. *Gerard*, Brother of St. *Bernard* was the Procurator of the Houſe, and ſeeing the extreme Poverty that the Religious ſuffered, and finding no Means to remedy it, he went to St. *Bernard*, and propoſed to him the Want the Convent was in, and told him they had need of eleven Pounds in Money at leaſt, to make Proviſion for the Houſe, that the Monks might not be ſtarved. The Saint comforted the Procurator his Brother, and ſet himſelf to pray, and behold immediately there came a Woman to the Gate, who caſting herſelf at his Feet, gave him twelve Pounds in Alms, beſeeching him to recommend her Huſband to God, who was very grievouſly ſick. The Saint gave the Woman Thanks for her Alms, and told her, that at her Return to her Houſe, ſhe ſhould find her Huſband well and in Health, as ſhe did. And by this Succeſs the Abbot ſweetly reprehended the Puſillanimity

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ty of the Procurator; and thoſe Religious learnt to confide in God, who never abandons thoſe that truly ſerve him.

St. *Bernard* held himſelf unworthy, that God ſhould make uſe of him in the ſaving of Souls; but the great Charity that burned in his Breaſt, made him forget his own Indignity, and with great Solicitude to ſeek and procure the Salvation of his Neighbours. One Night he ſet himſelf to conſider this Matter in his Prayer, and he had ſuch a kind of Viſion as this. It ſeemed to him, that there came from all Parts through the Mountains a very great Multitude of Men, of different Eſtates and Habits, and that they deſcended into the Valley where his Monaſtery was, in ſuch Sort, that there was not Room to contain them in all that Circuit. The Signification of the Viſion was declared by the Effect in the Multiplication of the Religious, who waged a ſpiritual War under this great Patriarch, and of the many and rich Monaſteries, which he himſelf founded in ſo many different Places. Amongſt others that came to take the Habit, to the greater Comfort of St. *Bernard*, one of the firſt was his own Father *Teſelin*, who making himſelf Son and Brother in Spirit to him, whom he had begotten according to the Fleſh, entred into the Monaſtery, and there happily ended his Days. The Siſter, which now only remained in a ſecular State, and was married to a rich Man, and gave herſelf to the Pomps of the World, being come one Day well attired and attended to ſee her Brothers in the Monaſtery, was confounded, for that they would not vouchſafe to ſee her; and hearing the Words of Life, which St. *Bernard* ſpake (who overcome by her Sighs and Tears, went out to her) ſhe was ſo changed, that all the Care, which before ſhe took to trim and adorn her Body, ſhe converted it to beautify her Soul, and to enrich it with Works of Penance and Piety; and this with ſo great Fervour, that her Huſband at the End of two Years gave her Leave to enter into the Monaſtery of the Nuns of *Billet*, and there to conſecrate herſelf to our Lord; where ſhe holily perſevered, and gave up her Soul to God.

But it is not ſo wonderful, that CHRIST our Lord ſhould draw ſo many Men of ſo different Eſtates and Conditions, to ſerve him in ſo rigorous and perfect a kind of Life, under the Rule and Government of St. *Bernard*, as is the Manner of his drawing of them rare and marvellous, by the Interceſſion and Prayers of the ſame Saint. Once there came a Company of young Gentlemen, very gallant and merry, to ſee the holy Abbot, of whom Fame had reported great Matters. It was then Shrove-tide, and they in the Heat of Youth ſought out a Place thereabouts near the Church, to run at the Ring, to exerciſe themſelves in Arms and ſuch like Entertainments. The Saint entreated them not to do ſo, but they would not hear him; he commanded Beer to be brought, and gave them to drink, but firſt bleſſed it. Scarce were they gone out of the Monaſtery, when moved with a new Spirit from Heaven, they began to diſcourſe amongſt themſelves of the World, of its Deceits and Dangers; and they were ſo inflamed with a Deſire of Perfection, that immediately without Delay they altogether, with one Mind and one Will returned to the Monaſtery, and with great Humility begged to be admitted into it; and with great Courage and Patience, paſſing through many Labours, they gloriouſly perſevered in the Order. This Change was indeed from the right Hand of the moſt High. But there were other Changes alſo no leſs remarkable; amongſt which one was of a Prieſt, called *Maſcelin*, who going to receive St. *Bernard* (as he came to *Mayence*) in the Name of his Lord the Archbiſhop; and telling him who he was, and who had ſent him, the Saint pauſed a While, and looking fixedly at him, ſaid to him: *Another Lord greater than he has ſent you, who will be ſerved by you.* And although in the Beginning the Prieſt reſiſted, and was averſe from it, and very far from any ſuch Thought, at laſt he yielded, and in the Company of many other learned and honourable Men, he came to the Monaſtery of *Clareval* to aſk the Habit. Nor is that leſs wonderful, which happened to him with *Henry*, natural Brother to the King of *France*; but is ſo much the greater, by how much the Perſon, to whom it happened, was of higher Dignity. This Prince came to *Clareval*, to treat with the Abbot about ſome Affairs of Importance. When he had diſpatched his Buſineſs, he deſired that all the *Monks* ſhould be called together, that he might take his Leave of them, and commend himſelf to their Prayers. And he did ſo; and inſtantly the Saint told him, that he hoped he would not die in that State, in which he was at preſent, but that ſhortly he ſhould underſtand by Experience, how efficacious thoſe Prayers were, which he had aſked of thoſe poor Servants of God. This Propheſy was ſo accompliſhed, that the very ſame Day, *Henry* reſolved to follow the Footſteps of CHRIST our Lord, and to die upon the Croſs of holy Religion. All his Family ſo reſented this Change of their Maſter, that they lamented him yet alive, as if he had been dead; but above all there was one called *Andrew*, who had ſuch a ſtrange Senſe of it, that he went even out of himſelf, and mad with Anger, began to ſpeak blaſphemouſly and very injuriouſly againſt the holy Abbot, as a Deceiver and a falſe Prophet. The Prince beſought the Saint that he would pa-

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cify him, and uſe a more particular Care to convert him to God than the others. St. *Bernard* anſwered him: *Let him alone at preſent, whilſt he is exaſperated and blinded with Paſſion, and aſſure your ſelf he is your own.* The Prince from this new Hope had a greater Deſire of his Servant's Converſion than before, and again beſought the Bleſſed Father, that he would ſpeak to him; the holy Abbot anſwered him with a ſevere Countenance: *Did not I now tell you, that he is your own?* Thoſe who were preſent, and *Andrew* himſelf heard this Diſcourſe; who being more obſtinate and furious than before, ſhaking his Head, ſaid within himſelf (as he afterwards confeſſed:) *Now I know that thou art a falſe Prophet, for I ſhall never be that which thou ſayeſt.* The next Day he went away very diſcontented, curſing the Abbot, and praying to God, that the Earth might open and ſwallow up that Monaſtery. But that very Night, being in his Lodging, he felt ſuch Prickings or Impulſes, and interiour Motions, that immediately he roſe out of his Bed, without expecting the Day, and returned to *Clareval*, and aſked with great Humility the Habit, to the Admiration and Comfort of thoſe, who were there, and knew what had paſſed. Another Time in a Journey, which the Saint made into *Flanders*, he gained to our Lord certain learned *Flemiſh* Gentlemen, who followed him, and in his Return went with him into *Burgundy*. And at *Chalon* a City of *Campania* in *France*, diſplaying the Nets of his Preaching, he took a great Multitude of excellent Subjects, and every Day many entred into his Monaſtery, who moved by the Fame of the Saint, and diſabuſed concerning the Vanity and Deceits of the World, came to fight for CHRIST under ſo valiant a Captain.

At the Beginning of his Government, meaſuring his Subjects by his own Spirit and Fervour, he was more ſevere and rigorous than was convenient. For firſt, when he received any Novice, amongſt other Things he adviſed him, *that he ſhould leave his Body without the Convent, and enter only with his Soul.* When he confeſſed his *Monks*, any Fault, how light ſoever it was, ſeemed grievous to him; and he required of all ſo great Perfection, that many loſt all Hopes of attaining it, and all Deſire to procure it. From whence there aroſe a certain Sadneſs in the Hearts of his Subjects, which made them loſe that Spirit, Devotion and Fervor, which is wont to be a Spur to profit and make Progreſs in the Way of Virtue. But the Opinion they all had of the Sanctity of their good Father was ſo great, that they laid all the Fault upon their own Negligence, or little Capacity, without complaining of him, or contradicting him in any Thing he ordained. And this Humility of the Subjects, Almighty God ſo diſpoſing it, opened the Eyes of the Superior; for St. *Bernard* ſeeing the Humility and Modeſty of his Religious, began to caſt the Blame upon himſelf, and not to charge them, nor afflict them, nor to ſay any Thing to them, but only to attend to himſelf, till God ſhould diſcover ſome other Thing to him. During this Time, there appeared to him in the Night a Child cloathed with a celeſtial Light, and expreſly commanded him, that he ſhould not forbear to ſay to his Children whatſoever he thought; for it ſhould not be he that ſhould ſpeak, but the Holy Ghoſt ſhould ſpeak in him. And together with this Command our Lord infuſed into him a new Grace, and ſingular Gift of Mildneſs and Sweetneſs, by which he learnt to compaſſionate the Weak, and to ſubmit and accommodate himſelf to the Capacity of the Rude and Dull, and to take from every one, that which (ſaving Religious Diſcipline) he could well get. Whereby he came to be ſo changed, that he appeared quite another Man; and began with an extraordinary Tenderneſs and Solicitude to provide for, and prevent the Neceſſities, not only of the Soul, but alſo of the Body of all his Subjects. And becauſe ſome of them had ſeen, that he under his old and patched Garments wore a rugged Hair-ſhirt, he left it off, fearing leſt others with Danger of falling into grievous Infirmities, ſhould go about to imitate, and follow that Rigour, ſeeing that he, who was infirm and weak, did not leave it; ſo great was the Care the holy Father had of the Health of his Children after our Lord had inſtructed him. By this Sweetneſs of the holy Abbot the Fervor of his Children was much encreaſed; and by a holy Contention, by how much the Father was more indulgent towards them, by ſo much were they more rigorous towards themſelves, and more obedient to his Commands; and with greater Care and Anxiety did they aſpire to Perfection, and the Obſervance of their Rule. They aſſiſted at the divine Service with great Attention and Devotion; they rejoiced in their holy Poverty, which was very rigid; they laboured, and employed themſelves in manual Works at their times with great Alacrity; they obſerved ſo ſtrict a Recollection and Silence, that in that Monaſtery there was together to be ſeen a great Multitude of People, and the Silence of a Wilderneſs, and ſolitary Deſert. They behaved themſelves worthily in the Practice of all Virtues, and with a holy Strife every one endeavoured to outgo all the reſt, and not to be left behind, ſeeing in their Paſtor and Prelate ſo great Fervor, that the only Sight of him compoſed, inflamed, and tranſported them into Heaven. He obſerved one Rule amongſt others of great Importauce for

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those who govern religious Persons; that his Reprehensions were sober and sweet; and if he that was reprehended, did not accept of them with Submission and Humility, but grew angry and elevated his Voice, the Saint at present would not seem to take Notice of it, and kept the Correction for another time. For he said, when he that reprehends, and he that is reprehended, are both angry, it seems rather a Skirmish or Combat, than a Correction.

But although St. *Bernard* was changed in regard of others, he was not so to himself, but always kept that Rigour and Austerity of Life, which we have recounted: Whence it came to pass that he exceedingly weakened himself, and was afflicted with many and grievous Infirmities; and the Physicians wondered, how being so feeble and exhausted as he was, he could be able to attend to any employment whatsoever. And the holy Father himself in the end acknowledged it, and accused himself, for having so much exceeded in Penance, and by his unmeasurable Austerity broken his Constitution, weakened his Body, and on his part hindered the greater Glory of our Lord. For certainly the Austerity, which this Saint used in his Life, was wonderful and extraordinary; and it seems that humanly speaking he could not have lived, if our Lord had not supernaturally sustained him. But he was so inflamed, and so burned with the Love of God, that he thought of nothing, either Night or Day, but only how he might encrease his Glory, and profit Souls: And these two Things he procured with great Anxiety and Solicitude. This was the End and Mark of all his Actions, of his Conversation rather Divine than Human, of his Prayer, of his writing so many Letters about Business of Importance, of his interpreting the holy Scriptures, of his Discourses with particular Persons, and of the publick Affairs which he negociated. Our Lord gave him an admirable Eloquence, and a wonderful Sagacity and Prudence, by which he accommodated himself to the Condition, Capacity and Manners of every one, with whom he had to do. With labouring Men he discoursed like a Peasant; with Gentlemen like a Courtier; with simple Idiots he used Comparisons of material and grosser Things; with the Learned he disputed of subtile Questions, with great Understanding and Acuteness. And finally, like an excellent Fisher, he had different Baits and Hooks to fish withal, proportionated to the Humour and Nature of every one. And all this sprung from his great Charity, and the desire he had to gain Souls to our Lord. Also an Effect of this his Charity, was the Compassion and Grief he felt, for the Sins and Faults of his Neighbours, and especially of those who were under his Charge. But although he was so Indulgent (as we have said) yet for all this he did not cease to admonish and reprehend as a Father, both secretly and publickly, any one that did amiss, and to use all Means possible to correct him, and when all would not do, he cut him off as a rotten Member, and separated him from his Congregation. But when Necessity obliged him so to do, he was so afflicted and transpierced with Sorrow and Grief, that never did any Mother so resent the corporal Death of her Son, as did he the spiritual of any one of his Children. Such was the Heart of this true Imitator of CHRIST, full of Compassion and Sweetness, who could not endure to see any one Sad and Disconsolate. But no wonder he was so tenderly merciful towards Men, who was so compassionate towards the very Beasts. For sometimes as he was upon the Way, it happened that he saw a Hare followed by the Dogs, or a Bird which flew before the Hawk: And he moved with Compassion, gave them his Benediction to deliver them out of the Danger they were in, protesting to the Hunters (as the Truth was) that they pursued them in vain. Out of this burning Furnace of Charity came the pure Gold of St. *Bernard*'s firm and constant Patience; which he clearly manifested in the continual Tribulations and Infirmities which he suffered from the Beginning of his happy Conversion, to the very last Moment of his Life, which was only a long and lingering Death. But also it is manifest, that the same Charity and Love of our Lord gave him Strength, so that when any grievous Necessity, or Matter, wherein his Service was required, occurred, weak, debilitated and broken as he was, by divine Dispensation he seemed to have gotten new Forces, and a new Vigour, to labour and bestir himself in it. Also he shewed his Patience in certain Matters of Moment, which happened to him, concerning Honour, Riches, and his own Person. The Servant of God writ once to a Bishop, who was a prime Counsellor of the King, desiring him to take care of some Things which went not well. The Bishop answered him in a Rage, and treated him as if he had been a bold audacious Fool: But the holy Abbot writ back again with such Submission and Humility, that he confounded the Bishop, and made him his great Friend. A certain rich Abbot sent him in Alms six hundred Marks of Silver, to be bestowed for the Benefit of his Order: They were taken in the Way by Robbers, which when the Saint understood, he said, *Blessed be God, who has freed us from so great a Charge.* And having had ten Monasteries, or the Seats where they should have been built, taken away from him, either by Deceit or Force, he remained very well Content, and would never go to Law with those who did him that Wrong. A certain Religious Man of another Order,

AUGUST 20. Order, not very firm in his Vocation, having read certain very ſpiritual Works of St. *Bernard* came to *Clareval*, and beſought him with great Earneſtneſs to receive him amongſt his *Monks:* And becauſe the Saint would not grant his Requeſt, judging it better that he ſhould perſevere where he had begun: The poor Man tranſported with Paſſion ſo far forgot himſelf, as to lift up his Hand, and give him ſuch a Buffet, that his Cheek immediately ſwelled with it: But the holy Abbot defended and protected him, that no Body might do him any Harm, and cauſed him to be treated well, and accommodated in what he needed. He had many Adverſaries and Perſecutors, for whom he prayed very earneſtly, and endeavoured by Humility and Submiſſion to pacify them, and to render them Good for Evil; Benefits for Injuries; Honour and Reverence for Contempt and Reproaches. But what wonder is it, that he ſhould be ſo Patient who was ſo Humble? For the truely Humble never thinks any Injury is done him: And as the Saint ſaid, *he would not appear Humble, but Vile and Abject.* The Humility of this glorious Saint was ſo admirable, and he was ſo founded in this Virtue, and ſo ſunk, and ingulfed in the Abyſs of his own Nothing, that he was out of Danger of being elevated or puffed up with Vanity. Oftentimes great Dignities and Biſhopricks were offered him, but he would never accept of any, holding himſelf unworthy of all. And his Authority, and the Reſpect which his very Superiors bore him, was ſo great, that they dared not to force him in this Matter, for they knew how contrary it was to his Will. But it is to loſe Time, to ſpend many Words, in making here a Catalogue of his Virtues, for he embraced all Virtues, and did ſo excel in every one of them, as if he had made Profeſſion of none but that. He was chearful in his Countenance, modeſt in his Habit, circumſpect in his Words, fearful in his Works, aſſiduous in Meditation, continual in Prayer, in which he more confided, than in all his own Induſtry and Labour. He was magnanimous in Faith, longanimous in Hope, perfect in Charity, provident and vigilant in his Counſels, active in Buſineſs, and never leſs idle, than when he had nothing to do; chearful when Injured, aſhamed when Praiſed, moſt ſweet and affable in his Manners and Converſation, holy in his Merits, glorious in Miracles, and himſelf was the prime and greateſt of all his Miracles. In his Diſcourſes he had a Virtue rather Divine than Human, to break the moſt hard and flinty Hearts, and to inflame the Languid and Tepid in the Love of God. And the Devil ſeeing this, endeavoured to divert him and entangle him, that either he ſhould not impart the Gifts of God to his Hearers, or elſe ſhould fully himſelf with ſome vain Glory, for having well diſcharged his Duty. One Time as he was Preaching there occurred to him a very handſom Conceit, and he thought he ſhould do well to keep it for another Sermon; but our Lord ſpake to him interiourly, and ſaid: *So long as thou keepeſt this, no other Thing ſhall be given thee to ſay:* Whereupon he uttered it immediately. Another Time a great Multitude being preſent at his Sermon, and greatly applauding and admiring him, he was aſſailed with a Temptation of vain Glory, as if ſome Body ſhould have ſaid to him: *Behold what a Multitude of People hears thee, and with what Attention.* The Saint pauſed a while conſidering with himſelf whether he ſhould break off his Sermon; but underſtanding that this was the Voice of the Devil, he turned his Head backwards, and ſaid, *I neither began it for thee, nor will I leave it off for thee,* and ſo went forward with his Sermon. And although St. *Bernard* was thus adorned with all Virtues, appearing as a celeſtial Prodigy in the World, on a Time being very Sick, and oppreſſed with Abundance of Phlegm, which almoſt choked him, and took away his Breath, he fell into a Trance, and remaining as it were in an Extaſy, it ſeemed to him that he was carried before the Tribunal of our Lord, where the Enemy of Mankind was ready to accuſe him. And the wicked Spirit having concluded his Accuſation, and put in his Charge, gave the Saint Time to clear himſelf, who without any trouble made anſwer in this Manner: *I do confeſs that I am not worthy of eternal Glory, but my Lord poſſeſſes it upon a double Title: For being the only Begotten of the eternal Father, and Heir of the heavenly Kingdom, and for having bought it with his Blood; he is contented with the firſt of theſe Titles, and this alone is ſufficient for him; and he has made a Donation of the Second to me, and by virtue of this I have Right to Heaven.* The perverſe Accuſer was confounded, and the Form of Judicature, and the Tribunal diſappeared, and the holy Man returned to himſelf; that we might ſee what a Difference there is betwixt the Judgments of Sinners and of Saints. But let us proſecute the Courſe of our Narration.

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The holy Abbot deſired to be all his Life in that Corner, ſeparated from the World, and unknown of Men; but our Lord drew him into the Light, that he might impart to the World the Treaſures and Graces which he had heaped up in his poor Cell. And it was neceſſary he ſhould go out of it to reconcile Schiſmaticks to the *Roman* Church; publickly to convince Hereticks, and to promote in Good and eſtabliſh in Peace ſound Catholicks. In the Time of St. *Bernard* after the Death of Pope *Honorius*, there

AUGUST 20. there aroſe a dangerous *Schiſm* in the Church; for a principal *Roman* called *Peter Leo*, by bad Devices took the Name of *Anacletus*, and uſurped the Chair of St. *Peter*, oppoſing himſelf to the true Pope *Innocent*, the ſecond of that Name. There was a great Scandal and a very dangerous Diviſion in all Chriſtendom: For in the Beginning it was not eaſy to avouch for certain, which of the two was to be held for the lawful Succeſſor of St. *Peter*, and Vicar-General of our Lord. National Synods were held in divers Parts about this Article; and eſpecially in *France* a Council was called in the Town of *Eſtampes*. And that they might with greater Light and Aſſiſtance of the Holy Ghoſt, decide a Controverſy of ſuch Importance, it ſeemed meet to the King of *France*, and the chiefeſt Prelates of his Kingdom, that before all Things the Abbot of *Clareval* ſhould be called to the Council, for the great Conceit which all had of his Wiſdom and Sanctity. They called him, and the holy Abbot conſtrained by the Obedience due to his Prelates, and by the Importance of the Affair, came full of Fear and Trembling, conſidering the Grievouſneſs and Danger of the Matter which was to be treated; although he was much comforted upon the Way, and much animated by a Viſion and Revelation which he had from our Lord. Being come to the Place of the Council, he was received like an Angel of Heaven: And in the firſt Seſſion, by common Conſent and with one Voice, they reſolved, that the Controverſy ſhould be put into the Hands of St. *Bernard* that he might determine it, and that they would all follow his Opinion: Which is a very rare Thing, and a great Argument that they believed, that the Spirit of our Lord dwelled, and ſpoke in him. And although he went about to excuſe himſelf out of Modeſty, as if the Burden were intolerable, and above his Forces; yet at length overcome by their Intreaties, and by the Authority of that holy Congregation, he admitted of it, confiding as much in God, as he diffided in himſelf. And after he had invocated the Favour of Heaven, and uſed all Diligence to hit upon the Right, he declared *Innocent* to be the ſupreme and true Pope, and Paſtor of the Church, without having any one in all that Council to contradict him, and to oppoſe himſelf in ſuch a Declaration: And for this *Innocent* was acknowledged, and obeyed in the Kingdom of *France*. And becauſe *Henry* King of *England* made Shew of Difficulty, and to be of a contrary Opinion, the glorious Abbot went over to him, and perſuaded him to conform himſelf, to what had been concluded in *France*, taking upon his own Conſcience whatſoever Offence might be in ſo doing, And the King ſubmitted, and the more to honour the Pope, he came into *France*, whither his Holineſs was fled out of *Italy*; and *Innocent* received him at *Chartres*, with great Acclamation of every one, and gave him his Apoſtolical Benediction. But becauſe the *Schiſm* continued ſtill in the Province of *Aquitan*, by reaſon of the Ambition of *Gerard* Biſhop of *Angouleſme*, who favoured by Count *William*, a potent Prince, did great Injuſtices; the holy Abbot was ſent by the Pope, to reduce the Count to Reaſon, and to reſtrain the Tyranny of the bad Biſhop. St. *Bernard* went into *Gaſcony*, and ſpoke with Count *William*, and endeavoured to reduce him to the Obedience of his true Paſtor, and the ſame did certain Biſhops and religious Perſons: Which though at laſt he conſented to, yet he would never yield, that the Biſhops ſhould return to their Churches, whom by Force and Violence he had ejected out of them. But the Saint ſeeing the Obſtinacy of the Duke, and that no human Means would prevail, betook himſelf to divine, and did that which I ſhall here relate. He went to the Church, ſaid *Maſs*, took the moſt Bleſſed Sacrament upon a Paten in his Hand, and went out to the Count, who becauſe he was Excommunicated, could not enter into the Church, and ſo remained at the Door: Then with a fiery Countenance, with ſparkling Eyes, and with a dreadful and frightful Voice he ſpoke to him in this Manner: *We have entreated thee, and thou haſt contemned us. All theſe Servants of God have made Supplication to thee, and thou haſt had no regard to them. Behold here the Son of the Virgin, the Head and Lord of the Church, which thou perſecuteſt, is come into thy Preſence. This is thy Judge into whoſe Hands thy Soul muſt come: Let us ſee if thou wilt make any account of him, if thou wilt turn thy Back on him, as thou haſt turned it upon us.* At theſe Words, the Count trembled and fell to the Ground, and riſing fell down again without being able to ſpeak, foaming at the Mouth, affrighted and aſtoniſhed. Finally, he did whatſoever the Saint commanded him, and afterwards contracted ſo ſtrict an Amity with him, that by his holy Counſels, and ſweet Words, he was ſo changed, that leaving the Eſtate in which he was, he retired himſelf, and did very ſharp Penance, and became a Saint, and the *Roman* Martyrology makes Mention of him as ſuch upon the 11*th* of *February*. But the Biſhop *Gerard* remained obſtinate in his Malice, and a little after was found one Morning dead in his Bed, without Confeſſion, and the *Viaticum*, or laſt Communion. Afterwards St. *Bernard* perſuaded the Emperor *Lotharius* (who ſpoke with the Pope in the City of *Liege*) to leave a vain and ambitious Pretenſion which he had, to recover the Inveſtiture of the Biſhops, which had been taken away from the Emperor *Henry* his Predeceſſor.

AUGUST 20. The Pope having compoſed Things in *France*, and celebrated a Council at *Rhemes*, returned into *Italy*. He would paſs through *Burgundy*, to viſit *Clareval*, and be Gueſt to the holy Abbot in that Monaſtery, where the *Monks* lived, rather like Angels come down from Heaven, than like Men clothed with a Sack of Fleſh. The Pope was there wonderfully comforted with what he ſaw. The *Monks* went in Proceſſion, not with gilded Books, nor with a Croſs of Silver (which they had not) but of Wood, and in poor Ornaments: But with ſo great Devotion and Modeſty, that the Pope, Cardinals and Biſhops could not contain from Tears. The Pope dined in the Refectory, and all their Cheer was Lettices, and Beans or Peaſe, and for a great Dainty a little boiled Wine and a Fiſh for the Pope, which they procured with ſome Difficulty.

The Affairs of *Italy* were yet much out of Order, and to compoſe them the Pope called another Council in the City of *Piſa*; in which amongſt other Things, *Anacletus* was declared to be excommunicated, St. *Bernard* aſſiſting in all the Buſineſs there treated not only as a Helper and Partner, but in a manner as Arbitrator, and chief Miniſter of the Pope. This being ended the Servant of our Lord went by the Command of his Holineſs to the City of *Milan*, which was diſunited from the true Pope, and united it and reduced it to his Obedience. There went with the Saint to *Milan* two Cardinals Legates *a Latere*, *Guy* Biſhop of *Piſa*, and *Matthew* Biſhop of *Alban*, and at the requeſt of St. *Bernard*, *Godfrey* alſo Biſhop of *Chartres*, his great Friend, and a Man of great Prudence and Authority. When they came within ſeven Miles of *Milan*, all the City went out to receive him, Eccleſiaſticks and Seculars, Rich and Poor, Gentlemen and Artificers: And without making account of the Cardinals and Prelates, who came with him, they caſt themſelves at his Feet, and kiſſed them, and eſteemed it a great Happineſs to ſee him, hear him, and to cut off Pieces of his poor Garment for Relicks, by which many ſick People were cured. And the more the Saint reprehended the People for the Honour they did him, and exhorted them to convert it to honour and reverence the Prelates, who becauſe they were Prelates of the holy *Roman* Church, and Legates of the Vicar of CHRIST, were worthy of all Veneration, the leſs Remedy he found: And ſo with this Joy and Acclamation, and preſſing of the People, he entered into *Milan*. From thence he returned to *Clareval*, always guided by the Hand of our Lord, with extraordinary Rejoicing of all his Children, and Content of his own Soul, for he thought he had now ended the Labours of thoſe weighty Negotiations and Diſtractions, and might repoſe in that Corner, and with greater Quiet attend to his own ſpiritual Profit. But it fell out far otherwiſe: For the Pope finding himſelf ſtill ſurrounded with Troubles on all Sides, and preſſed by *Roger*, King of *Sicily*, who favoured the Antipope, he commanded him to return to *Rome*; for he could find no Body, that could better aſſiſt him, than St. *Bernard*, as Experience hath taught him. The great Servant of God obeyed, as a true Child of Obedience. He went to *Rome*, and from thence towards the King in *Sicily*: And although he reduced many to the Obedience of *Innocent*, and amongſt others *Peter Piſanus*, a famous Lawyer, who upheld the Party of *Anacletus*, and evidently convinced the King himſelf *Roger*, in ſuch ſort, that he could not pretend Ignorance; yet blinded with Paſſion, and a covetous Deſire of keeping the Goods of the Church which he had uſurped, he would not publickly declare ſo much, as St. *Bernard* counſelled him. But through the Prayers of the holy Abbot, God extinguiſhed the *Schiſm*, and the Evils which reſulted from it, by the Death of the falſe Pope *Anacletus*. Who aſſailed by a contagious Sickneſs, which laſted only three Days, paſſed out of this Life without Repentance, to give an Account in the other to the eternal Judge, of the Evils and Miſchiefs he had cauſed in the Church, by his Ambition and Tyranny. As ſoon as *Anacletus* was dead, thoſe of his Party elected another to ſucceed him: But he upon better Advice, came by Night to St. *Bernard*, and having put off the Enſigns of Pope, which he had taken, accompanied by the ſame Saint, went to caſt himſelf at the Feet of the true Pope *Innocent*, who graciouſly received him. And hereby that long and lamentable *Schiſm* was quelled, every one attributing the Honour and Praiſe of ſo deſired an End, after God, to the holy Abbot; who having ſpent ſeven Years in this glorious Enterpriſe, by the Favour of Heaven happily ended it. But not being able to endure the Praiſes of Men, and the great Honour which all the Court of *Rome* did him, after five Days he obtained leave of the Pope to return to his own poor Monaſtery, as he did: Whence he ſent ſome of his Religious to the Pope according to his Command, to dwell in a Monaſtery which his Holineſs had repaired in the Place of the three Fountains, where St. *Paul* was beheaded, which at this Day goes by the Name of the Saints *Vincent* and *Anaſtaſius*. Amongſt the other *Monks*, there went, as Abbot, *Bernard Piſanus*, Diſciple of the holy Abbot, a worthy religious Man, and Perſon who had been much eſteemed in the World, who after the Death of *Innocent*, and *Celeſtin* and *Lucius*, his Succeſſors, was choſen Pope with great Approbation, and was called *Eugenius* III. to whom afterwards

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St.

AUGUST 20. St. *Bernard* writ his divine Books *De Conſideratione.*

The Friend of God could not even yet this ſecond Time remain quiet in his Cell, as he deſired, but it was neceſſary for him immediately to go out again, to repreſs and confound certain Hereticks, who roſe up at that Time, as he had done the Schiſmaticks, joining to their Head, Members which were diſunited and ſeparated from the Church. One of theſe was *Peter Abaylardus*, a Man of a quick Wit, but proud and vain: Who deceived by the Father of Lies, began to ſow new Doctrine, and certain falſe and pernicious Opinions. The Saint admoniſhed him ſweetly and ſecretly to revoke them; but ſeeing fair Means would do him no good, in a Council which was held at *Sens*, in *France*, in the Preſence of many Prelates and Doctors, he ſo convinced and confounded him, that the poor Man full of Shame and Confuſion, knew not what to anſwer to the Reaſons of the Saint.

Moreover the Saint had another Encounter with *Gilbert* of *Porret*, Biſhop of *Poictiers*, a Man well verſed in the holy Scriptures, but temerarious and arrogant, who with more Subtilty than Truth, taught a new Doctrine about the Myſtery of the Bleſſed Trinity. The Saint diſputed with him two Days in the Council of *Rhemes*, which was celebrated by Pope *Eugenius* III. and made him retract the Errors which he had taught. The Impiety of a falſe and perverſe Maſter, called *Henry*, a moſt baſe Apoſtate, was not leſs pernicious, who opened his Mouth againſt Heaven, and proclaimed War againſt JESUS CHRIST, oppugning the Holy Sacraments, and overthrowing the ancient Cuſtoms of the Eccleſiaſtical Hierarchy. And as he was a crafty, talking Fellow, he had made great Progreſs in the Parts of *Gaſcony:* Where by Means of his deteſtable Doctrine were to be found Churches without Prieſts, and Prieſts without due Reverence; or to ſay all in one Word, Chriſtians without CHRIST. The Pope ſent a Legate to remedy theſe ſo grievous Miſchiefs, who paſſed by *Clareval*, and took St. *Bernard* along with him; who was received with incredible Devotion by all that People: And by his Life, Doctrine and Miracles, rooted out of the Hearts of the deceived Multitude the bad Seed, which the Devil by his Miniſter *Henry* had ſown; and thoſe who had been perverted by him, were ſo reduced to the Faith, that they apprehended, and delivered up to the Biſhop, the Heretick who had perverted them. Another Time he went out of his little Paradiſe to pacify the Citizens of *Mets* in *Lorrain*, and certain neighbouring Princes, who waged a cruel and dangerous War againſt one another; for he could not deny this to the Archbiſhop of *Trevers*, who deſired to remedy the Calamity of his Sheep, and to hinder the Evils which might come from that Diſcord; and had come in Perſon to *Clareval*, and had caſt himſelf at the Feet of the holy Abbot, humbly beſeeching him by the Wounds of JESUS CHRIST, that he would take upon him, to pacify thoſe ſavage and diſunited Minds, which threatened ſo great Miſchief to the Church. The Saint was now old, and near the End of his Life, and ſick in Bed; but making more Account (ſo great was his Charity) of the ſpiritual Health of his Neighbour, than of his own corporal, he went immediately with the Archbiſhop; and our Lord ſuddenly gave him Strength to perform that Journey, for he undertook it for his Service. And altho' he found two adverſe Armies in the Field ready to give Battel, he ſo appeaſed them, that laying down their Arms, by common Conſent they put all their Differences into his Hands, and he decided them to the great Content of both Parties, and ſo that ſtormy Tempeſt was changed into a ſweet Concord, and peaceable Tranquillity. AUGUST 20.

It will ſeem a ſtrange Thing to ſome, that a poor religious Man, cloathed in vile and contemptible Sack-cloth, ſhould do ſo great and ſtrange Things, and ſhould have ſuch Authority and Force, not only to convert ſo many Perſons of all States, from the World to our Lord, but alſo to unite the divided Church, to ſubject Kings, to terrify Princes, to confound Hereticks, and to perſuade the People whatſoever he would, as if he were Lord of Hearts. But there is no Cauſe of Wonder; for there is none, who is able to reſiſt the Spirit and Arm of the Almighty. The Opinion of the Sanctity of St. *Bernard* was ſo very great; his Words like ſharp Arrows, ſhot by the Hand of God; his Prayer ſo efficacious and powerful, that he obtained of Heaven whatſoever he pleaſed; and the Miracles which God wrought by him, were ſo many, ſo continual, and ſo great, that they alone were ſufficient to ſubject the World to his Will. *Godfrey* a Monk of *Clareval*, who was Companion, and Secretary to the Saint, affirms for a Thing certain, and notorious, that in one Day alone, by the Impoſition of his Hands, in a Village near the City of *Conſtance*, in the Preſence of many Witneſſes, he reſtored Sight to eleven Blind, cured ten maimed, and eighteen lame Perſons; and that in the City of *Cologne*, within the Space of three Days, twelve Lame, two Cripples, three Dumb, and ten Deaf were perfectly cured by his Prayers. In ſuch Sort, that certain pious Men, deſirous out of Devotion to note and write down the Miracles which the Saint wrought; having begun the Work, afterwards gave it over, overcome by the great Multitude and Number of them. The Saint himſelf wondered at the Miracles which God wrought by him, not knowing

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to what to attribute them; for by reaſon of his profound Humility he acknowledged, and ſaid: *That they were not wrought for his Sanctity, which he had not, nor for his Merits, but for the Salvation and Profit of many; to the end they ſhould eſteem and honour that Virtue, which they thought he had. And that God does not work Miracles ſo much for the Good of thoſe, by whom he works them, as for the Profit of thoſe who ſee and know them; nor that thoſe who work greateſt Miracles, ſhould be held for the greateſt Saints, but that all ſhould love and practice true Sanctity.* And for this Reaſon we will paſs them over in Silence, and here recount only ſome few, by which thoſe, which ſhall read them, may profit themſelves; and we will begin with the firſt Miracle which the Saint wrought, as he returned from founding a Monaſtery, called *of the three Fountains.* Word was brought him, that a Kinſman of his, called *Gilbert*, was dying, and already ſpeechleſs, without having made his Confeſſion. He was a Gentleman, and rich, but of a bad Life, and an Uſurper of other Mens Goods. The Servant of God went to the Church to ſay Maſs, and to recommend him to God, and at the ſame Time the ſick Man came again to himſelf, and began to ſpeak, and to bewail his Sins; but as St. *Bernard* ended his Maſs, he loſt his Speech again. The Saint went to viſit him, and found him in that Condition; and lifting up his Eyes to Heaven, by the Inſpiration of our Lord, he ſaid with great Freedom to thoſe who were there: *You all know the bad Deeds this Man has done, and how he poſſeſſes much ill-gotten Goods. Let him, and his Children reſtore that, which is none of his own, and leave the ill Practices, and the unjuſt Dealings, which he has uſed againſt the Poor; which, if he will do, he ſhall die like a Chriſtian.* The ſick Man did all that the Saint commanded, and immediately his Tongue that was mute and tied, became looſe and free; and he ſpoke, and made his Confeſſion with great Contrition, and having received the other holy Sacraments of the Church, he expired with the great Edification of all, and good Hopes of his eternal Salvation. When he preached againſt the Heretick *Henry* (we ſpoke of) in the Parts of *Tholouſe*, upon a Day, having ended his Sermon, that good People brought him a great Quantity of Bread, to the end he ſhould bleſs it. The Saint did ſo, and ſaid to them: *By one Thing, Children, you ſhall ſee, if that which I preach to you, be true, and that falſe, which our Adverſaries teach you, and would perſuade you; to wit, if all your Sick, which ſhall eat of this Bread, recover their Health.* The Biſhop of *Chartres* was preſent, and he apprehending, that the Propoſition of the Saint was too univerſal, would have qualified it, and added: *You are to underſtand, that they ſhall be cured, if they eat this Bread with Faith.* Then St. *Bernard* replied: *I do not ſay ſo, my Lord, but as my Words do ſound, that all the Sick, that ſhall taſte of this Bread, ſhall recover their Health; to the end it may be known, that we are the true, and legitimate Embaſſadors of God.* As he ſaid, ſo it was, as many as did eat of that Bread, were all cured without any Exception. And the Fame of the Miracle inſtantly flew through all that Province, and helped much to extinguiſh Hereſy, and to awaken, and inflame the Hearts of all that People in Devotion to the holy Abbot, who flocked from all Parts to ſee him, and to honour him in ſo great a Number, that it was neceſſary for him, that he might fly that Honour, to depart from *Sarlat* (where the Miracle was wrought) to the City of *Tholouſe*. In thoſe very Confines, and for the ſame Effect, and Confirmation of the Faith, he cured a Prieſt of the College of St. *Saturnin*, an incurable Paralitick, who was alſo called *Bernard*, ſo weakened and conſumed, that it ſeemed every Moment he would give up the Ghoſt. The Saint gave him his Benediction, and went his Ways; and at that very Inſtant, his Nerves being ſtrengthened, and recovering his Forces, he flung himſelf out of the Bed where he was, and ran after the holy Abbot, and laid hold of him, and held him, and caſt himſelf at his Feet, and kiſſed them with great Devotion and Affection, and accompanied him; and that he might be grateful to Almighty God, he took the Habit of *Ciſterce*, and ſubjected himſelf to the Obedience of St. *Bernard*; and having given good Proofs of his Piety and Prudence, he was by the ſame Saint *Bernard* made Abbot of a Monaſtery, called *Valdieu.* But who can recount the Power, which this great Saint had over the Devils, and the imperious Force, with which he caſt them out of the Perſons, whom they cruelly tormented? Not only when he was preſent, and laid his Hands upon them, or made the Sign of the Croſs, or gave them a little holy Water to drink, but alſo when he was abſent, the infernal Spirits did fly from his very Stole as from a terrible Torment. But omitting other Miracles of this kind, I will only recount two more memorable ones. The Saint being at *Milan*, to reduce it to the Union of the Church, and to the Obedience of the true Pope (as has been ſaid above) amongſt many other notorious Miracles which he wrought, was that, of a certain Woman of Quality, and of convenient Age, into whom the Devil had entered, and had poſſeſſed her many Years, and uſed her ſo ill, that ſhe had loſt her Hearing, Sight, and Speech, and put forth a Tongue like an Elephant's Trunk, and ſeemed rather to be an horrid Monſter than a Woman. Her Countenance was fierce

and

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Nor had he leſs the Gift of other Miracles more interiour and ſpiritual, which concern the Good of Souls, as will appear by ſome Things, which I ſhall here recount: In the Convent of *Clarevал* there was a certain *Monk* leſs perfect than the reſt; whom the holy Abbot for a certain ſecret Fault of his, forbad to go to Communion; but upon a certain ſolemn Feaſt, ſeeing thoſe of the Convent communicate, and fearing Shame and Infamy in caſe he ſhould forbear, he went to the Altar with the reſt, St. *Bernard* ſaying Maſs, and with the other *Monks* received from his Hand the moſt holy Sacrament; and the Saint would not deny it him, for that the Cauſe was ſecret; but turning to our Lord, he beſought him to chaſtiſe his Boldneſs. The *Monk* having received the ſacred Hoſt, was not able to ſwallow it, by all the Endeavours he could uſe, till afterwards proſtrating himſelf at the Feet of his Prelate, he told him ſecretly with many Tears what had paſſed, and ſhewed him the Hoſt in his Mouth. The holy Father, having reprehended him for his Preſumption, and given him wholeſome Penance, abſolved him; and with that the *Monk* got down the celeſtial Food: *To the end we ſhould underſtand the Regard, which we ought to have of Obedience to Superiors, in the Uſe of the holy Sacraments.* There was another *Monk* in the ſame Convent, who finding himſelf dry and without Devotion in bewailing the Sins he had committed in the World, beſought the Saint with great Earneſtneſs, that he would obtain for him of our Lord the Spirit of Tenderneſs and Devotion; by his Prayers he obtained it him ſo abundantly, that from thence forwards his Eyes were two Fountains of Tears. St. *Bernard* negotiated once in the Court of the King of *France* a Peace of great Importance; and the Queen, although in other Things ſhe ſhewed herſelf very devout, in this Treaty of Peace ſhe was againſt him. She had been married many Years with the King, without having any Iſſue, for which ſhe was accounted barren, and ſhe for this Cauſe was much afflicted, and the whole Kingdom diſcontented. And the Queen one Day manifeſting her Diſcomfort, and Grief of Mind to the Servant of God, he admoniſhed her, that ſhe ſhould not hinder the Peace he treated of, but promote it; that by this Means our Lord would accompliſh her Deſire. The Queen did ſo; and at the End of the Year, by the Prayers of the Saint, ſhe brought forth a Son.

When St. *Bernard* departed the ſecond Time from *Rome*, he deſired to carry with him ſome Relicks; they offered him the whole Head of St. *Cæſarius* Martyr, but he out of his Modeſty would accept of only one

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Tooth. They would have plucked the Tooth out of the Jaw, and could not, but broke two Knives, which they made uſe of as an Inſtrument to draw it out with. Then St. *Bernard* ſaid: We muſt pray to the holy Martyr, that he would vouchſafe to give us ſo great a Preſent. He made his Prayer, and approaching with Reverence to the ſacred Head, with two Fingers he eaſily pulled out that Tooth, which the others were not able to draw with an Inſtrument of Iron. Another Time being ſick and much oppreſſed, he ſpoke to one of the two *Monks*, who ſtayed with him (for the reſt were employed) to go to the Church to pray for him. And the Religious Men did ſo at three different Altars which were there; of our Lady the glorious Virgin *Mary*, and of St. *Lawrence* Martyr, and of St. *Benedict* Abbot: And immediately there entred into the Cell of St. *Bernard* the Queen of Angels, accompanied with the other two Saints, and with a Sweetneſs and Graciouſneſs, which may better be imagined than explicated, touched the Place where his Grief lay, and perfectly cured him. For amongſt other Gifts which this holy Abbot had, one was, to be very devout to the moſt ſacred Virgin, and ſhe ſingularly cheriſhed and favoured him. And it is ſaid, that one Time ſhe bedewed his Lips with a Stream of Milk, which came forth out of her ſacred Breaſts; and that from thence came that ſweet and melliſluous Style, with which all his Works are compounded.

Another Time entring into the great Church of *Spire*, a City of *Germany*, where the Imperial Chamber is, accompanied with all the Clergy, and a great Multitude of People, he fell down upon his Knees in three different Places, and ſaid in the firſt, *O Clemens*; in the ſecond, *O pia*; in the third, *O dulcis Virgo Maria.* And in Memory of this Devotion, and Salutation of the Saint, there are to this Day in the ſame Church three Plates of Braſs, in which theſe Words are written, and the *Salve Regina* is ſung every Day with great Solemnity and Muſick; and the very Hereticks (of whom there are many in that City) come to hear it. But it is not reaſonable, that amongſt ſo many Miracles we ſhould forget one very notorious, which happened in the writing of a Letter. There was a *Monk* in the Convent of *Clareval*, a Kinſman of the Saint, called *Robert*; who being young, deceived by certain falſe Friends, left the Religion, in which he had begun to ſerve our Lord, and went to the Convent of *Cluny*. The Saint reſolved, like a good Paſtor, to recover his Sheep, and to this end to write a Letter to him; and calling *William Rieval* (who afterwards was Abbot of *Clareval)* bad him take Ink and Paper, and go out with him into the Fields, where he might write more quietly. As St. *Bernard* was dictating the Letter, and *William* writing it, all on the ſudden it began to rain very faſt, and when the Secretary would have riſen from the Place where he was, and have folded up the Paper, to ſave it from the Wet, the Saint ſaid to him: *It is the Work of God, write on, and do not fear*; and ſo he wrote, and made an End of his Letter in the Middle of the Rain without wetting it; for the Charity that moved the holy Father to dictate the Letter, was ſo powerful, that it covered the Paper, and defended it from the Rain. And for this Reaſon, this Epiſtle is put in the firſt Place before all the other Epiſtles of the Saint, which are all very admirable, and it begins, *Satis, & pluſquam ſatis, &c.*

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He had the Gift of Propheſy, and by the Spirit of God knew the Faults his *Monks* committed, altho' they were far from him, and the Temptations they ſuffered, and the Perſecutions which ſecular People raiſed againſt them. Alſo it is certain, that divers Times the Souls of certain *Monks*, who died in the Convents of his Order, appeared to him, aſking his Bleſſing, and Leave to go to the other Life. Upon a Time there came to *Clareval* a *Monk* of the Monaſtery of *Foiny*, and deſiring to return to his Convent, St. *Bernard* took him apart, and ſaid to him: *Adverti ſe ſuch a* Monk (naming the Perſon) *that he amend ſuch a Thing* (which was a very ſecret Fault) *which if he do not amend, the Judgment of God will quickly come upon him.* The *Monk* was amazed, and ſaid to the Saint: *Father, who told you this?* He anſwered him: *Be it who it will, tell you him what I have ſaid to you; for if you do not, you ſhall be Partaker of his Puniſhment.* He gained to God a great Number of Students, who had been the Scholars of a famous Doctor, called *Stephen de Vitrey*; and one Day as he was diſcourſing with them, before he gave them the Habit, the Porter advertiſed him, that *Stephen de Vitrey*, the Maſter of thoſe Youths, was expecting at the Gate, and deſired to take the Habit with them. The Scholars were overjoyed, to ſee that their Maſter ſhould follow them; but the Saint illuminated with Light from Heaven, gave a deep Sigh, and ſaid, in the hearing of them all: *The wicked Spirit has brought him hither; he came alone, and he ſhall return alone.* They all admired at theſe Words; and the Saint, leſt the new Plants ſhould alter their good Purpoſes, received him, although with an ill Will, together with the other Novices, and exhorted him to Perſeverance. But at the End of ſix Months he went out, himſelf confeſſing, that when he was in the Cell of the Novices, he ſaw a little Blackamoore, who drew him forth of the Oratory. And altho' the Devil had brought him, that he ſhould be a Snare to the others, yet he miſſed of his Deſign;

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We ſhould never have done, if we would proſecute this Subject: The Examples we have recounted are ſufficient to give to underſtand, the Merits, Gifts and Excellencies of this great Servant of our Lord, and that God ſent him into the World, to enlighten it with his Rays, like a reſplendent Sun, and that Popes, Emperors, Kings, Princes and Common-wealths, might enjoy his Light, and have Recourſe to him in their moſt obſcure and entangled Affairs, that he might clear and compoſe them; and that not only the neighbouring Provinces might be benefited by his Sanctity, Learning, Counſel and Miracles, but alſo the more remote, of *Dacia*, *Sweedland* and others, ſhould reverence him, and write Letters to him with extraordinary Reſpect, as they did. Every Thing he had carried about him was kept as a precious Relick; and even an earthen Diſh, for that the Saint had once eaten in it, was ſufficient to give Health to a Biſhop, who took a Mouthful of Bread, and drunk a little Water, which he had commanded to be poured into it. And his Staff put at the Bed's Head of a poor Woman, who was grievouſly tormented by the Devil, was ſufficient ſo to terrify him, that he left her. The Concourſe of People whereſoever he paſſed, was ſo great, that it cannot be expreſſed. At *Rome* he could not ſtir out of Doors, but the whole Court, and all the People followed him. At *Milan*, and in other Places of *Lombardy*, by reaſon of the Number of People that came to ſee him, and to take his Benediction, it was neceſſary for him to ſhut himſelf up, and to appear only at a Window, and thence to give them his Bleſſing. When he paſſed the *Alps*, the Shepherds and ſavage People, with an honeſt Strife went out to meet him, and were overjoyed to have ſeen him.

But although this great Patriarch of the Church, was ſo honoured, ſo eſteemed and reverenced by the World, yet for all this he wanted not his Sufferings and Perſecutions: With which our Lord would try him, that he might come out of them more Pure and Bright, as Gold out of the Crucible. In his Time was made a famous Journey for the Conqueſt and Defence of the *Holy Land*, infeſted by the Infidels and *Saracens*. His Holineſs Pope *Eugenius* III. who had been a Diſciple and *Monk* of St. *Bernard* (as we have ſaid) commanded his Father and Maſter,

to

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The holy Abbot being now old, wearied, exhauſted and conſumed with Labours, Penances, Sickneſſes, Journeys, and toilſome Employments all his Life long, deſirous to enter into eternal Reſt, and to ſee the ſovereign Good, face to face, he was ſeiſed upon by a dangerous and painful Weakneſs of Stomach, ſo that he could retain no Meat, together with a Weakneſs and Swelling of his Legs; he bore all as ſweetly and contentedly, as one that after a long Voyage ſhould ſee himſelf approaching to his deſired Haven. Himſelf wrote an Epiſtle to *Arnaldus* Abbot, his Friend, in which he gives him an Account of his Sickneſs, and has theſe Words: *We have received your Charity with Charity, but not with Joy: For what Joy can there be where all is full of Bitterneſs? Only not to eat cauſes in me ſome Delight, Sleep flies away from me, leſt the Pain ſhould be mitigated, the Senſes being benummed with Sleep. All I ſuffer in a Manner is the Weakneſs of my Stomach: My Legs and Feet are ſwelled like one that has a Dropſy; and in all theſe Pains and Griefs (not to conceal any Thing from a Friend, who is ſolicitous about the Eſtate and Condition of his Friend) to ſpeak like one that is leſs wiſe, according to the interiour Man in weak and infirm Fleſh, the Spirit is prompt and ready. Beſeech our Saviour, not to will the Death of a Sinner, and that he no longer defer my End, but that he defend and protect it.* All this is out of St. *Bernard*, giving an Account of his laſt Sickneſs, and of the Courage which God gave him. When he was now at the Point of Death, the Biſhops of the People thereabouts, and many Abbots and *Monks* met together, and all lamented with great tenderneſs the Loſs of ſo holy a Father: But he encouraged and comforted them, and out of Humility ſaid to them, *with good Reaſon, the unprofitable and unfruitful Servant ought not to occupy Place in vain, and the barren Tree ought to be plucked up.* In fine, in the Hands of his weeping Children, he gave up his moſt pure Soul to his Creator upon the 20*th* of *Auguſt*, in the Year of our Lord MCLIII, being ſixty four Years old almoſt complete. When they buried him, they put upon his Breaſt (according to what the holy Father himſelf had commanded) a little Box in which were certain Relicks of the Apoſtle St. *Thaddeus* (to whom he was very devout) which had been brought him that Year from *Jeruſalem:* And he was wont to ſay, *That he ſhould take it as a ſingular Favour of our Lord, to come out of his Grave at the Day of the general Reſurrection, in the Company of this Apoſtle.* He appeared divers Times after his Death to certain of his Religious very reſplendent, and cloathed with an immenſe Glory; and wrought many and great Miracles, as he had done in his Life-Time: And Pope *Alexander* III. canonized him, in the Year of our Salvation MCLXV. He was very devout (as we have ſaid) to our Lady the moſt Bleſſed Virgin *Mary*, whom he always looked upon in his Navigation as his North-ſtar; and found her very favourable and propitious, as is to be ſeen in this Hiſtory of his Life here recounted, and by the innumerable Miracles and Works, with which he edified, illuminated and aſtoniſhed the World, which no doubt were derived to him from this his Devotion to the moſt Holy Virgin; juſt as Rivers proceed from their Fountain. He had an admirable gracious and pleaſant Look, which proceeded rather from his Spirit, than his Fleſh: In his Eyes was reſplendent an angelical Purity, and the Simplicity of a Dove. His Body was ſo waſted and worn away, that he ſeemed

to

AUGUST 20. to be nothing but Skin and Bones; his Face was ruddy, his Hair and Beard red, and in his old Age white, of a middle Stature, rather tall than low. He left founded of his own Order, a hundred and ſixty Monaſteries, and ſo well peopled and filled with holy religious Perſons, that in the Convent of *Clareval* alone there lived ſeven hundred and ſeventy. That which the Catholick Church owes to this glorious and holy Patriarch, for the celeſtial Life he lived, for the admirable Examples of all Virtues he left her, for the Works and moſt ſweet and learned Books, with which he illuſtrated her, for the particular and univerſal Benefits he did her, for the ſtupendous Miracles he wrought, for the holy Religion he inſtituted amplified, and extended through all the Countries of Chriſtendom, and for what his holy Children and true Imitators have done, and ſtill do, is ſo much, that it is better to reverence it with Silence, than to leſſen it with our low Style. AUGUST 20.

The Life of St. STEPHEN, *King of* HUNGARY, *Confeſſor.*

AMONGST the barbarous Nations, which at divers Times, have through divine Juſtice, concurred to the Ruin of the *Roman* Greatneſs, were (as it is well known) the *Huns:* Who having left the inmoſt Parts of *Scythia*, or *Tartary* rather; have more then once gone forth, and finally entered into *Pannonia*, and thence driving out the *Lombards*, were called by the new Name of *Hungarians*, and the Country *Hungary*. From which Time, being naturally fierce and rapacious, and given wholly to the impure Worſhip of Idols, they have not ceaſed to moleſt the Church of God, under the Heads which ſucceſſively they made Choice of. Of theſe Heads *Gheiſa* was the Fourth, who is ſaid to have been very ſevere towards his own Subjects, but very civil, merciful and courteous towards others, eſpecially towards Chriſtians. Whilſt he was yet a *Pagan*, he began ſeriouſly to make Peace with all neighbouring Provinces, hereby not obſcurely intimating whoſe Son he deſired to be, our Lord ſaying in the holy Goſpel, *Bleſſed are the Peace-makers, for they ſhall be called the Sons of God.* By a publick Edict he commanded, that the Chriſtians who ſhould come into his Dukedom, ſhould be received with all Civilty and Courteſy. As for Clericks and religious Men, he ſhewed them ſingular Grace and Favour, and even admitted them into his Preſence, and willingly heard them diſcourſe; whence it came to paſs, that he acknowledged his own Blindneſs, and received the Light of the Goſpel, acknowledging JESUS CHRIST for his true God and Lord. As ſoon as he was baptized his great Care was to aboliſh all ſacrilegious Rites, and to found Biſhopricks the better to promote the Chriſtian Faith; but whilſt he was ſolicitous hereabout, our Lord was pleaſed to comfort him by a certain Viſion in the Night. For he ſent to him a very beautiful young Man, who ſaid to him, *Peace be to thee, Elect of* JESUS CHRIST; *lay aſide all Care and Solicitude. That which thou thinkeſt upon, ſhall not be done by thee, for thy Hands are defiled with Blood. A Son ſhall be born thee, who by the Counſel of the divine Providence ſhall effect what thou haſt conceived in thy Mind. He ſhall be a King, and of the Number of thoſe Kings whom God has predeſtinated, firſt to a Temporal, and then to an eternal Crown. In the mean while, ſhall come to thee a Perſon, with ſpiritual Embaſſies. See thou receive him honourably, and have him in great Veneration, and yield perfect Obedience to his Advice and Exhortations.* The Prince awaking, wholly aſtoniſhed at the Viſion, humbly proſtrate upon the Ground gives infinite Thanks to Almighty God, and with Tears commends himſelf and his Eſtates, together with the Son he was to have, to the Care and Protection of him that never ſlumbers nor ſleeps. After which remaining in much Suſpenſe of Mind, about the aforeſaid Embaſſador, he was advertiſed that St. *Adelbert*, Biſhop of *Prague*, was coming to viſit him; then he underſtood that this was the Ambaſſador, who was to come to him from God: Whereupon he with all his Court went out to meet the Man of God, and receiving him with all Honour, ſhewed himſelf moſt prompt and ready, to an entire and filial Obedience. He commanded great Aſſemblies of his fierce and barbarous People to be made, and the holy Biſhop preached to them, and by his divine Life and Doctrine converted a great Part of them. In Confirmation of the Revelation made to the Duke, his Wife *Saroltha* being great with Child, St. *Stephen* the firſt Martyr appeared to her, in the Habit of a *Levite*, and aſſured her that ſhe ſhould bring forth a Son, who ſhould be the firſt King of that Province, and charged her to call him *Stephen*. Within a few Days after, the Child being happily born, he was baptized by St. *Adelbert*, and according to the Revelation called *Stephen:* And as ſoon as his Years made him capable, he was carefully educated in princely Manners, Learning and Virtue. Afterwards his Father aſſembled the chief Lords of his Court, whom he obliged by ſolemn Oath to acknowledge his Son *Stephen* for their natural and lawful Prince. His

AUGUST 20. His Father departed this Life, in the Year DCCCCXCVII, in the ſame Year that St. *Adelbert*, who was gone to plant the Goſpel in *Pruſſia*, obtained the Crown of Martyrdom.

St. *Stephen* being inſtalled after the Death of his Father, he ſtudied to gain the Hearts of the People, and to draw them out of the Darkneſs of Idolatry in which they were involved, and to bring them to embrace the Doctrine of our Lord JESUS CHRIST: And although he was young in Age, he knew notwithſtanding how prudently to diſpoſe of Affairs in order to this End: And becauſe the Myſteries of Religion are not well compatible with the Noiſe of Arms, he ſought Peace in the firſt Place with all his Neighbours, that being united and in league with them, nothing might divert him from the Deſign which he had of the Advancement of our Religion. But the Devil who penetrated his holy Intentions, ſtirred up the *Hungarians*, that were Idolaters to rebel againſt him: They raiſed a numerous Army, ſpoiled and pillaged the Country, and moreover beſieged the City of *Veſperin*, as well in a ſpecial Contempt of him, for he particularly favoured, and often viſited it, as for having taken this Place, they hoped eaſily to make themſelves Maſters of others. *Stephen* did not loſe Courage for this Revolt and Fury of the *Gentiles* his Vaſſals, but confiding in God through the Interceſſion of St. *Martin* and St. *George* his Patrons, he gave them Battel, and overcame and ſcattered all their Army. But having received this ſignal Victory from the Hand of God, he conſecrated all the Spoils of the Enemies to him, and built a Monaſtery with them, in a Place called the *Holy Hill*, where St. *Martin* was wont to pray, when he was in *Hungary*, which he called by St. *Martin*'s Name, for he was born in *Hungary*, and the King had carried his Banner in the Battel: He endowed this Convent with fair Revenues, and commanded that the Tithes ſhould be payed them ſo exactly, that he who had ten Children was obliged to give one of them to the Convent of St. *Martin*.

This Rebellion being quelled, deſirous to proſecute his Enterpriſe, and to have the Aid of learned and faithful Men herein, he gave Notice to many Prieſts, Abbots and Religious Perſons, of the Intention he had to extirpate Idolatry out of his Country, and to ſow in it the Seed of Heaven, that thoſe who were touched with a Zeal of the Glory of God might know that he would favour, protect and maintain them. Many holy Perſons came from divers Places, who wrought great Fruit by their Lives and Preachings, civilizing that ſavage Nation, by the ſweet Precepts of the Goſpel, they built Monaſteries, and ſome of them got the Crown of Martyrdom.

Thus St. *Stephen* planted and propagated our holy Religion, honouring thoſe who willingly embraced it, and keeping thoſe under, who oppoſed it, perſevering in their Error. AUGUST 20. He divided this Province into ten Biſhopricks, of which he made the Church of *Strigonium* the Metropolis, and that he might inform the Pope of all that he had done, and confirm it by his Authority and Benediction, he ſent a holy Man to *Rome*, called *Aſtricus*, and by another Name *Anaſtaſius*, the Biſhop of *Colotz*, to beſeech his Holineſs to that Purpoſe, as alſo that he would be pleaſed to confer upon him the Title of King, that he might with more Majeſty and Authority accompliſh what he had happily begun, to the Honour of God, and Good of his People. *Anaſtaſius* arrived at *Rome* at the ſame Time that *Miſcha*, the Duke of *Polony* was converted to the Faith of JESUS CHRIST, and had ſent Ambaſſadors to *Rome*, to obtain of the Pope the Title of the King of *Polony*, which his Holineſs was reſolved to grant him, and to ſend him a rich Crown with his Benediction: But the Night before the Diſpatch of the *Polonian* Ambaſſadors, an Angel appeared to him, who advertiſed him that the next Morning there ſhould come to him new Ambaſſadors to receive his Benediction, and the Crown which the Duke their Lord humbly demanded, to whom he ſhould give that which was already made, for their Lord had well deſerved it. The next Morning *Anaſtaſius* had Audience, and propoſed his Embaſſy to the Pope, ſaying that Duke *Stephen* his Lord had reduced many Nations under his Obedience, or rather under the Obedience of JESUS CHRIST; the Pope was overjoyed at this good News, and ſeeing the Glory of our Lord to be amplified, who had made Choice of this Prince to be the Apoſtle of the *Hungarians*, he graciouſly granted to *Anaſtaſius* what he requeſted of him, giving him the royal Crown and a Croſs, which he ſent to *Stephen* to be carried before him as an Apoſtolical Man, who had brought that barbarous Nation under the Yoke of JESUS CHRIST, he gave him alſo Power to found Churches, to inſtitute Biſhopricks, and in a Word, to ordain whatſoever might concern the divine Service and the Salvation of Souls.

And this is what the Biſhop, who wrote the Life of St. *Stephen* the firſt King of *Hungary*, reports of him; and *Martin Cromer* a *Polonian* Author ſays, that *Miſcha*, by the Counſel of the Senate, ſent *Lambert* the Biſhop of *Cracovia*, a learned and eloquent Man, to Pope *Benedict* VII. to beſeech him to give him the Title of King, and that at the ſame Time, and with the ſame Embaſſage *Stephen* ſent to *Rome*, and that the Pope granted *Stephen* what he demanded, but denied the Duke of *Polony*, whether it was becauſe he had heard the News of his Death, or that God would have it deferred, for that

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AUGUST 20. the *Polonians* were a fierce and barbarous People, who oppreſſed the Poor, and had no great Power, and made little Account of Religion: He adds, that the Emperor *Otho* III. going into *Polony* to viſit the Sepulchre of St. *Adalbert* Martyr, where he was magnificently received and gratified with Preſents by *Boleſlaus* the eldeſt Son of *Miſcha*, the Emperor in Recognizance of his Liberality gave him the Title of King, and made him be crowned by the Archbiſhop *Gaudentius* in the Year of our Lord MI. But Cardinal *Baronius*, at the End of the tenth Tome of his Annals, is of Opinion, founded upon what *Peter Damian* writes in the Life of St. *Romuald*, that *Boleſlaus*, and not *Miſcha* his Father, demanded the Royal Crown of the Pope in the Time of the Emperor *Henry*, who ſucceeded *Otho*, and that his Holineſs gave it him, and not the Emperor *Otho*. But to return to our King *Stephen*, who received the Ambaſſador *Anaſtaſius* with all the Clergy and Lords of the Court very honourably: Then were the Apoſtolical Briefs read, and the Crown and Croſs preſented; which St. *Stephen* received not only with extreme Joy, but alſo with much Veneration; himſelf, amongſt other Things, kneeling publickly, as often as the holy Father was named, to excite by his Example, his Subjects to a great Eſteem and Reverence due to the *Roman* See: Then was he anointed, and crowned with ſolemn Ceremonies and Triumphs, by the Archbiſhop, with the Acclamations and Joy of all the People.

King *Stephen* was not proud of this new Dignity, but on the contrary holding it of the Hand of God, who gives and takes away Kingdoms as he pleaſes, preſented it with a good Will to the *Roman* Church, as we learn out of the Epiſtles of *Gregory* VII. recounted by Cardinal *Baronius* in the Place alledged before; in the thirteenth, amongſt others, of the ſecond Book, which is directed to *Salomon* King of *Hungary*, where this is ſaid expreſly. Moreover St. *Stephen* reſolved to employ himſelf for the future in the Service of God, and that he might be able, without Intermiſſion, to attend to it, he made a firm Peace with his Neighbours, and he confirmed it by marrying *Giſla* Siſter to the Emperor *Henry*, whom he eſpouſed by the Advice of the Biſhops, Prelates, and Lords of his Realm. This Princeſs was wonderfully pious; ſhe founded a Church at *Veſprin*, which ſhe enriched with Revenues and fair Ornaments in Imitation of her Huſband, who royally endowed the Churches and Biſhopricks, which he inſtituted, taking Care that the Canons lived without Reproach, obedient to their Biſhops, and that religious Perſons, who made Profeſſion of a more auſtere and perfect Life, acquitted themſelves of their Vows.

This holy King bore a ſpecial Affection to the glorious Virgin *Mary*, having put his Crown under her Protection, and for this Cauſe he built a very magnificent Church in her Honour in *Alba*, the capital City of the Kingdom of *Hungary*, which he adorned with Preſents of Gold and precious Stones of an ineſtimable Value. Nor was this holy King contented to leave ſuch Marks of his Piety in his own Kingdom, but he extended it alſo to Strangers. He founded a Religious Monaſtery at *Jeruſalem* with very good Revenues, and a College at *Rome* for twelve Canons under the Name of St. *Stephen*, and an Hoſpital for the Pilgrims of *Hungary*; he built alſo a Church at *Conſtantinople*, which he provided with whatſoever was neceſſary. AUGUST 20.

Upon this Foundation of Piety, a true Proof of the Love and Reverence, which he bore to Almighty God, he built the Superſtructure of Mercy towards the Poor, whom he cheriſhed as if he had ſeen JESUS CHRIST in every one of them; he did not diſcontent one of them, giving them whatſoever he could; in the Night he waſhed their Feet, and gave them an Alms with his own Hands. One Night he went out all alone with a Purſe full of Silver to diſtribute it amongſt the Poor, who not knowing him to be the King (Almighty God ſo permitting it for his greater Glory) becauſe he did not give them whatſoever they aſked, they fell a pulling of his Beard, and threw him down, with which he was ſo well contented, that proſtrate upon the Ground, he gave Thanks to the Virgin *Mary* for it, ſaying: *O Queen of Heaven and my Queen, behold, how your Soldiers have honoured him, whom you have made King, which Injury if it were done by any Enemy, confiding in your Help, I would not ſuffer it to paſs unrevenged; but now knowing that hereby is prepared for me eternal Happineſs, I am exceedingly rejoiced, giving Thanks for thoſe comfortable Words of our moſt loving Saviour, with which he encouraged his Diſciples, ſaying, A Hair of your Head ſhall not periſh.* Hereupon he reſolved always to give to every one that aſked him any Thing for the Love of God; and to exhauſt his Treaſures to enrich the Poor; and hence forwards he gave large Alms both by himſelf and others, eſpecially by Clericks and religious Men. A holy Hermit of *Bohemia*, called *Gunther*, came often from his Country to viſit him; and as often as he came, King *Stephen* put all the Proviſion and Stores of his Palace into his Hands; when the *Hermit*, diſtributing what he found to Widows, Orphans and other needy Perſons, would ſoon leave the Royal Palace void and deſtitute of all Things. Whereat St. *Stephen* took great Content, feeling himſelf by ſuch Acts of Charity towards his Neighbour, continually

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enflamed more and more in the Love of CHRIST, and ſweet Contemplation of inviſible Things. Our Lord recompenſed this his Liberality with a new Favour, giving him the Grace of healing the Sick, to whom he ſent by way of a Medicine a little Bread or Fruit, or elſe ſome ſweet Flowers, commanding them to riſe, and immediately they were cured. He employed the Days in giving Audience, and in conſulting about, and in diſpatching the Affairs of his Kingdom, and the Nights in Prayer and Contemplation, pouring out Abundance of Tears in the Preſence of God. His Actions were grave and ſevere, he was never ſeen to laugh, being always ſo recollected within himſelf, that he ſeemed to ſee with the Eyes of his Body that Lord, whom he contemplated with the Eyes of his Soul, and as if he were ſtanding before his Tribunal to give an Account to him of all the Actions of his Life. He had JESUS CHRIST continually in his Mouth, Heart and Works.

He had alſo the Gift of Propheſy. He awaked one Night, and ſent a Meſſenger with all Diligence to advertiſe the Country People about *Alba-Julia*, ſpeedily to retire themſelves into the Cities, and ſtrong Holds, by reaſon of the Incurſion of the *Beſſians*, deadly Enemies of the *Hungarians* and *Chriſtians*, who where coming upon them. TheMeſſenger was no ſooner arrived, but they entered into the Country, burning and waſting all before them, but the People had ſecured their own Perſons by flying to Places of Safety upon the holy King's Premonition.

The Emperor *Henry*, Brother-in-law and good Friend of *Stephen*, being dead, *Conrade* who ſucceeded him, ſent a powerful Army into *Hungary*; the holy King *Stephen* aſſembled his People together to reſiſt him, having firſt made his Recourſe to the Bleſſed Virgin, as to his chief Refuge, beſeeching her to conſerve her People, and not to puniſh them for the Faults of their King. He went to meet his Enemies, and it was a ſtrange Thing to ſee, the next Morning the Emperor ſent his Captains a countermand, who returned without doing any thing, of which the Emperor being advertiſed, he was aſtoniſhed at it, fearing that it had ſo happened through ſome Revolt or Mutiny; but being informed, that his Soldiers had received an Expreſs in his Name to retreat, and being conſcious to himſelf, that he had not ſent any ſuch Meſſenger, he concluded, that all had happened through the Counſel and Will of Almighty God, in Favour of the holy King who confided in him; and for this Cauſe he thought beſt no more to invade his Kingdom for Fear of the eternal Judge.

The Renown of his Virtues was ſuch, that many came from remote Provinces to ſee a King who lived not like other Kings, but like an Inhabitant of Heaven. Amongſt others there came to him threeſcore *Beſſians*, of the prime Men of their Country, bringing with them great Treaſures, who at their Entrance into his Kingdom fell into the Hands of Robbers, who ſpoiled them of all their Riches, and left them half dead upon the Place, they notwithſtanding proſecuted their Journey in the beſt Manner they could, and recounted to the King what had befallen them, he comforted them, and entertained them very nobly, and cauſed the Robbers to be hanged in the Confines of his Kingdom, that thoſe who ſhould come to viſit him, might have ſecure and ſafe Acceſs to him.

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Nor did this holy and happy Prince want his Croſſes and Tribulations in this World, by which Almighty God refined and purified him. He was three Years continually ſick of a troubleſome Sickneſs; which he was no ſooner freed from, but he felt the Scourge of the eternal Judge in the Death of his Children, when they were very young; that which a little lenified his Grief, was, that *Emericus* was yet alive. This young Prince was all the Delight of the King his Father, as well for that he was his only Son, as alſo for his rare and excellent Virtues; for which the *Roman* Church has enrolled him in the Catalogue of Saints. The King had his Eyes always upon this his Heir, recommending him Night and Day to God, and the glorious Virgin, that he would be pleaſed to give him the Grace to end the Eſtabliſhment of the Affairs of Chriſtian Religion, which himſelf had begun. He permitted none to be about him, but ſuch as were pious, learned, and prudent to inſtruct him; and himſelf wrote a little Book for his Inſtruction, to teach him how he was to govern himſelf after his Death. Firſt of all, that he ſhould always have God before his Eyes, loving and reverencing him above all Things, that he ſhould maintain the Catholick Religion, defending the Church, honouring Prelates and Eccleſiaſtical Perſons, and adminiſtering Juſtice; that he ſhould render himſelf rather amiable than dreadful to his Vaſſals; that he ſhould be kind and liberal to the Poor, and thoſe of a low Condition; that he ſhould do nothing of Importance without Counſel; that he ſhould make much of Strangers; in a Word, that he ſhould embrace all Virtues, and frequently give himſelf to Prayer, for without God, Kingdoms could not be governed nor conſerved. All theſe Diligences of King *Stephen* were not ſufficient to prolong the Days of his dear Son; God called him in the Flower of his Age, leaving the King and Kingdom in a perpetual Sadneſs, for having loſt a Prince of ſuch fair Hopes, nor having another to ſucceed him; but the King was ſo holy and virtuous, that he ſubmitted

AUGUST 20. mitted his own Will to God's, and thanked him for having called his Son to eternal Glory; he gave great Alms to Churches, Monaſteries, and to poor People for the Soul of his Son, and that God would be pleaſed to give him a Succeſſor for the Good of his Kingdom.

Not long after the King fell ſick of a lingering Fever, which brought him ſo low, that he was not able to ſtand upon his Legs. Which four of his chief Courtiers, of a rebellious Spirit, taking Notice of, they conſpired together to kill him; one of them bolder than the reſt, entered one Evening before the Candles were lighted, into the Chamber of the King, with a Sword under his Cloak to execute his pernicious Deſign; but God who preſerves his Servants, diſpoſed that entering the Chamber, he let fall his Sword, the King hearing the Noiſe of it, aſked who was there? Whereupon the miſerable Wretch wholly abaſhed, fell down at the King's Feet, and confeſſed what he wickedly intended to have done, humbly begging his Pardon, which the King very freely gave him, but for publick Example cauſed his accomplices to be taken, and condignly puniſhed. His Sickneſs encreaſed, and the King underſtood, that it was the good Pleaſure of God to take him out of this Valley of Miſeries, and introduce him into a more glorious Kingdom. After he had piouſly exhorted the Biſhops and Lords of his Realm to be ſure to keep the Catholick Faith, which they had received, to love Juſtice, to be in Charity with one another, to be humble, but above all to have a ſingular Solicitude and Care of the new Plantation of Chriſtians, and having treated with them about his Succeſſor, he moſt affectionately commended them and his own Soul to the moſt glorious Virgin, with Eyes and Hands lifted up to Heaven, ſaying: *O glorious Queen of Heaven, O noble Reſtorer of the World, to thy Patronage and Prayers do I commend the Church with the Clergy and Biſhops, the Kingdom, with the Nobility and People; and I give up my Soul into thy Hands, humbly beſeeching thee to preſent it to thy moſt dear Son.* Then having devoutly received the holy Sacrament of Extreme Unction, and the ſacred Body of our Lord, he happily departed to a better Life upon the Feaſt of the moſt glorious Aſſumption of the ever Bleſſed Virgin *Mary*, which with many Prayers and Tears he had begged of our Lord, that it might be the Day of his Diſſolution, hoping then to find ſpecial and more abundant Mercy.

There was great flocking from all Parts of the Kingdom to his Funeral, every one lamenting the Loſs of ſuch a King, and ſo good a Father. His Body was carried with magnificent Pomp to *Alba Regalis*, where in the Middle of the Church of our Bleſſed Lady, which himſelf had built, it was buried, in a Tomb of white Marble, at which our Lord wrought glorious Miracles, curing thoſe who came from all Parts to implore his Favour to be delivered from their Miſeries and Calamities. There was heard alſo in the ſame Place, oftentimes in the Night, heavenly Muſick, and a moſt fragrant ſupernatural Odour was diffuſed from his Body on all Sides. AUGUST 20.

In the Time of *Ladiſlaus* VII. there came Order from *Rome*, that diligent Search and Inquiry ſhould be made after all the Relicks of ſuch, as from the Beginning had been the Inſtruments of God in the Converſion of *Hungary*; and that for the renewing of the Memory of ſuch Labours and ſo great Merits, an honourable and ſolemn Tranſlation ſhould be made of their Bodies. In Proſecution of this Order, a ſolemn Faſt was appointed of three Days, with Prayers and Alms; after which *Ladiſlaus*, with great Reſpect, accompanied by the Court and People, came firſt to the Monument of St. *Stephen*; but with all the Engines and Force they could uſe, they were not able to open it, till by the Advice of a Virgin, called *Charity* (who being immured near the Church of our Saviour had the Opinion of a Saint) he reſolved to ſet free *Salomon* his Brother, impriſoned by him for certain grievous diſguſts betwixt them. He then being releaſed out of Priſon, and the three Days Faſt again repeated, the Stone which before was immoveable, was as eaſily removed, as if it had been of no Weight at all. The Coffin then of Lead (in which his holy Body was) being taken thence and carried in Proceſſion, and the Veſpers ſung, it was with Reverence depoſed upon an Altar in the middle of the Church; and all that Day and the Night following Multitudes of Miracles were wrought. Amongſt others a Paralytick, deſtitute of the uſe both of Hands and Feet, was perfectly cured. A Boy of ſeven Years old, who was ſo contracted from his Birth, that he was forced to creep upon his Hands and Feet, being brought thither by his Parents, and by them commended to the Prayers of the holy King, inſtantly his contracted Nerves were looſed, and his Feet and Knees ſo ſtrengthened, that he walked about in the Sight of all the People, who praiſed the Name of CHRIST, admiring the Merits of his Servant. And the pious King *Ladiſlaus*, weeping for Joy, took up the Youth in his Arms, and carried him to the Altar, praiſing God for the great Favour conferred upon the Child. A Counteſs called *Mathildis*, was cured of an exceſſive inward Pain, which ſhe had ſuffered three Years. Nor were thoſe alone cured which were preſent, but alſo thoſe who were abſent. For the

AUGUST 20. Fame of his Tranſlation being ſpread abroad, there was great Flocking to his Tomb from all the Parts of *Hungary*, of thoſe who were afflicted by divers Kinds of Diſeaſes; ſome going before, but others ſtayed behind who by the Grievouſneſs of their Infirmities were not able to get thither, yet in their very Journey innumerable were cured by the ſame Mercy; who in Memory of their Cure by the Merits of the Saint, made great Heaps of Stones in the Places where they were cured upon the Way, which remained there a long Time after. Moreover a certain Woman brought the dead Body of her only Son, and laid it down by the Sepulchre of the holy King, imploring the Help of God and his Saint, nor did ſhe end her Prayers before her Son came to Life again.

Upon the 20*th* of *Auguſt*, after Holy Maſs was ended, the King with the principal of the Clergy and Nobility, approaching to the Coffin, they reverently opened the ſame, which ſent forth a celeſtial Odour, and they found it full of Water of a reddiſh Colour, mixed with Oil, ſo that the Fleſh being conſumed, the Bones lay in it, as it were, in ſo much Balm. King *Ladiſlaus* ſought very diligently in this Liquour a Ring, which was put upon the right Hand of the Saint, and to that Purpoſe commanded the Liquor to be laded forth by the Hands of the worthieſt Prelates, into Veſſels of Silver, but by how much the Coffin was emptied by others, it was again filled up of itſelf, whereat amazed, they put it all in again together with the Bones, which they had taken out, the Quantity remaining ſtill the ſame, and ſo tranſlated them into a moſt ſumptuous and rich Chapel. The Ring which could not now be found, was found a little after, together with ſomething of richer Value, in the manner following. A holy *Monk*, whoſe Name was *Mercury*, was denied Acceſs to the Relicks by the King's Command, leſt he ſhould have taken ſome of them for himſelf. The good Man now taking it very heavily to Heart, that he could not be ſuffered to behold and kiſs that great Treaſure, retired himſelf a-part, and there in the dead Time of the Night, ſat mourning and lamenting, when beyond all his Hopes, there appeared to him a young Man of a heavenly Countenance, who reaching him a Piece of fine Linnen, folded and wrapped up together: *Take here*, ſaid he, *O* Mercury, *that which thou haſt ſo much deſired, and when thou haſt kept it for a certain Time, carry it to the King.* After theſe Words the Angel diſappeared; and *Mercury* full of unſpeakable Sweetneſs, unfolding the Cloth, found there the King's Hand entire and incorrupt, together with the Ring ſo much fought for; and when it ſeemed to him, to be now high Time, he went and preſented it to King *Ladiſlaus*, who received it with great Joy, and ſolemnly placed it in a ſumptuous Shrine, in an Oratory a-part. But why, the reſt of his Fleſh being corrupted, was the right Hand of this holy King preſerved entire? Our Lord (ſaith the Author of his Life) would ſignify hereby, *That it was not fitting, that Hand ſhould be corrupted, which had been ſo liberal to the Poor, and had relieved the Neceſſities of all that Kingdom.*

The Life of St. *Stephen* King of *Hungary* was written by *Colman* the Eight King of the *Hungarians*, and by a certain Biſhop. *Surius* recounts it in his fourth Tome. The holy King died in the Year MXXXIV, upon the 15*th* of *Auguſt*, and was tranſlated upon the 20*th* of the ſame Month, on which the Church keeps his Feaſt. Cardinal *Baronius* in his Annotations, and in the tenth Tome of his Annals, and the Hiſtoriographers of the Affairs of *Hungary* write of him.

The Life of St. TIMOTHY, *Martyr.*

AUGUST 22. IN the Time of St. *Melchiades* Pope, there came to *Rome* from *Antioch* a Man of Quality, called *Timothy*, very learned, and well ſkilled in the holy Scriptures, and zealous in the Service of God. He lodged in the Houſe of *Silveſter*, who afterwards was Pope, and baptized the Emperor *Conſtantin*. *Timothy* being at *Rome*, he began to be famous for his blameleſs Life, and wonderful learning, confirming the Faithful in the Faith of CHRIST, and converting many *Gentiles* by his preaching, and illuminating them with the Light of the Goſpel. He employed himſelf a Year in theſe holy Exerciſes, and at laſt was taken by the Governor *Tarquinius*; who ſeeing he could by no Means draw him from the Confeſſion of CHRIST, he commanded him to be cruelly whipped three Times; and after he had afflicted him by a long and hard Impriſonment, and diſlocated his Members upon the Rack *Equuleus*, and rent his Body by other Torments, he cauſed him to be beheaded; and *Silveſter* carried his Body to his own Houſe, and afterwards a worthy Matron, called *Theodora*, buried it in her Garden in the Way to *Oſtia*, near the Sepulchre of the Apoſtle St. *Paul*, in whoſe Church it was afterwards honourably placed. The Church makes Commemoration of St. *Timothy* upon the Day of his Martyrdom, which was the 22*d* of *Auguſt*, in the Year of our Lord CCCXI. AUGUST 22.

The

The Life of St. HIPPOLYTUS, *Biſhop and Martyr.*

AUGUST 22. UPON the ſame Day the 22*th* of *Auguſt* the holy Church celebrates the Feaſt of St. *Hyppolytus*, Biſhop and Martyr, who was a famous Man, and very Learned, and wrote many Books of great Learning and Profit to the whole Church. He flouriſhed in the Time of the Emperor *Alexander Severus*, and being the Metropolitan Biſhop of *Arabia* (as *Gelaſius* Pope ſays) he came to *Rome*, to viſit the Bodies of the glorious Apoſtles, St. *Peter* and St. *Paul*, and to ſee and reverence the Sepulchres of the Martyrs, St. *Calixtus* ſitting in the Chair of St. *Peter*; by whom he was received and entertained with all Courteſy, and made Biſhop of the City of *Porto*, not far from *Rome*, that he might have him near him, and make uſe of his Counſel. At that Time *Ulpian* a great Lawyer, and cruel Enemy of JESUS CHRIST was Governor of *Rome:* He made a ſtrange Butchery of the Chriſtians, and amongſt others, he commanded St. *Hippolytus* to be apprehended in the ſame City of *Porto*, and tied Hands and Feet to be caſt into a deep Pit full of Water, where he gave up his Soul to God, and his Body was buried thereabouts by the Chriſtians. And at this preſent in that City, there is great Memory of St. *Hippolytus* Biſhop, and is to be ſeen the Pit or Ditch full of Water, into which he was thrown, and where he ended his Martyrdom, which happened in the Year of our Lord CCXXIX, *Alexander Severus* being Emperor. AUGUST 22.

It is to be obſerved that there were three *Hippolytuſes* Martyrs: This of whom we here are ſpeaking, who was a Biſhop, as we have ſaid: Another, who was a Soldier, and was converted to the Faith by the Preaching of St. *Lawrence*, as we have written upon the Day of his Martyrdom, which was the 13*th* of *Auguſt*. The third was a Prieſt of *Antioch*, of whom the *Roman* Martyrology makes Mention upon the 30*th* of *January*, and he lived when *Decius* was Emperor. And altho' for a Time he was ſeduced by the *Novatian* Hereticks, afterwards he returned to himſelf, and died conſtantly for the Catholick Faith, admoniſhing every one to hold faſt the Doctrine, which the Chair of St. *Peter* taught. This is to be noted, for that ſome confound theſe three *Hippolytuſes* in one, as *Prudentius*, and others make *Hippolytus* the Biſhop, Prieſt of *Antioch*, and attribute that to one, which belongs to the other: As Cardinal *Baronius* learnedly obſerves in his Notes upon the Martyrology, and in the ſecond Tome of his Annals. St. *Jerom*, *Euſebius*, *Nicephorus*, and the Martyrologies make Mention of St. *Hippolytus*.

The Life of St. SYMPHORIANUS, *Martyr.*

TOGETHER with the Saints *Timothy* and *Hippolytus* is celebrated the ſame Day the Martyrdom of St. *Symphorianus* Martyr, who was by Nation a *Frenchman*, and of the Province of *Burgundy*, of a City called *Autun*. He was born of noble, rich and Chriſtian Parents. His Father called *Fauſtus*, educated him very honourably, and in the Fear of our Lord. The *Pagans* of that City celebrated a very ſolemn Feaſt to their Gods, and particularly to *Berecynthia*, which was *Cybele*, the Mother of all the Gods; whoſe Idol they carried in a certain Chair with great Pomp and Majeſty, all the People proſtrating themſelves upon the Ground to adore it. And when upon a Time, *Symphorianus* being now a Man, and of perfect Age, this Feaſt was kept, and all the People bowed themſelves to adore that Statue and infernal Monſter, only *Symphorianus* turned his Back on it, and derided it: In ſuch ſort, that he was taken Notice of, and accuſed to *Heraclius*, Judge of that City, and preſented before the Tribunal. The Judge aſked him his Name, and what he was? He anſwered him with great freedom, that his Name was *Symphorianus*, and he was a Chriſtian. The Judge went about to perſuade him to adore his Gods, and to obey the Commands of the Emperor; but the holy Martyr making no account either of his Reaſons, or his Threats, he commanded him to be cruelly whipped, and afterwards to be caſt into a hard Priſon. After ſome Days they took him out thence and brought him before *Heraclius:* After ſome reaſoning betwixt them, the Judge ſeeing he could not by fair Means work upon the ſtout and couragious Heart of the holy Martyr, he commanded him to be beheaded. As they led him to Execution, his Mother ſeeing him, began with great Vigour, and Fervour to exhort him to die with great Chearfulneſs and Alacrity, ſaying to him theſe Words; *My Son*, Symphorianus, *the Son of my Bowels, remember the living God, arm thyſelf with his Force and Conſtancy; there is no Reaſon we ſhould fear Death which leads us to Life. Elevate thy Heart, my Son, and look upon him that reigns in Heaven. O my Son, they will not take away thy Life from thee, but only make thee, exchange it for a better: And although*

AUGUST 22. *although the Way be ſtraight, and the Paſſage by which thou art to go, rude and thorny, yet have the Saints all paſſed the ſame Way: And although thou dieſt, yet ſhalt thou kill and vanquiſh Death itſelf. Drive away far from thee all Fear of Torments, for they will laſt but a little while, and by them thou ſhalt obtain an immortal Crown and Glory.* All this ſaid the holy Mother to her holy Son, and he animated by her Words and by the Spirit of Heaven, ſtretched forth his Neck to receive the Sword, and was beheaded without the Walls of the City. The Chriſtians ſecretly took away his Body and buried it near a Fountain, and our Lord wrought many Miracles by it. His Martyrdom was upon the 22*th* of *Auguſt* in the Year of our Lord CCLXIII, in the Reign of *Valerian*. The *Roman* Martyrology makes Mention of St. *Symphorianus*, and thoſe of *Bede*, *Uſuard* and *Ado*, *Surius* in his fourth Tome, Cardinal *Baronius* in the ſecond Tome of his Annals; and *Gregory* of *Tours* in his Book *De Gloria Confeſſorum* Cap. 77. and in his firſt Book, *De Gloria Martyrum*, Cap. 52. he relates a great Miracle concerning his precious Relicks; which in the Middle of a great Fire could not be burned. AUGUST 22.

The Life of St. BARTHOLOMEW, *Apoſtle.*

AUGUST 24. WITH good Reaſon does St. *John Chryſoſtom* complain, that we know little in particular of the famous Acts and memorable Deeds of ſome of the Apoſtles, who were thoſe happy Trumpeters, and heavenly Ambaſſadors, whom God ſent to enlighten and conquer the World, and ſubject it to the Yoke of his holy Goſpel; and he ſpeaks thus, *Would to God we had found ſome Body that had carefully written the Hiſtory of the holy Apoſtles, and had ſet down not only what they wrote and what they ſaid, but alſo what they did during their whole Life, what and when they did eat, when they reſted, where they were, and what they did every Day, and in what Parts of the World they lived, into what Houſes they entered, to what Ports they arrived, and had diligently recounted all Things that concern them both great and little. For if oftentimes we are recreated, conſidering the Places where they ſat or were impriſoned, and with the very Sight of them are awakened and excited to Virtue, a far greater Fervour and Diligence would have been wrought in us, had we known the Words they ſpake, and the Wonders they wrought. And ſeeing that a Friend is wont to ask concerning his Friend, where is he? Whither goes he? And what does he? Much more reaſonably ought we to do the ſame, when we treat of the common Maſters, and Preachers of the World.* Thus far St. *John Chryſoſtom*. But as theſe glorious and valiant Captains of our Lord did ſuffer and labour more than any elſe in the Converſion of the World, ſo of ſome of them we know very little, that is certain, averred and aſſured: And in the Hiſtories of the Lives and Martyrdoms, are intermixed many Things which are uncertain and Apocryphal. One of theſe is the bleſſed St. *Bartholomew*, named by St. *Matthew* in the ſixth Place of the Catalogue which he makes of the Apoſtles. He was a *Galilean*, and as ſays *Joſephus*, cited by *Metaphraſtes*, a Fiſherman, as were alſo the other Apoſtles. It is not certain when, or how St. *Bartholomew* was called by our Lord, and began to be his Diſciple. That which is known, is, that when the Apoſtles divided amongſt them the Provinces of the World to preach the Goſpel, *Lycaonia* fell to St. *Bartholomew*, which is Part of *Cappadocia*, a Province of *Aſia*, where he preached, and converted many to the Faith of JESUS CHRIST our Saviour; as St. *John Chryſoſtom* ſays. From thence (taking with him the Goſpel of St, *Matthew*) he went to the nearer *India*; as write *Origen*, *Euſebius*, St. *Jerom*, *Socrates*, *Nicephorus*, and *Fortunatus*. Aferwards he entered into the greater *Armenia*, where he was crowned with Martyrdom; as ſays *Sophronius* in his Addition to St. *Jerom*'s Book of Eccleſiaſtical Writers. Authors vary very much concerning the Manner of his Death. *Hippolytus* writes that he was crucified with his Head downwards: *Metaphraſtes* and *Nicephorus* affirm alſo, that he was crucified. St. *Ambroſe*, and St. *Iſidore*, and the ancient Books of the Lives of Saints, and the Tradition of the Church ſay, that he had his Skin flayed off; and this ſeems to be more certain, and is taken out of grave and holy Authors. The Book which goes under the Name of *Abdias* of *Babylon*, Diſciple of the Apoſtles, recounts what happened to the glorious Apoſtle St. *Bartholomew* in a certain City, and the Cauſe and Manner of his Martyrdom; the ſame in Effect ſay *Antoninus*, Biſhop of *Aquileia*, *Benedictus Perionius*, and other Authors of ſo great Authority, that I thought fit here to relate what they ſay. AUGUST 24.

There was in one of the chief Cities of *Armenia* a Temple, where a certain Idol called *Aſtaroth*, was adored; here were many ſick Perſons, hoping to be cured by that Devil, who was very crafty; and our Lord permitting it for their Sins, he deceived that miſerable People, promiſing them Health, which he could not give; ſome he made blind, and others lame, and put certain Impe-

diments

AUGUST 24. diments in their Limbs, depriving them of the uſe of them, and tormented them with Pains, that afterwards, making them come before him in that Temple, and taking away thoſe ſecret Impediments which himſelf had put, and the Infirmities which himſelf had cauſed, they might ſeem to be cured by him. Others he cured for a Time of Maladies, which he had not cauſed, uſing natural Remedies, and applying ſecret Medecins, altho' ſhortly after they returned to the ſame Pain, and to their firſt Infirmities. Others he left ſick as he found them, making them believe it was their own Fault that they were not cured. Beſides theſe Cheats of the Devil, he gave Oracles and Anſwers to thoſe that aſked him concerning Things to come; and ſometimes he told them the Truth, but moſt commonly he lyed; although he always gave ſuch equivocal and dubious Anſwers, as they could never find Fault with him, he having always ſome Colour for his Lies. St. *Bartholomew* then entering into the Temple of *Aſtaroth*, the Devil immediately became dumb, and cured no more infirm People. And this continuing, the Prieſts of *Aſtaroth* agreed to conſult another Devil, called *Berith*, who was worſhipped in a City thereby. *Berith* being aſked, how it fell out that *Aſtaroth* did not ſpeak, he anſwered the Reaſon was, that *Bartholomew* Apoſtle of the true God, had entered into that City and Temple, and he held him bound in Chains of Fire. He declared to them alſo who *Bartholomew* was, and wherefore he came, and gave them certain Signs to know him by; that he had black curled Hair, a pail Viſage, great Eyes, a ſtraight Noſe, a great and greyiſh Beard, that he was of a middle Stature, his Garments were white, and did not wax old, he having not changed them of ſix and twenty Years, a hundred Times (ſaid he) he makes his Prayer in the Day, and as often in the Night. He has a Voice like a Trumpet, he goes accompanied by the Angels, he has always a cheerful Countenance, he ſpeaks all Languages, and knows whatſoever paſſes, though he be abſent; and that, which I am now telling you, is not hidden to him, and if he will hide himſelf, you ſhall not be able to find him. With this Information the Prieſts went about very ſolicitous for three Days, ſeeking after the holy Apoſtle, without being able to diſcover him, till having caſt a Devil out of a Man, his Fame began to be divulged and ſpread abroad throughout the City. The Noiſe of it came to the Ears of the King *Polemon*, who had a Daughter that was Lunatick and very ſick, whom the Devil of *Aſtaroth* hath not been able to cure; but another Devil had gotten ſuch Power over her, that it was needful to keep her tied with Chains, leſt ſhe ſhould bite like a mad Dog, and tear in pieces whatſoever came near her. The King commanded the holy Apoſtle to be called, to cure his Daughter, which he did with great Facility. Afterwards the King ſent him a rich Preſent, in Sign of Gratitude, but the Servants that carried it, could not find him; and ſo they returned back again with the Preſent to the King. Who afterwards, as he was alone in the Night in his Chamber, and the Doors ſhut, ſaw St. *Bartholomew*, who declared to him, that the Cauſe of his coming into that Country, was not for Treaſures, nor Riches, nor Jewels, but for the Salvation of his Soul, and the Souls of his People. And gave him Knowledge of JESUS CHRIST our Redeemer; of his coming into the World, of his Life, Death, Reſurrection, Miracles, and how he ſits at the right Hand of the eternal Father, and is to come to judge the living and the dead; and all the reſt, that was neceſſary to enlighten and inſtruct him in what he was to believe and do, to be ſaved. And that he might be more certain and aſſured of the Truth of that, which he preached to him, the holy Apoſtle offered himſelf, to make the very Devil of *Aſtaroth*, whom they, deluded and deceived, adored and held for the true God, to confeſs his Lies and Cheats, by which he deluded and deſtroyed the People. And ſo the King being preſent in the Temple, and the Prieſts, and a great Multitude of People, which was gathered together to ſee this Spectacle; the Devil, by the Command of St. *Bartholomew*, confeſſed and declared the Deceits and Crafts he was wont to uſe; and that he was not God, but was bound in Chains of Fire by the Angels of the true God, whoſe Son JESUS CHRIST was, who died upon a Croſs for the Sins of Men, and had ſent his Preachers through the whole World, and that *Bartholomew* was one of them. With this the King, and all that were preſent, were ſtruck with Admiration and Aſtoniſhment, and reſolved to receive the Faith of JESUS CHRIST; and confounded and aſhamed of the Cheats, with which that Devil had deceived them, they caſt Ropes upon the Statue, and pulled it down to the Ground; and immediately there appeared upon the Walls of the Temple many Croſſes, made by the Miniſtery of Angels. And that they might be the more confirmed in the Truth they had heard from the Apoſtle, it was our Lord's Pleaſure, that they ſhould ſee the Devil go forth of that Idol in the Shape of a little Blackamoor, with a long Viſage, a great Beard, Eyes ſparkling like Fire, and Noſtrils caſting forth a black and ſtinking Smoke, and wound about over all Parts with Chains of Fire. The King and Queen, and their Children ſtood aſtoniſhed and affrighted at ſo horrid and terrible a Shape; the Apoſtle commanded him to diſappear, and to fly into the Wilderneſs, where

AUGUST 24. no Body ſhould ſee him more; and the Devil obeyed him. Hereupon the King was baptized, and his Family, and twelve Cities of his Kingdom; to whom the holy Apoſtle preached, going from Place to Place with great Solicitude, and illuminating them all with the Light of his Evangelical Doctrine, and confirming them by the great Miracles he wrought. He cured the Sick, caſt out Devils, and drew out of the Slavery of Satan thoſe poor Souls, which our Lord had bought with his precious Blood. He made many Diſciples, and inſtructed them more particularly in the Myſteries of our holy Faith, and communicated to that People the Goſpel of St. *Matthew*, which (as we ſaid) he brought with him, and tranſlated it into their Language.

The Devil could not endure this Encreaſe of the Chriſtian Religion, and Augmentation of the Glory of our Lord; wherefore he ſtirred up the Prieſts of the Idols, to revenge themſelves of St. *Bartholomew*, as the Deſtroyer of their Temples, and Overthrower of their Altars, and Ruiner of the Worſhip of their Gods, and of their Houſes and Families, having taken away from them their Gain and Profit. The Prieſts incited *Aſtyages*, Brother to King *Polemon*, who reigned in another bordering Province, to command the holy Apoſtle to be brought before him, and to puniſh him. And having reaſoned a While with the Saint, inflamed with Rage by what he had heard from the Prieſts, and much more, for that as he was talking with the Apoſtle, an Idol which was kept in the chief Temple of his City, fell to the Ground, and was broken all in Pieces, he commanded him to be beaten with Rods of Iron; and after he had been thus tormented, to be flayed alive, and being yet living, to have his Head cut off. The Chriſtians and King *Polemon* himſelf took his holy Body, and buried it with great Solemnity; and thirty Days after, King *Aſtyages*, and the Prieſt who together with him had been tormented by the Devils at the Apoſtle's Death, ended their miſerable Lives, and began their eternal Death. And with this the *Pagans* were much terrified, and many were converted to the Faith, and by divine Revelation the ſame King *Polemon* was conſecrated Biſhop, and was ſo twenty Years; and the Chriſtian Faith much increaſed in thoſe Parts. All this is out of *Abdias* of *Babylon*, and thoſe other Authors which we cited, and is commonly received.

In Courſe of Time, when the *Pagans* ſaw, that the Chriſtians flocked from all Parts to reverence the Relicks of the holy Apoſtle, *Gregory* of *Tours* writes, that they took the holy Body, which was in a Cheſt of Lead, and caſt it into the Sea, ſaying: *Now henceforward thou ſhalt no more deceive the People.* But the divine Majeſty, who is Lord of Sea and Land, and an Honourer of his Saints, guided that precious Treaſure, and carried it in its Cheſt to the Iſland of *Lipari*, near *Sicily*, where by divine Revelation it was received by the Chriſtians, and a Church was built for it, from whence it was tranſlated to *Benevento*, a City of the Kingdom of *Naples*. And in the Time of *Otho* the Emperor, the ſecond of this Name, and of *Gregory* the fifth Pope, it was again tranſlated to *Rome* in the Year of our Lord DCCCCLXXXIII, and placed in a Church, which was built in St. *Bartholomew*'s Name, in an Iſland made by the River *Tyber* in the ſame City. There his holy Body is at preſent, and is had in great Veneration, and is much frequented eſpecially upon the Day of his Feaſt, and the eight Days following. Concerning St. *Bartholomew* it is to be noted, that ſome would have him be a *Syrian* by Nation, and of Royal Blood, which has no Probability; for all the Apoſtles were *Galileans*, as is gathered out of the Acts of the Apoſtles, and St. *Bartholomew* was a Fiſherman, as we have ſaid above. Alſo others ſay, that St. *Bartholomew* was that *Nathaniel*, of whom Mention is made in the firſt Chapter of St. *John*, and of whom our Lord ſaid: *This is a true* Iſraelite, *in whom there is no Deceit.* But St. *Auguſtin* and St. *Gregory* ſay, that *Nathaniel* was not choſen to be an Apoſtle, becauſe he was a Doctor of the Law, and our Lord would, that his Apoſtles ſhould be poor Men, vile, and contemptible in the Eyes of the World. Alſo it is to be noted, that in *Rome* the Feſtival of St. *Bartholomew* is celebrated upon the 25*th* of *Auguſt*, and out of *Rome* commonly upon the 24*th*; and ſo *Bede*, *Uſuard*, and *Ado* put it in their Martyrologies. The Reaſon of this, ſay ſome, was, becauſe the *Roman* Church would celebrate the Day on which he was beheaded, and on which he died; and other Churches the Day on which he was flayed alive, and ſuffered that moſt cruel Torment. But what is more certain, is, that other Churches keep the Feaſt of St. *Bartholomew* upon the 24*th* of *Auguſt*, which is the Day on which he died, and the *Roman* Church the Day of the Tranſlation of his Relicks, which was the 25*th* of *Auguſt*; as *Baronius* has noted, and Pope *Innocent* III. commanded, that in this, every Country ſhould obſerve their own Cuſtom. Amongſt other Authors, who make Mention of St. *Bartholomew*, which are many and of great Authority, one is the divine *Denys* the *Areopagite*, Diſciple of the Apoſtle St. *Paul*; who in his Book concerning myſtical Divinity, writing to St. *Timothy*, Biſhop of *Epheſus*, and his Con-diſciple, ſays, that the Bleſſed St. *Bartholomew*, illuminated by the ſupernatural Light of Heaven, ſaid: *That ſacred Divinity was great and little, and the Goſpel large and great, and on the other Side brief*

AUGUST 24. *brief and conciſe*; and he praiſed much this Sentence. There was a Goſpel that went under the Name of St. *Bartholomew*, which *Gelaſius* Pope declares Apocryphal; as alſo thoſe of the other Apoſtles (except the four Goſpels received by the whole Catholick Church) which the Hereticks feigned, and made ill uſe of. AUGUST 24.

The Life of St. LEWIS *King of* France, *Confeſſor.*

AUGUST 25. ST. *Lewis* King of *France*, the Ninth of that Name, the Mirrour of Kings, and Glory and Ornament of the Crown of *France*, was Son to *Lewis* the eighth King alſo of *France*, and to the Lady *Blanch*, Daughter to *Alfonſus* the ninth King of *Caſtille*, who overcame *Miramamolin* in the Plains of *Tholouſe*. His Father was a very chaſte Man, and they write of him, that he never knew any other Woman but his own Wife; and that he was ſo zealous for the Catholick Faith; and ſo obedient to the See Apoſtolick, that for this Reſpect he waged War againſt the Hereticks called *Albigenſes*. And having got the Victory of them, it pleaſed our Lord to take him to himſelf, leaving his Son St. *Lewis* only twelve Years old, under the Tuition of the Queen the Lady *Blanch* his Mother, upon whom alſo lay the Charge of the Government of the Kingdom. The Queen was a very holy and courageous Princeſs: And deſiring that her Son ſhould lay the Foundation of the Greatneſs and Safety of his Kingdom in Piety, and the holy Fear of our Lord; the firſt Thing that ſhe endeavoured, was, to get him a holy and wiſe Man for his Tutor, who ſhould inſtruct him in Learning and good Manners. And the holy Child, being docil, and of a good Diſpoſition, willingly followed the virtuous Counſels which were given him. And he was much helped herein by the Converſation he had with the Religious of St. *Dominick* and St. *Francis*, whom God had a little before ſent into the World to repair it, and who began to flouriſh in the Kingdom of *France*, and to draw after them the Hearts of that Kingdom, with the moſt ſweet Odour, and Example of their Life. But nothing (after the Grace of God) helped him more to keep himſelf from all grievous Sin, than the Words which his holy Mother continually repeated to him, ſaying, *Son, I had rather ſee thee dead before mine Eyes, than defiled with any mortal Sin, and in the Diſfavour of God.* Which Words were ſo deeply engraven and ſettled in his Heart, that it is held for certain, that in all his Life he never committed a mortal Sin, or grievous Offence againſt the ſovereign Majeſty of God. Having attained the Age of nineteen Years, by the Counſel of his Mother and the Nobles of his Kingdom, he took to Wife *Margaret*, Daughter to the Count of *Province*, and had by her four Sons, *Lewis*, *Philip*, *John* and *Peter*. Whom he taught by his Words, and much more by his Example the Fear of God, the Contempt of the World, and the Knowledge of themſelves, and to fly all mortal Sin, more than Death itſelf. Upon *Fridays* particularly he exhorted them to abſtain from Delights, ſeeing that upon that Day CHRIST our Saviour, had endured ſuch ſharp and bitter Torments for our Salvation. Admirable, rare and excellent, were all the Virtues of this holy King, and he exerciſed himſelf ſo worthily in every one of them, as if he had that alone. He was moſt Obedient to the Queen his Mother, not only in the Time of his Minority, but alſo all the reſt of his Life: Inſomuch, that a ſatyrical Poet of that Age, in way of Deriſion ſaid of him, that he dared not to do any Thing, but what his Mother commanded him. He was a Man of great Abſtinence. He wore ordinarily next to his Skin a Hair-ſhirt: And when he left it off, becauſe his Ghoſtly Father commanded him ſo to do (to whom he was very Obedient) it was upon Condition, that he ſhould give that Day forty Crowns to the Poor, by the Hand of the ſame his Ghoſtly Father. He faſted all *Fridays*, and on thoſe of *Advent* and *Lent* he did eat neither Fruit, nor Fiſh. He was very humble, and very merciful towards the Poor. Upon *Saturdays* he ſhut up certain poor People in a ſecret Place, and with his own Hands waſhed their Feet, and wiped and kiſſed them: And afterwards waſhed alſo their Hands, and gave them every one an Alms. And upon feſtival Days, and their Vigils, before he ſat down to Table himſelf, he gave to eat to two hundred poor People with his own Hands: And every Day in his own Palace he gave a hundred and twenty their Dinner. Whenſoever he dined or ſupped, he had conſtantly three old poor Men at his Table, and he gave them to eat of the ſame Diſhes with which himſelf was ſerved; and ſometimes ſo great was his Devotion, that without loathing he would eat what they left. Certain worldly wiſe Men went about to diſſuade him from doing thus, it ſeeming to them that he too much abaſed himſelf, and that that humble Lowneſs did not ſuit well with the Greatneſs and Majeſty of his Eſtate. But the Saint anſwered, that in the Poor he honoured CHRIST our Lord; who had ſaid, *Mat.* 25. *That which you ſhall have done to one of theſe, you ſhall have done it unto me.* And he added moreover, that the Poor bought Heaven by Patience AUGUST 25.

in

AUGUST 25. in their Sufferings, and the Rich by Alms-deeds, and by imitating the Poor, and looking upon them as Members of JESUS CHRIST. And although he embraced all the Poor with his Charity, and gave Alms to them all, yet eſpecially, and with greater Liberality he gave Alms to religious Perſons, who employed themſelves in propagating the Glory of God, and in the Help of Souls: Judging Alms ſo given more acceptable to God, more due to ſuch Poor, and more profitable to the whole Church, in whoſe Service religious Perſons employed themſelves. His Apparel was very modeſt and mean, and without Curioſity, eſpecially after his return from his Voyage beyond the Seas; of which we ſhall ſpeak afterwards. He had a very tender Love and Affection towards our Lord JESUS CHRIST, entertaining himſelf and recreating himſelf with him by Prayer, in which he was very frequent and very fervent: And with this Dew and Rain of Heaven he watered the Plants of all the Virtues of his Soul, and they brought forth that abundant and ſweet Fruit, which is to be ſeen in his Life. He had a ſingular Devotion to the Relicks of Saints, and honoured them with great Induſtry and Magnificence. He built a moſt ſumptuous Chapel in his Royal Palace at *Paris*, in which he put our Saviour's Crown of Thorns, and a Piece of the Holy Croſs, and the Iron of the Lance which opened the ſacred Side of our Lord, with other Relicks ſought out with great Diligence, and gotten with great Expences, and every Year he kept a Feaſt in their Honour for three Days, with a particular Solemnity. He would not permit that the Sign of the holy Croſs ſhould be engraven upon the Ground: And when upon *Good-Friday* he went to adore the Croſs, he crept upon his bare Knees, with his Hair diſordered; and with ſuch Abundance of Tears, that he moved to a holy Compunction all that were preſent. His Faith and Devotion as concerning the moſt Bleſſed Sacrament was ſingular. Once at *Paris*, as a Prieſt was ſaying Maſs, a moſt beautiful little Child appeared in the Hoſt, and all the People flocking to ſee the Miracle, the holy King would not go, ſaying, he did not ſtand in need of that Miracle, to believe that CHRIST was in the Hoſt after Conſecration. When he was in the Church he would not permit any to ſpeak to him about any Buſineſs, which was not preciſely neceſſary; and then in very few Words only, for fear of interrupting his Tears and Devotion. His Love towards his Neighbours was very great, which from his Love of God, as from its Fountain, derived itſelf even to his Enemies: As was ſeen upon a Time, when one *Arfacidas* King of the Aſſaſſins, ſent certain Traytors to kill him. The Saint being advertiſed hereof by the ſame who had ſent them (for afterwards conſidering what a great Wickedneſs it would be to kill ſo great and holy King, he repented himſelf of it) cauſed them to be ſought for, and to be apprehended: And after he had ſhed many Tears with them, he let them go free, and ſent them with rich Preſents to the King who had plotted the Treaſon: Although for the future he encreaſed the Number of his Guard, for the ſafety of his Perſon. Theſe were the Virtues of St. *Lewis* as he was a private Perſon, although they are more to be admired and eſteemed, conſidering the Greatneſs of his Perſon, and his Royal Dignity. There wanted not ſome, who looking upon him with Eyes of Fleſh, held him for a ſimple Man, and one that underſtood not what it was to be King: But they did not eſcape the Chaſtiſement of Heaven; for our Lord would make it appear, how pleaſing that Modeſty, Devotion and Humility was unto him. For the Duke of *Guelders* having ſent a Meſſenger with Letters to *Paris*, when he returned, he aſked him, if he had ſeen the King of *France?* And the Man in Deriſion of St. *Lewis* turning his Neck aſide, and ſaying; I have ſeen that hypocritical and miſerable King, who wears his Hood upon his Shoulders: Inſtantly at that very Moment, his Face was turned awry, and ſo it remained all his Life, in Puniſhment of his Gibing and Mockery. AUGUST 25.

But what ſhall I ſay of his other Virtues, which he had as a great and chriſtian King, which were no leſs admirable and heroical? He was very Zealous for the Catholick Faith, and did and ſuffered much, both to defend it againſt Hereticks, and alſo to propagate it amongſt Infidels. And by his Merits, and the good Endeavours and Courage of his holy Mother, two Years before he began to reign, CHRIST our Lord extirpated the Hereſy of the *Albigenſes* out of the whole Kingdom of *France*, which had ſo infeſted it, and ſo largely extended itſelf: And compelled *Raymundus*, the Count of *Tholouſe*, who before had favoured it, to recal himſelf, and to defend the Catholick Faith, and to make very ſevere Laws againſt the Hereticks in his Dominions; which are to be ſeen in the Writers of the Hiſtory of *France*. St. *Lewis* puniſhed very ſeverely any one who violated the Catholick Faith: And when the Inquiſitors came to him to treat about any Buſineſs concerning their Office, inſtantly he laid aſide all other Buſineſſes, to attend to that and to give Audience to thoſe who came to treat with him. The Mark and Aim of his Government was to hinder Vice, and to root out of the Common-wealth, Scandals and Offences of God. He made a Law that Blaſphemers and perjured Perſons ſhould be marked with a hot Iron, and cauterized as Slaves. Now a very noble and rich Man of the

AUGUST 25. the City of *Paris* having blasphemed, the King was importuned by many to change the Penalty of the Law, into some other more mild Punishment, the King would by no Means hear of it, but commanded the Law to be executed without any Remission. And understanding that some did murmur hereat, and thought it too severe, he said, *I do assure you, I should be very well content to have my own Lips seared, if hereby I could take away out of my Kingdom the Abuse of Swearing.* In the Administration of Justice he was rather severe, than mild: He commanded all his Officers to execute Justice inviolably, without Respect of Persons. And they knowing he was enlightened from Heaven, and singularly favoured and cherished by Almighty God, bore a great Respect to his Commands, and were very vigilant to fulfil and obey them. And because he feared the Causes of the Poor, and of miserable People, where there was no Gain, would not be handled so carefully as he desired, himself twice a Week heard and examined them, and dispatched them with Justice and Clemency. He persecuted Usurers, as Plagues and Destroyers of the Common-wealth: And would not permit, that those who had taken up Money at use, should be constrained to pay the Interest. He endeavoured what he could, to make an Agreement between Parties that were at Difference, that there might be Peace and Amity amongst all, and fewer Law-suits and Contentions: The holy King shewing himself in all Things a loving Father to his Subjects, and a vigilant and careful Pastor of his Flock.

But because in so great and powerful a Kingdom, there wanted not unquiet, rebellious and turbulent Persons, he also made use of Severity and Correction, to restrain them, and keep them subject: Using that Courage, which Kings ought to use in like Occasions, for the good of their Kingdoms. Insomuch that when a principal Lord, his Subject, *Hugh* Count of *March*, refused to obey his Commands, and misled by the Countess his Wife (a vain and proud Woman) had taken up Arms against his King, and gotten an Army of the King of *England* in his Favour: St. *Lewis* tamed and subdued him by Force of Arms, and so humbled him, that the Count and his Wife cast themselves at his Feet, asking him Pardon with many Tears: And he pardoned them, and restored them the Lands he had taken from them, and commanded many Gentlemen, Servants of the Count, whom he had Prisoners, to be set at liberty: Joining the Authority of a King, and Valour of a wise and couragious Captain, in chastizing Rebels, with the Gentleness of a Father, and loving Lord, in pardoning those that were subdued, and submitted themselves. The holy King shewed the same Valour in the Wars he undertook against the Infidels and Barbarians, in defence of our holy Religion. For having been very Sick, and taken with such a Fit, that many thought he was now dead, he came to himself again, and instantly asked for a Cross; which at that Time by order of the Pope was preached throughout all Christendom, in order to the Conquest of the *Holy Land.* Which Cross he received with great Devotion, and wore it upon his Cloaths: And out of the desire he had to do our Lord some Service, and to move by his Example other Princes and Kings, he gathered a great and glorious Army. And after many Processions and Prayers had been made over all *France*, to beseech our Lord, that he would favour the pious Intentions of the King, and give good Success to that Voyage, which he took for his Service; leaving the Government of the Kingdom to Queen *Blanch* his Mother, and to Duke *Alfonsus* his Brother, who was to aid and assist the Queen, he embarked with all his Men upon the 25*th* of *August*, carrying in his Company *Otho*, Bishop of *Frescati*, Legate Apostolical, and his two Brothers, *Robert* Count of *Artois*, and *Charles* Count of *Anjou*, and many Bishops, Lords and Nobles of his Kingdom: Who all went with great Courage and Alacrity, seeing it was God's Cause, and they had for Captain and Defender of it so holy and powerful a King: And that God himself had signified by certain Signs from Heaven, that it was his Will that Enterprize should be undertaken, and that he would favour it. For in the Bishoprick of *Cullen*, in a Town called *Bedonfrisium*, whilst one was preaching the Croysade upon *Friday* before *Pentecost*, there were seen three great Crosses in the Air. And in another Town of *Frizeland*, and in another in the Dioceſs of *Utrecht*, there appeared other Crosses and wonderful Signs; which the People took for Pledges of the divine Will, and of the happy Success of the Voyage. Although (the Counsels of God being as Secret as they are Just) Men were mistaken. The holy King having had a prosperous Wind, he arrived at the Kingdom of *Cyprus* upon the 20*th* of *September*, on the Eve of St. *Matthew*, and was received with great Joy and Gladness, by the King, Bishops and Nobles of that Kingdom, who took the Cross of that holy War. The great *Cam* King of *Tartary*, and the King of *Armenia*, sent their Ambassadors to him, and made a Peace and Confederacy with him; and the Prince of *Achaia*, and the Duke of *Burgundy*, having joined their Armies with that of St. *Lewis*, they all by common Consent departed from the Island of *Cyprus* for *Egypt*, and they came to the City of *Damiata*, which was very strong, and full of many very choice Soldiers of the Enemy, who frighted by the Power of God, fled away out of it one Night, and AUGUST 25.

AUGUST 25. and that it might not come into the Hands of the Christians, set fire to it in many Parts. They entered the City and found nothing in it but dead Bodies. They quenched the Fire, purified a *Turkish* Temple, and consecrated it into a Church for the Apostolical Legat, under the Title of our Lady; and a solemn Procession was made for the Consecration of it. The holy King, and the Pope's Legat, and the Patriarch of *Jerusalem*, and the other Bishops and Prelates entered into it barefoot, and for their Example almost all the rest of the Army. Afterwards they fought twice with the *Moors*, and got the Victory of them, with a great Slaughter of those Barbarians, and with the spoil of the much Ammunition and Provision for War which they had. But as they were in this great Prosperity, and were sailing on with so fair and favourable Winds, Almighty God sent a terrible Storm, and such a furious Sickness, that of two and thirty thousand Soldiers, there scarcely remained six thousand; and those for Want of Provisions so weakened, that the holy King was forced to deliver up the City of *Damiata* to the *Moors* upon Conditions, and to pay them the Damages they had sustained in the War, and to make a Truce with them for ten Years. St. *Lewis* fulfilled all on his Part, but the *Moors* broke their Word, and killed their own Soldan and many Christians, because they would not deny their Faith: And it was a wonder, since they could have done it so easily, that they did not kill the King himself and all the rest. But our Lord, who by this Scourge would chastise Christendom, and try and refine St. *Lewis* as Gold in the Furnace, preserved him to make him more glorious by that Adversity, than he should have been by prosperously conquering and destroying the *Moors*. For having sent a great Part of his Men into *France*, he stayed five Years in *Syria*: Nor was he idle, for by his Example and great Charity, he converted a great Company of *Moors* to the Catholick Faith; ransomed many Christian Captives; fortified many Cities and Castles which they held; interred with his own Hands many Bodies of the dead Christians, which lay in the Fields, not regarding the Putrefaction and ill Scent which was very great. In such sort, that being overcome by the *Moors*, he remained Victor of himself, and of that which they call Fortune: And by another more glorious Victory triumphed over the World, and was more beneficial both to the Faithful and Infidels, than if he had subdued them. For he being subject to God did not complain, nor wonder he had not favoured his Intentions, nor murmured at his hidden Judgments; but submitting himself in all Things to his most just Will, he confessed, that he well deserved that Chastisement for his Sins. Whilst he was thus employed in these holy Works, he was advertised, that Queen *Blanch* his Mother was dead, and that it was convenient he should immediately return into his Kingdom of *France*: And he did so, embarking in a Ship, which although it ran great Danger of being Split, yet by the Prayer of the holy King it escaped, and came safe and entire into the Haven. It is not easy to be believed what Joy it caused in all Christendom, and particularly in the Kingdom of *France*, to see him there again, now free from all those Dangers and Perils he had passed through in that Voyage, and the rejoicing with which he was received, and the Concourse of People which came to see him, and and to wish him Joy of his Return. He returned more fervorous then he went, and with more lively and enflamed Desires of employing himself wholly in the Service of our Lord: And he began immediately to shew it in his Works. He built many Hospitals, for the Reception and Sustentation of the Poor; to whom himself divers Times gave to eat upon his Knees. He founded many Monasteries of religious Persons, and endowed them with very good Rents, especially he gave great Alms to the Fathers of St. *Dominick* and St. *Francis* (to whom he was much devoted) and built them many Houses and Churches. And by his Authority he checked those who persecuted their Orders, as new Religions; and commanded to be put in execution what Popes had decreed in their Favour, and punished the Contumacious and Obstinate. He greatly favoured learned Men, and those who excelled in any Science, but especially Divines; and amongst others *Robert Sorbon*, who founded in *Paris* a famous College for Divinity, which to this Day (taking its Name from its Founder) is called the *Sorbon* College. Having then spent his Life in holy Exercises, complying entirely with the Duty and Dignity of a King, and his Kingdom being in a very flourishing Condition, News was brought him of the great Miseries, that the few Christians, which he had left in *Syria*, suffered; and that those holy Places, which CHRIST our Redeemer had watered and consecrated with his precious Blood, were trampled on and prophaned by the Barbarians and Infidels, to the great Reproach of the Name of CHRIST. And burning with Desire to do whatsoever he could to free them from the Power of so cruel and barbarous Enemies; as if his first Voyage had succeeded very well and to his Content, he resolved to make a second, and to expose his own Person, his Children and his Subjects, to new Sufferings and Dangers for the Glory of God. To this Purpose he assembled many of the great Ones of his Kingdom, and of the Commonalty; and being ready to embark with his three Sons, *Philip*, *John* and *Peter*, and with the King of *Navar*, and other Lords

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AUGUST 25. Lords and Princes, Eccleſiaſtical and ſecular, he called his Sons, and turning himſelf to the Eldeſt, with a cheerful Countenance, he ſweetly and lovingly ſpoke to him, ſaying: *Thou ſeeſt, my Son, that I being broken and old, and the Queen thy Mother well in Years, leave the Kingdom, which by the Mercy of God I poſſeſs in Peace, abounding with Riches, Honours and Delights; and that I am not detained from ſerving of God and his Church, either by the Diſcomfort of thy Mother, or by the Deſire of enjoying that, which God has given me. I ſay this to thee, that when after my Death thou ſhalt come to be King, thou ſhouldeſt have no Regard of thy Wife, of thy Children, or of any Thing whatſoever, ſo as for it to ceaſe to employ thyſelf in the Service of* CHRIST, *in protecting the Church, and defending the Catholick Faith. I deſire to give Example to thee, and thy Brothers, that when Occaſion ſhall be offered, you may do, as you have ſeen me do.* The holy King embarked upon the firſt Day of *March*, in the Year of our Lord MCCLXX, at the Port of *Marſeilles*, for the Kingdom of *Tunis* (the *Moors* who were there, being a great Obſtacle to the Chriſtians, who went to conquer the holy Land) with an Intention to make himſelf Maſter of that firſt, and ſo take away that Impediment, and then to paſs on further. The Navy being arrived at the Port *Tarina*, an ancient Port of *Carthage*, or thereabouts, the Army went a-ſhore, and took a Town of the *Moors*; and being here in great Hopes of a moſt happy Succeſs, by the ſecret Judgment of God, the Army was infected with a Sickneſs, which reigned in that Country, and had ſwept away many of the *Moors*. This Plague ſo encreaſed, that not only the Commonalty died of it, but alſo the Nobility; and in a few Days *John* the King's Son, and the King himſelf catched it. Who knowing the Sickneſs was mortal, was not troubled, or afflicted at it, but with a ſweet, loving and filial Heart, turned himſelf to our Lord, praiſing him for the Mercy he had ſhewed him, in freeing him out of the Priſon of his Body; and often repeated that Prayer of the holy Church: *Give us Grace, O Lord, that we may contemn the Proſperity of this World, and not fear its Adverſity.* And praying for the People he brought with him, he ſaid: *O Lord, be thou the Sanctifier and Guard of thy People.* When the moſt holy Body of CHRIST our Saviour was brought him, for his *Viaticum*, he adored and received it with a ſingular Devotion and Reverence, and Abundance of Tears. *The Prieſt asking him, if he believed that it was the true Son of God? He anſwered: I do no leſs believe it, than if I did ſee* CHRIST *in the ſame Shape, in which he aſcended into Heaven.* Being in his Agony, he looked up to Heaven, and ſaid theſe Words of the Pſalmiſt: *Lord I will enter into thy Houſe, and I will adore thee in thy holy Temple, and will praiſe thy Name*, and having ſaid theſe Words, he gave up his Soul to God. O Bleſſed Man! O King truly holy, who knew ſo well to ſubject Sovereignty and Royal Majeſty, and to lay it at the Feet of the King of Kings, and Monarch of Heaven and Earth! Neither did delight effeminate thee, nor Honour make thee proud, nor Covetouſneſs deceive thee, nor Proſperity puff thee up, nor Adverſity deject thee, nor any Variety of Fortune ſo change thee, that thou waſt not always attentive and obedient to the Will of God; who by the Life and Death of this King his great Servant, would teach us the great Power and Force his Grace has, to overcome the Senſualities of the Fleſh, the Deceits of the World, and all the frightful Aſſaults of the Devil, with which we are attacked; and that we ought to put ourſelves into his bleſſed Hands, and to ſubmit our Judgment to his, when Things ſucceed not according to our Liking, and it ſeems to us that they go amiſs, and that God abandons his Cauſe. St. *Lewis* gained more by the Loſs of his Army and Liberty, in his firſt, and this his ſecond Voyage, than if he had conquered the whole World, and had returned in Triumph into *France*; for by this Loſs he gained Heaven, and manifeſted the excellent Virtues of Faith, of Hope, of the Love of God, of Patience, of Fortitude and Chriſtian Conſtancy. He left an Example to all Kings, of the Manner how they ought to ſerve our Lord; by whom he was honoured with many and great Miracles, and obtained the Crown of eternal Glory; and his Memory here upon Earth does live and ſhall always live, and be reverenced by the whole Catholick Church, as long as it ſhall endure, that is, to the End of the World. By the Death of St. *Lewis* the Chriſtians of his Army were diſmayed, and the *Infidels* and *Barbarians* took great Heart and Courage, deeming that they had the Victory already in their Hands. But our Lord diſpoſed, that *Charles* King of *Sicily*, and Brother to the Saint, came to *Tunis* a few Days after his Death, with a very flouriſhing Army; and joining himſelf with that Army, which was there, they gave their Enemies enough to do, and ſo preſſed them, that although they were far more than the Chriſtians, they durſt never fight a ſet Battel with them; and in certain Skirmiſhes which they had, the *Barbarians* were conſtantly worſted. And the End of the War was, that being environed by ours, they were forced to aſk Peace, which was granted them, upon Condition, they ſhould give Liberty to the Chriſtian Captives, and Leave to the Religious of St. *Francis*, and St. *Dominick*, and to all others, to preach without Moleſtation, the Faith

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AUGUST 25. Faith of CHRIST, in the whole Kingdom of *Tunis*, and to baptize all that ſhould be converted; and that the King of *Tunis* ſhould pay to King *Charles* every Year the Tribute of forty thouſand Duckets. So that we may ſay, the holy King being dead overcame the *Moors*, and the Army deſerved the Victory and happy Succeſs, which our Lord gave it, for his Prayers. He died upon the 25*th* of *Auguſt*, in the Year of our Lord MCCLXX. His Body was carried into *Sicily*, and from thence into *France*, and was buried in the famous Church of St. *Denys*, which is the Burying-place of the Kings of *France*, near to *Paris*. Almighty God made him famous by many and great Miracles (as we have ſaid) and Pope *Boniface* VIII. canonized him, and put him in the Number of the Saints.

Methinks I ought not here to omit to ſet down the admirable Inſtructions, which this holy King gave to *Philip* his Son and Heir at the Hour of his Death; becauſe they contain Doctrine, which ſhews the heavenly Spirit and Zeal of him that gave it; and may be profitable to teach all Kings, how they ought to behave themſelves in the Government of their Kingdoms. St. *Lewis* then being near his End, he wrote a Letter to his Son, the Subſtance whereof was this: *My Son, before all Things I recommend to thee, that thou love God; for he that loves him not, cannot be ſaved. Keep thyſelf from mortal Sin, although to avoid the committing of it, thou ſhouldeſt ſuffer all the Torments in the World. When Croſſes happen to thee, bear them couragiouſly, and think thou haſt well deſerved them; and ſo they ſhall be very gainful to thee. And in Proſperity give Thanks to our Lord with Humility, and be not proud; leſt thou make thyſelf worſe, by that which ought to make thee better. Confeſs thy Sins often, and ſeek out a wiſe Ghoſtly Father, that he may know how to teach thee, what thou art to follow, and what thou art to fly; and treat with him in ſuch a Manner, that he may have the Boldneſs to reprehend thee, and to make thee underſtand the Grievouſneſs of thy Faults. Hear the divine Office devoutly; give no Ears to Fables or light Things; let not thy Eyes wander up and down, but meditate with thy Heart, what thou askeſt of God with thy Mouth; and more eſpecially do this after Conſecration in holy Maſs. Be merciful and courteous to the Poor and Afflicted, and favour them as much as thou canſt. If any Thing trouble thy Mind, reveal it to thy Ghoſtly Father, or to ſome other grave and diſcreet Perſon, for by this Solace thou ſhalt bear it more patiently. Take Care, that the Perſons whom thou admitteſt to thy Familiarity, whether Religious, or Seculars, be virtuous and of a good Report; converſe willingly with ſuch, and fly the Converſation of the Bad and Vicious. Hear willingly both publickly and privately, Diſcourſes which are made of God by profitable Preachers; endeavour with great Devotion to gain Indulgences and Pardons, and to get the Prayers of others. Love all Good and abhor all Evil. Whereſoever thou art, let no Body dare to ſpeak any thing in thy Preſence, which may provoke another to ſin mortally, or to the Prejudice of his Neighbour's Fame; nor do thou ever ſpeak ill of another with an Intention to detract from him. Do not permit any one in thy Hearing to dare to blaſpheme, or ſpeak ill of God or his Saints; nor ſuffer one, that ſhould be faulty in this Kind, to paſs unpuniſhed. Give Thanks to God very often for all the good Things, which every Day thou receiveſt from his bountiful Hand, that ſo thou mayeſt be made worthy of new and greater Bleſſings. In the Adminiſtration of Juſtice be upright and ſevere, obſerving exactly the Preſcript of the Laws, without declining either to the right Hand, or to the left; and hear patiently the Complaints of the Poor, till the Truth be manifeſted. If any one complain of thee, or have a Controverſy with thee, ſtand always for him againſt thyſelf, till the Truth be certainly found out; for by this Means, thy Counſellors will with more Confidence pronounce a juſt Sentence. If thou findeſt, that thou poſſeſſeſt any thing, which belongs to another, although thou haſt received it from thy Anceſtors by way of Inheritance, without Delay reſtore it to the proper Owner, if the Caſe be clear; and if it be doubtful, appoint prudent Men, with Diligence and without Delay, to examine and clear it. Above all Things thou muſt endeavour to procure, that all thy Subjects enjoy Peace and Juſtice, eſpecially the Religious and the Clergy, who pray to God for thee and thy Kingdom. To thy Parents thou doeſt owe Love, Reverence, and Obedience. Do not give Eccleſiaſtical Benefices, but to thoſe who are well worthy, and which have none already, and this with the Counſel of wiſe Men. Make no War, and much leſs againſt Chriſtians, without great Cauſe, Advice and Counſel; and if Neceſſity force thee to it, let it be without the Damage of the Church, and of thoſe who were not in Fault. If thou, or thy Subjects be at Variance, or have War with any one, endeavour, as much as is in thee, to compoſe the Matter, and to make Peace. Be very careful to whom thou committeſt the Adminiſtration of Juſtice, and do not content thyſelf to have choſen for Judges the beſt Men of thy Kingdom, but have an Eye over them, and diligently enquire how they behave themſelves. Be always moſt devoted and obedient to the* Roman *Church, and to the Pope, and hold him for thy ſpiritual Father. Let the Expences of thy Houſe be moderate, and according to Reaſon. I admoniſh thee, my Son, and charge thee under Oath, that if it ſhall pleaſe God to take me out of this Life before thee, that thou take Care, that throughout all the Kingdom of* France, *prayers be ſaid,* AUGUST 25.

and

AUGUST 25. *and Sacrifices of Maſs be offered up for my Soul. Finally, all that a good and loving Father can wiſh to his Son, I wiſh it thee, and beſeech God to give it thee. The moſt holy Trinity defend thee from all Evil, and give thee Grace always to do well, and to fulfil his Will in all Things, that ſo he may be honoured by thee, and we after this Life may ſee, contemplate, and praiſe him in Happineſs for ever and ever.* Amen. Theſe are the Documents which St. *Lewis* King of *France* gave his Son, which, if they were inviolably obſerved by Kings and Princes, there would be nothing more to be aſked or deſired of them. The Life of St. *Lewis* is written by *Godfrey*, of the Order of St. *Dominick*, his Ghoſtly Father, and by *John* Lord of *Jainville*, who ſerved and accompanied him two and twenty Years, and by other Writers of the Hiſtory of *France*. The *Roman* Martyrology alſo makes Mention of St. *Lewis* upon the 25*th* of *Auguſt*. AUGUST 25.

The Life of St. ZEPHYRIN, Pope and Martyr.

AUGUST 26. ST. *Zepyhrin*, Pope and Martyr, Son to *Abundius*, was born at *Rome*, and ſucceeded in the Chair of St. *Peter*, St. *Victor*, alſo Pope and Martyr. He was a holy Man, and of a good Life, and very worthy of that holy Seat, and very intent to all Things, which concerned his Papal Office; as well in convincing of Hereticks, and rooting out the bad Cockle, which the Enemy had ſowed in the Church, as in the Worſhip and Reverence, which is due to God and holy Churches, and in eſtabliſhing whatſoever might be profitable for the Increaſe and Ornament of the Church. Wherefore ſeeing in thoſe Days, by reaſon of the Poverty of the Church, they made uſe of Chalices and Patines of Wood in the moſt holy Sacrifice of Maſs, our Pope *Zephyrin* commanded, that no Body ſhould conſecrate in Chalices of Wood, but of Glaſs; although afterwards in Proceſs of Time, it was reſolved in divers Councils, that no Body ſhould celebrate in a Chalice of Glaſs, by reaſon of the Danger of its being broken, but in one of Gold, or Silver, or at leaſt of Tin. He ordained alſo, that all faithful Chriſtians ſhould communicate upon the ſacred Day of *Eaſter*; that no Biſhop might be condemned, but by the Biſhop of *Rome*, or by his Authority; that when the Biſhop celebrated, his Prieſts ſhould be preſent, as St. *Evariſtus* Pope had commanded; that Prieſts and Deacons ſhould be ordained publickly, in the Preſence of many both of the Clergy and of the Laity, that their Innocency might be manifeſt; and that Perſons ſhould be choſen for thoſe Offices, who were learned, and of a blameleſs Life: He ordained other Things very holy and very profitable. And having given Orders four Times in the Month of *December*, and conſecrated thirteen Prieſts, and ſeven Deacons; and having ſat in the Apoſtolical Chair eighteen Years, and as many Days, (although ſome give him fewer; but this is the moſt certain, according to *Euſebius* and *Baronius*) he was martyred upon the 26*th* of *Auguſt*, in the Year of our Lord CCXXI, in the Reign of *Antoninus Heliogabalus*. His holy Body was buried in his own Burying-Place, which was near to the Church-yard of *Calixtus*. AUGUST 26.

The Life of St AUGUSTIN, Biſhop and Doctor of the Church.

AUGUST 28. THE Life of the admirable Doctor and Light of the Church, St. *Auguſtin*, was written by *Poſſidonius* Biſhop, who lived with him forty Years; and by the Saint himſelf in the Book of his Confeſſions, where beginning from the Time he was in the Womb of his Mother, he praiſes our Lord, and deſcribes his Childhood, and recounts his whole Life till the Death of his bleſſed Mother. Out of theſe two Fountains principally we will draw what we have to ſay concerning this glorious Doctor; and alſo we will help ourſelves by his own Writings, and by what other grave Authors write of him.

St. *Auguſtin* was born in a City of *Africa*, called *Tagaſte*, in the Year of our Lord CCCLV, upon the 13*th* of *November*, and in the 19*th* Year of the Empire of *Conſtantius*, *Arbecion*, and *Lolian* being Conſuls. His Parents were noble, though not very rich. His Father was called *Patrick*, and was a Heathen, and his Mother *Monica*, a Chriſtian, and ſo great a Servant of God, that by her Prayers and Tears, *Patrick* her Huſband was baptized, and died a good Chriſtian, and *Auguſtin* her Son was converted, and became a renowned Servant of God. As ſoon as St. *Auguſtin* was come out of his Infancy, in which he could not ſpeak, and began to grow, his Parents had a Care of his Education, and ſent him to School to learn, that he might get amongſt Men (as himſelf ſays) Honour and falſe Riches. He had a great Wit, and an excellent Memory, but he was more inclined to recreate himſelf, and to play with other Boys, than to write, or AUGUST 28.

AUGUST 28. read, or apply himſelf to the getting of Learning with that Diligence which he ought; and for this Cauſe he was whipped; and he had great Senſe of any Correction. When he was a Boy, he was grievouſly afflicted with a Pain in his Stomach, which took him all on the ſudden, and ſo tormented him, that he thought he ſhould die; and aſked Baptiſm, to the end he might be freed from his Pain, by the ſaving Water of that holy Sacrament. But it pleaſed our Lord, that he ſhould immediately return to himſelf, and begin to be better; and upon this his Baptiſm was deferred, his Mother thinking, that her Son, by reaſon of his bad Inclination, would again defile his Soul; and that the Sins, which he ſhould commit after Baptiſm, would be more grievous, and worthy of a greater Puniſhment. They taught him both *Latin* and *Greek*; as for *Latin* he was much delighted with it, but he abhorred *Greek*, as that which muſt coſt him great Pains and Labour. For the Difficulty, which there is in learning a ſtrange Language, was like Gall, which diffuſed itſelf through the Sweetneſs, which was found in *Greek* Fables and Stories. And although they made him learn it with Fear, Threats, and Penances, awful Neceſſity and Conſtraint had not ſo much Force, as free Curioſity and the Guſt which he took in the *Latin* Tongue: which he learnt perfectly firſt at *Tagaſte*, and after in a City there by, called *Madaura*; and laſtly at *Carthage*, the Head-city of all that Country, where the Studies of Learning flouriſhed. There St. *Auguſtin* learned *Rhetorick*, and became ſo excellent in it, that he taught it with great Applauſe in that City; he gave himſelf alſo to other Sciences, and by himſelf, without any other Maſter, he ſo perfectly underſtood and comprehended them, that he was able to teach them others. But by how much the Wit of St. *Auguſtin* was the greater, and more admirable at that Age, by ſo much his bad Inclination, and lively and fiery Nature, did draw him to the Delights, and ſenſual Guſt of a fooliſh and blind Love; to which he was helped on by certain Fellowſhips and Familiarities, which have the Name of Friendſhip, but are indeed true Enmities, and deceive the Heart, which are wont to be amongſt young Students, and ſtir up the Flames of Concupiſcence, which do ſo burn in Youth. He was, as it were, compaſſed about on all Sides with the Fire of diſhoneſt Loves; notwithſtanding he did not love, and yet deſired to love; and becauſe he was not abſolutely abandoned, by a greater and more ſecret Abandonment, he abhorred himſelf. He was plunged over Head and Ears in the Abyſs of Senſuality, (as he confeſſes of himſelf) but our Lord of his Mercy did not caſt him off, but on the contrary tempered his Delights, and mixed them with Gall and Aloes; in ſuch ſort, that when he was moſt jocund, he ſaw himſelf bound with certain troubleſome Chains, and beaten as it were with Rods of Iron, by Jealouſies, Suſpicions, Fears, Angers and Quarrels. He permitted himſelf to be taken in the Nets of filthy Loves, Enemies of all Virtue; the Fault whereof he lays principally upon himſelf, and next upon having been idle, and without the Employment of Study, a little Time that he was at Home, expecting till thoſe Things were provided him, which were neceſſary for his going to *Carthage*. Nor did he leſs complain of the little Care his Father had to educate him in Virtue. For being a Heathen, and deprived of the Light of our holy Religion, he had no other Deſign, but that his Son ſhould ſtudy, and by his great Wit get falſe Riches, and dangerous Honours, and leave Children behind him to keep up their Family. Another Occaſion of his Misfortune was, (as he ſays) his frequenting of Plays, and entertaining himſelf with the Sights and Repreſentations of the Theatre, in which he ſaw, as in a Glaſs, his own Miſeries; and by thoſe Flames his Fire was encreaſed. But that which did him moſt hurt, was the Company he kept of certain wanton and impudent Youths, who were aſhamed not to be ſo bad and diſhoneſt as others, and gloried in the Wickedneſs they had committed, and oftentimes of what they had not committed, to get a Name in this Kind. AUGUST 28.

Where was I (ſays the Saint, ſpeaking to God) *and how far was I baniſhed from the Delights of thy Houſe at the ſixteenth Year of my Age? When I took upon me to govern myſelf, and ſubjected and yielded up myſelf to my laſcivious and mad Appetite; for although Men diſſemble the Matter, and do not Account ſuch Pleaſure for diſhoneſt, yet it is prohibited, O Lord, by thy Laws.* His holy Mother *Monica* wept, and endeavoured to ſtop her Son, and counſelled him to keep himſelf from all Women, eſpecially from thoſe who were married. But (as himſelf ſays) the Counſels of his Mother ſeemed to him to be the Counſels of a Woman, which he held a Diſgrace to him to follow; whereas indeed they were the Counſels of our Lord, and when the Mother ſpoke to her Son, God ſpoke by her, and in her he deſpiſed God. And he adds, that his Ignorance and Blindneſs was ſuch, that it permitted him to be caſt head-long out of one Vice into another, with ſo great Shameleſneſs, that he was aſhamed not to be ſo vicious as the others of his Age, when he ſaw they boaſted of their Impurities, and the more foul they were, the more they gloried in them. *I was*, ſays he, *delighted in my Wickedneſs, not only for the Pleaſure of the evil Work, but alſo that I might boaſt of it. What is worthy of Diſpraiſe if Vice be not? And I, unhappy Man, that*

AUGUST 28. *that I might not be diſpraiſed made myſelf more vicious: And when I had not done that Evil, which others had done, nor was ſo wretched as they, I feigned myſelf to have done it, that they might not leſs eſteem me, for being more innocent, or deſpiſe me the more, for being more chaſte. With ſuch Companions, O Lord, I walked the Streets of* Babylon, *and rolled myſelf in Dirt and Mire, as if it had been Balm, or ſome precious Ointment: And the inviſible Enemy, that he might dirty me the more, trampled upon me in the middle of it, and deceived me, for I was eaſy to be deceived.* Theſe are the Words of St. *Auguſtin.* And becauſe when the Will is corrupted, the Underſtanding is eaſily obſcured, and is ſo much more dangerous, by how much it is more delicate and excellent, if it be not reſtrained by Humility, and enlightened with the Truth: St. *Auguſtin* being entangled in Vices, and enſnared in Impurities and Diſhoneſties, it is no wonder he ſhould fall into Errors and Follies, and that his great Wit ſhould be obſcured with the Darkneſs of the *Manichean* Hereticks. Who were (as the ſame Saint ſays) fooliſh and proud Men, and in a great meaſure carnal and talkative: In whoſe Mouth were well appointed Snares of the Devil, and a Gin made up of the Syllables of the Name of God, and of our Lord JESUS CHRIST, and of the holy Spirit our Comforter. *I fell,* ſays he, *into the Hands of that fooliſh and impudent Woman (ſignified by the myſtical Riddle of* Salomon) *who ſat at her Door, and ſaid: Eat gladly of hidden Bread, and drink of ſweet ſtoln Water. This Woman deceived me, becauſe ſhe found me out of myſelf, and that I dwelt in the Eyes of my Fleſh, and ruminated within myſelf the ſame Things, which by her Counſel I had ſwallowed down.* He had given himſelf heretofore to read the holy Scriptures, and he thought they were not worthy to be compared with the Majeſty and Eloquence of *Cicero:* For (as himſelf writes) his Pride could not ſtoop to their humble Style, and his ſhort Sight could not reach the ſweet *Manna*, that was incloſed in them: And was not ſuch a one, that for his Pride could enter into that divine Sanctuary, or bow his Neck, for that he diſdained to be Little, and thought himſelf to be ſome great One.

By the Errors of the *Manicheans*, which St. *Auguſtin* had drunk in, were encreaſed the Sorrows of his holy Mother; and if before ſhe bewailed him, to ſee him light and vicious, ſhe much more bewailed him afterwards, when ſhe ſaw him deceived and blinded with the fooliſh Phanſies of thoſe Hereticks. She prayed continually, and wept more for her Son yet alive, than other Mothers are wont to weep for their Children when they are dead. But our Lord did not deſpiſe the many Tears, which ran down from the Eyes of St. *Monica*, and water'd the Earth whereſoever ſhe prayed. For being unwilling to live in the ſame Houſe, or to eat at the ſame Table with her Son (becauſe his Errors and Follies diſpleaſed her) afterwards ſhe was changed by a Viſion, with which our Lord comforted her, and aſſured her, that her Son ſhould not periſh, but ſhould come to hold the ſame Faith that ſhe held. Being now animated and cheared up with this Hope, ſhe lived and eat with him: But did not for this give over continually to importune our Lord, and weep for her Son: Although he for the nine Years following went on wallowing in the deep and filthy Mire of his Fleſh, and Darkneſs of his falſe Opinions, out of which he often attempted to raiſe himſelf, but fell more foully back again. But he going on in theſe Ways, our Lord did not forget him, but gave him certain Occaſions, to the end, he might undeceive himſelf, and know his Errors. One was, that there coming to *Carthage* a certain Biſhop of the *Manicheans*, called *Fauſtus*, a great Snare of the Devil, by whoſe Means many fell, inveigled by his ſweet Words; St. *Auguſtin* diſcourſed with him, and found he was not ſo learned, as the *Manicheans* cried him up to be, and that he taught what he did not underſtand: And that he knew no other of the liberal Arts, but only *Grammar*, and that by being exerciſed every Day in ſpeaking, he had gotten a Facility in ſpeaking well; and by this he deceived thoſe who heard him. And becauſe this *Fauſtus* was held for a very learned Man, and a Maſter of all the *Manicheans*, and St. *Auguſtin* had found him ſo defective in Matter of Learning, and ſo ignorant, diffiding in him, and the reſt of his Maſters, he began to loſe his Affection towards them, and all the Study which he had heretofore had to profit in their Sect. Whereupon *Fauſtus*, who had been a deadly Snare to many (without deſiring, or knowing of it) began to ſlacken the Gin, with which St. *Auguſtin* was hampered. AUGUST 28.

He reſolved to leave the Rhetorick Chair which he had, and to go to *Rome:* not to gain more; nor to get more Honour, but principally to rid himſelf of the Company of thoſe wild and debauched Scholars, who ſtudied at *Carthage.* The good Mother underſtood what her Son intended to do, and beſought him that he would not do it, and bitterly lamented his Departure, and followed him to the Seaſide. But he deceived her, for ſhe being one Night at a Place near the Seaſhore, where was celebrated the Memory of the bleſſed St. *Cyprian*, he went ſecretly from her, leaving her praying and weeping. St. *Auguſtin* went to *Rome*, and inſtantly he was viſited by God with a corporal Sickneſs, which much afflicted him, but he was cured of it by the Prayers of his Mother, who although ſhe was abſent from her Son in Body, yet ſhe was not ſo in Spirit, and by her continual

Prayers

AUGUST 28. Prayers and Tears withheld him from utterly ruining himſelf. At *Rome* he lodged at the Houſe of a *Manichean*, and there converſed with the *Manicheans*, but coldly, and not with the Fervour he was wont heretofore. And having read a Diſputation which a Catholick, called *Elpidius*, had held with them, he began to deſpiſe their Sect. He taught Rhetorick at *Rome*, and in a ſhort Time the greatneſs and accuteneſs of his Wit, his great Learning and extraordinary Eloquence was divulged throughout the whole City; in ſuch ſort, that *Symmachus* then Governor of *Rome*, being written to from *Milan*, by the Emperor's Order, that he ſhould provide them a Maſter of Rhetorick, *Symmachus* made Choice of St. *Auguſtin*, and ſent him to *Milan* well accommodated to teach Rhetorick there: But God our Lord carried him thither for other and higher Deſigns. For at *Milan* he found St. *Ambroſe* Biſhop, a famous Man, and well known through the whole World, a pious and faithful Servant of God: Who taught the People by his Sermons, and ſuſtained them with the Bread of his Doctrine; and won them with an oily Sweetneſs, and inebriated them with the ſtrong Wine of the Love of God. To whom St. *Auguſtin* himſelf ſpeaking, ſays: *Thou broughteſt me to him, without my knowing of him, that knowing him, he might bring me to thee.* St. *Ambroſe* received him with the Love of a Father, and as Biſhop praiſed his Journey. St. *Auguſtin* began to love him, in the Beginning, not as a Doctor of the Truth, but as a courteous Man, who ſhewed him good Affection. When he taught the People, St. *Auguſtin* heard him attentively, but not with that Intention that he ought, but as one that out of a certain Curioſity would make trial of his Eloquence, and ſee whether he correſponded to that which was ſaid of him, or was greater or leſſer than his Fame. He heeded not the Things he ſaid, but deſpiſed them, and was attentive only to his Words, and was delighted with the Sweetneſs of them; which (as the ſame Saint ſays) were more learned than thoſe of *Fauſtus*, although not ſo ſweet and pleaſing as to the manner of ſpeaking. But with the Words which St. *Auguſtin* loved, did enter together into his Soul the Things which he contemned, and came cloathed with them; for he could not ſeparate the Senſe from the Words. And he opening his Heart to receive the Sweetneſs and Elegancy of the Words, together with them did enter alſo the Truth, although by little and little. Whereupon he was perſuaded, that what the Catholick Faith taught, might be defended; and that it was not overcome by its Enemies, nor yet did it ſeem to overcome them neither. And upon this he came to leave the *Manicheans*, it ſeeming to him that divers Philoſophers had ſpoken of Things with more probability and certitude, than they had done; and to put himſelf in a State of Indifference, ſo that he was neither a *Manichean*, nor yet a Catholick Chriſtian. AUGUST 28.

When St. *Auguſtin* was thus wavering and began to open his Eyes to ſee the Truth, his Mother, St. *Monica*, came to *Milan* to ſeek him, following him by Sea and by Land, very ſecure in God amidſt all her Dangers, and very couragious by reaſon of her great Piety. For the Love of a Mother would not permit her to reſt, and the deſire ſhe had that her Son ſhould be ſaved, brought her to him tranſpierced with Grief. And for this Cauſe, beſides the abundant Tears, which ſhe continually ſhed, and the Prayers which Night and Day ſhe offered up with great Earneſtneſs to our Lord, beſeeching him that he would make haſte to help, and enlighten her Son, ſhe recommended him moſt affectionately to St. *Ambroſe*, for ſhe knew, that through his Words he had come to that Doubting and Perplexity in which he was, and hoped that by his Means he was to obtain perfect Health. St. *Auguſtin* heard him preach every *Sunday*, and diſcourſe moſt admirably of the Word of God. And was more and more confirmed that thoſe knotty Difficulties might be ſolved, which the Enemies of Truth, and true Deceivers brought againſt the ſacred Books and Myſteries of our holy Religion. In this manner, the Miſts and Errors which obſcured the Underſtanding of St. *Auguſtin* were ſcattered; but his Affection notwithſtanding was weak and wounded, and taken with diſhoneſt Love. For he had a Concubine, and by her a Son, called *Deodate*, of a rare and excellent Wit: And was ſo blind, and ſo bound with the Chains of Love, that it ſeemed impoſſible to him to live without a Woman. In ſuch a Degree, that having an Intention to marry, and having put away his firſt Concubine, and ſhe being gone into *Africa*, whence ſhe came with him, he took another; in the mean Time whilſt ſhe that was to be his Wife, were of ſufficient Age to marry: To the end (as he ſays) that he might maintain in the ſame Eſtate the Malady of his Soul, by a bad Cuſtom, till ſuch Time as he was married. He was ſo rooted and grounded in his falſe Opinion, that although he admired St. *Ambroſe*, and held him for a fortunate and happy Man, according to the World, for that he was honoured by great Perſons and Princes, yet he could not underſtand, how he could live without a Woman; and this ſeemed to him a very hard and grievous Thing.

The Force of a bad Cuſtom was great, and the Weakneſs of St. *Auguſtin* was much, but the ſovereign Phyſician was able to give Strength to the Weak, and cure him, how deſperate ſoever his Condition might ſeem to be: Although the Beginning of his Cure was to be, (after the Touch of the divine Grace)

to

August 28. to be willing to permit himſelf to be cured, and to deſire to be cured. To this Purpoſe, it helped and animated him much, that he had converſed at *Milan* with a holy and venerable *Monk*, called *Simplician*, whom for his old Age and admirable Virtues, St. *Ambroſe* loved, and reſpected as a ſpiritual Father. For *Simplician* recounted to *Auguſtin* the Converſion to our Faith of *Victorinus*, who had taught Rhetorick in *Rome*, and deſerved to have his Statue ſet up in a publick Place in *Rome*: And being now old, and very well ſkilled in all Sciences, had left *Paganiſm*, and turned his Eyes and Heart to our Lord: And by this Example St. *Auguſtin* was enflamed with a deſire to imitate him. He was likewiſe moved by a Relation which *Potitian* an *African* Gentleman, of his own Country, had made him of the Life of St. *Anthony* Abbot (of whom he had never heard till that Time) and that two Gentlemen Servants of the Emperor, reading of it in the City of *Trevers*, had renounced all the Things of this World, and made themſelves religious Men, and given themſelves wholly to the Service of God. With this Narration he was ſo ſtruck, that turning himſelf to *Alipius* (who was his moſt faithful Companion) with a troubled Mind and Countenance, he began to ſay to him, exclaiming: *What is this that we endure? What is it thou haſt heard? The Unlearned riſe up, and get Heaven by force, and we with our Learning wanting Courage, behold how we ſtill wallow in Fleſh and Blood. Are we aſhamed to follow, becauſe they have gone before us, and ought we not rather to be aſhamed, at leaſt not to follow them?* But theſe Touches and Inſpirations of God, were not ſufficient to looſe him, who was ſo hard tied, not with exterior Cords, but with the hard Chain of his own Will; as the Saint himſelf ſays in theſe Words: *The Enemy had Poſſeſſion of my Will, and of it had made a Chain for me, with which he bound me. For from a perverſe Will proceeded Luſt; and by often yielding to Luſt a Cuſtom was got; and not oppoſing this Cuſtom I became ſubject to a certain Kind of Neceſſity; by which as it were by certain Links faſtened one within another (whence I called it a Chain) I was kept bound in a hard Servitude. But the new Will which began to be in me, to ſerve thee for thyſelf, and to enjoy thee, O God, the only and certain Sweetneſs, was not yet ſtrong enough to overcome that former Will corroborated by a long Continuance. Although, to ſpeak better, I was not ſo much inclined to this, as I was drawn to it for the moſt part againſt my Will. But that Cuſtom which through my Fault was bred in me, had more Force againſt me, and I was come thither willingly, whither afterwards I wiſhed that I had not been come. But ſtill cleaving notwithſtanding and being tied to Earth, I refuſed to follow thy Banner: And I ſo feared to ſee myſelf freed from all Impediments, which hindered me, as I ought to have feared to be hindered by them. And ſo I was ſweetly preſſed with the Burden of this World, as a Man is wont to be with ſleep: And the Thoughts which I had concerning thee, were like the Endeavours of thoſe who are aſleep, and deſire to wake themſelves, but overcome by a profound Appetite of Sleep, turn themſelves on the other Side, and fall aſleep again.* Hitherto St. *Auguſtin*: Who in another Place deſcribes the Conflict of his Spirit with his Fleſh, and the Favour of the Grace of God, by which he overcame it: Which becauſe it is a Thing ſo interiour and of ſuch Importance, and which ordinarily happens to thoſe who deſire to get out of the Mire of their Impurities, in which they ſtick, but think it impoſſible by reaſon of their bad and inveterate Cuſtom; altho' it be ſomewhat long, I have thought fit to ſet it down here. St. *Auguſtin* then ſays; *After this manner I was ſick in Mind and Tormented, accuſing myſelf more ſharply than I was wonted, and rolling and turning myſelf in my Chain, till it ſhould be quite broken, with a little Part whereof I was now held, but yet I was held. I ſaid within myſelf: Behold let it now be done, let it now be done. And when now I was ſaying that I would do it, I did it even almoſt, and yet indeed I did it not. Neither yet did I ſlide back into my former Cuſtoms, but I ſtood hard by and took Breath. Another Time I took Courage, and got new Forces, and in a manner came to it, and touched it, and held it: But ſuch was my Weakneſs, that in reality, I neither came to it, nor touched it, nor held it, doubting to die to Death, and to live to Life: And the Evil to which I was accuſtomed had more Power with me, than the Good to which I was not uſed. And by how much nearer the Point of Time, in which I was to be bettered, did approach, with ſo much the greater Horrour did it ſtrike me; yet did it not beat me backwards nor avert me, but held me in ſuſpenſe. Trifles of Trifles, and Vanities of Vanities, ancient Loves retained me, and plucking me by the Garment of my Fleſh, whiſpered ſecretly unto me: Do you leave us then? And from this Moment ſhall we never be together for an Eternity? And from this Moment ſhall it not be lawful to thee to do this, and that for ever? I heard them as afar off, nor did I now wholly hear them, but only the leſſer Part of me, and they did not make War upon me, putting themſelves before me, but coming as it were behind me, and following me, they took hold of me, muttering ſomething, to the end that I ſhould turn my Eyes back, and look upon them. Notwithſtanding they were ſo importune, that they detained me. I being remiſs and ſlow in ſhaking them off, and ſlipping away from them, and flying from thence whither they called me: When a ſtrong Cuſtom ſaid unto me; what, do you think to be able to live without theſe Things?*

August 28.

AUGUST 28. *Although now it said this very faintly. For, from that Part I had turned my Face, and by which I was afraid to pass, was discovered unto me the chaste Dignity of Continency, with a gracious Countenance, and a grave Chearfulness, which with a modest Sweetness allured me, confidently and without Fear to come unto her, stretching forth her pious Arms, full of whole Troops of virtuous Examples, to receive me and embrace me. There was an innumerable Multitude of Boys and Girls, much Youth of all Ages, grave Widows, and ancient Women that were Virgins; and in them all Continency itself was by no means a Barren, but a fruitful Mother of Joys, as Children by thee, O Lord, her Husband. And she scoffed at me exhorting me in a deriding Manner, saying: And canst not thou do that which those and these of both Sexes can do? Or dost thou think, that what those and these can do, they can do it by their own proper Forces, and not by the Forces of their God? Their Lord God gave me them. Why dost thou stand, and yet not stand in thyself? Cast thyself into his Arms, and do not fear; he will not subtract himself, and let thee fall. Throw thyself upon him and be secure; he will receive thee, and he will heal thee. And I was very much ashamed of myself, because I still heard the murmuring Voices of those Toys, and hung in suspense what to do. And she again as it were said unto me: Be deaf to the Cries of thy filthy Senses, that they may be mortified. They propose unto thee Delights, but not like those which are in the Law of the Lord thy God. This Combat in my Heart was from myself, and against myself.* These are the Words of this most holy Doctor, to declare the Conflicts of his Spirit with his Flesh, and the Difficulty he had to give himself up to God. In fine, our Lord who had chosen him, to make him a Light of the Church, and Master of the World, encouraged him, gave him his Hand, and plucked him out of that miry Puddle, in which he was, after a new and divine Manner, which the Saint himself relates: And says, after, by the strong Winds of his Consideration, the Waters of his Miseries were stirred and troubled, and all together as a Mountain objected themselves to his Mind, a very great Tempest was raised, with an abundant Rain of Tears: And that he might better pour them all out, and cry out alone, he separated himself from Company, and cast himself under a Figtree, and turning himself to our Lord, he said: *And thou, O Lord, how long? How long, O Lord, wilt thou be angry? Do not remember our old Sins.* For he perceived himself to be held by them, and therefore lamentably cried out and said, *How long? To-morrow, to-morrow? Why not now? Why not this very Hour an End of my Filthiness?* He heard a Voice, which with singing said, and repeated again and again; *Take up, and read; take up, and read.* He took up the Book, understanding that God had so commanded him; he opened it, read the first Chapter, which he found, and in it those Words of the Apostle St. *Paul, Rom.* 13. *Not in Feasting and Drunkeness, not in Chamberings and Impurities, not in Contention and Emulation, but be cloathed with our Lord* JESUS CHRIST; *and have not too much Care of your Flesh, nor do you follow its Appetites.* When he had read this Sentence, a Ray of Light penetrated his Mind, and all the Darkness of his Doubtings vanished, and he was so changed, that he speaks thus of himself: *Thou, O Lord, who art good and merciful, didst look upon the Depth of my Misery and Death. With thy powerful right Hand thou didst make clean the most secret Parts of my Heart, emptying out of it that Depth of Corruption which was in it: And this was, that I would that which thou wouldest not, and would not that which thou wouldest. But where then was my free Will so long a Time, and out of what deep and secret Abyss was it called in a Moment, that I should submit my Neck to thy sweet Yoke, and my Shoulders to thy light Burden? O how sweet was it now unto me to want the Sweetness of the childish Toys and Vanities, which held me captive: Now it pleased me as much to leave them, as before I was afraid to lose them. For thou, who art the true and supreme Sweetness, didst cast them out of me; thou castedst them out, and didst enter in their Place: Thou who art more sweet than all Delights, although not to Flesh and Blood: And art more clear than all Light, and more interiour than that which is most inward unto us, and more high than all Honour: But not to those who are great in their own Eyes. Now I found myself free from the biting Cares of Riches and Honour, and of satisfying my Carnality; and I delighted myself in thee, O Lord my God, who art my Glory, my Riches and my Salvation.* Hitherto St. *Augustin.* AUGUST 28.

But perhaps some Body will ask, why I, writing the Virtues and Examples of the Saints, have here written the Vices and Errors, with which St. *Augustin* was tainted in his Youth, which we are not to imitate, but to abhor and detest? I answer, that I have done it, chiefly to imitate St. *Augustin* himself, who in the Book of his Confessions describes his Life, and paints out his vicious Manners and Customs, and bewailing them asks our Lord Pardon of them, and says, that the Book of his Confessions both when he made it, and also when he read it, helped him much to excite his Understanding and Affection to praise God. And also for that it is a great Honour and Glory to our Lord, to have cured, as a most wise Physician so desperate a sick Man, as was St. *Augustin*, and to have given him perfect spiritual Health; and to make a Man so deluded and lost, a Light of the Truth, and a

Doctor

AUGUST 28. Doctor and Guide of thoſe who go aſtray. It is good to know the Miſeries of Men, becauſe they illuſtrate the Mercies of God in remedying of them. Thoſe Preachers do err, who, when they would praiſe the Saints, are very careful not to diſcover the Frailties and Faults which they committed before they were Saints; for going about to honour them, they impair the Honour of him who made them Saints; and diminiſhing their Sickneſs, they take away all the Glory from the Phyſician who cured them. For this Cauſe the Apoſtle St. *Paul* with full Mouth ſays of himſelf, that he was a Blaſphemer, and a Perſecutor of the Church, and did not deſerve to be called an Apoſtle, that by this Means he might more exalt and magnify the immenſe Bounty of God. And the Goſpel repreſents to us St. *Matthew* a Publican, St. *Mary Magdalen* a ſinful Woman; the Apoſtles and Diſciples of our Lord, before they were confirmed in Grace, ignorant and fearful; and the very Prince of the Apoſtles St. *Peter*, ſometimes too confident, otherwhiles too timorous, and denying his very Lord and Maſter in the Midſt of his Paſſion. And the holy Church celebrates a Feaſt of the Converſion of St. *Paul*, and of that of St. *Auguſtin*, and of no other Saint; to declare to us the ſignal Favour which God our Lord did his Church in converting them, and giving them for Examples, and Maſters of all Sanctity. Beſides, that it is an excellent Advertiſement to Parents, that deſire to educate their Children well, to know by the Example of St. *Auguſtin*, the Occaſions which are wont to ruin them in their Youth; and it is of great Comfort to Sinners to underſtand, that the Difficulties they feel in reſtraining themſelves, and in overcoming the bad Cuſtom of their Vices, others alſo have felt, and by the Grace of God have ſo perfectly overcome them, that they came to abhor what before they loved, and to love what before they abhorred; and to be as great Saints, as was St. *Auguſtin*. And it is a great Proof and Argument that he was a Saint, ſo plainly and clearly to confeſs and publiſh his Sins, and the Iniquities and Impurities of his Youth; giving to himſelf Confuſion, to God Glory, and to us the Example of profound Humility; which is the Virtue to which St. *Auguſtin* gives the firſt Place, ſo commending it, as if there were no other Virtue. But let us reſume the Thread of our Narration, and ſay what remains concerning the Life of this moſt wiſe Doctor, and of his admirable Excellencies, Praiſes and Virtues.

St. *Auguſtin* then being now thus changed, he reſolved to be baptized, and abſolutely to ſubmit his Neck to the ſweet Yoke of our Lord. He treated about it with St. *Ambroſe*; the Day of his Baptiſm was aſſigned (which was *Holy Saturday*, or *Eaſter Eve*, in the Year of our Lord CCCLXXXVIII) not in the thirtieth (as ſome ſay) but in the thirty fourth Year of his Age; as Cardinal *Baronius* proves in the ſecond Edition of his Annotations upon the Martyrology, retracting what he had ſaid in the firſt. Although the Breviary reformed by the Command of his Holineſs *Clement* VIII. ſays he was thirty three Years old, when he was baptized; and this ſeems to be the moſt certain, for if St. *Auguſtin* was born in the Year of our Lord CCCLV, and was baptized in CCCLXXXVIII, he was then but thirty three Years old. St. *Ambroſe* baptized him with his own Hand, and together with him his Friends, *Evodius*, *Alipius*, and *Deodate* his Son, *Nebridius*, *Poncian*, *Simplicius*, *Fauſtinus*, *Condonus*, *Valerian*, *Juſtus*, and *Paulinus*. It is recounted, that in this ſolemn Action, St. *Ambroſe* ſaid with a loud Voice, *Te Deum laudamus*; and that St. *Auguſtin* anſwered, *Te Dominum confitemur*; and that ſo they carried on that Hymn till they had ended it, which the Catholick Church makes uſe of, to give Thanks to our Lord for any ſignal Benefit, which ſhe receives of him. It is not eaſy to believe, what Joy the holy Prelate St. *Ambroſe*, and bleſſed *Simplician* took to ſee *Auguſtin* converted, and of a great Enemy of the Church, changed into a ſtout Soldier, and valiant Captain of our Lord. All the Catholicks rejoiced at it, and much more all the Angels of Heaven. But who can explicate the Jubily and Gladneſs of his holy Mother *Monica*, when ſhe ſaw the Son of her Sorrow, and of ſo many Tears, in the Boſom of the Catholick Church, chaſte, humble, devout; and of a fierce Lion, become a meek Lamb? What Tears of Joy did ſhe pour out, who had ſhed ſo many of Grief and Sorrow? What Thanks did ſhe give to our Lord, for that he had ſo heard her, and given her more than what ſhe aſked and deſired. After this St. *Auguſtin* departed from *Milan* with his Mother, and certain of his Friends, taking the Benediction of St. *Ambroſe* to return into *Africa*. He paſſed by *Rome*, and being at *Oſtia* ready to embark, St. *Monica* died there (as we have ſaid in her Life) and after he had buried his holy Mother, he took Ship, and went to *Carthage*, and from thence into his own Country; where accompanied by *Alipius* and *Evodius*, he retired himſelf, and began to lead that Life, which they had agreed upon in *Italy*. Laying aſide then all worldly Cares, they retired themſelves to a Country-houſe, where they exerciſed themſelves in Faſting, Penance, and Prayer, and employed themſelves Day and Night in meditating upon the Law of God; and the Things which God taught St. *Auguſtin* in his Prayer and Meditation, he taught thoſe who were preſent, by his Words; and thoſe who

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He ſpent three Years in this manner of Life, and there his Son *Deodate* died, being about ſixteen Years old. The Life of St. *Auguſtin* in that Retirement was ſuch, and his Doctrine ſo celeſtial, that preſently it was made publick, and his Fame was ſpread throughout all *Africa*; and he was in this Corner, with a Deſire not to be known of any one but God. He flew much all Dignities and Greatneſs, and for this Cauſe, ſuch Cities as were without a Paſtor; fearing leſt the People, moved more by the Fame that went of him, than by what he was indeed, ſhould aſk him for their Biſhop or Prieſt. But our Lord who exalts the Humble, and manifeſts thoſe who hide themſelves for his Love; and had a Mind to ſet upon the Candleſtick of his Church the Taper that was lighted, offered him an Occaſion to come out of his Retirement, and to make himſelf Prieſt and Biſhop. There was in the City of *Hippo*, which is now called *Bona*, a Gentleman of prime Account, and fearing God, who deſired to ſee St. *Auguſtin*; and ſaid, that having heard the Word of God from his Mouth, and his holy Documents, he would leave all he had, and dedicate himſelf perpetually to the Service of our Lord. St. *Auguſtin* had Notice of it, and to gain that Man to God, and to draw him to that Retirement where himſelf was, he went to *Bona*, where *Valerius* was Biſhop, by Nation a *Grecian*, and a very holy Man: Who knowing that St. *Auguſtin* was come into the City, he inſtantly aſſembled the People together, and exhorted them to lay Hands on him (who was ſecure and little dreamt of any ſuch Thing) that he might be ordained Prieſt of that Church. They did ſo, and for all his Excuſes and Complaints, the Biſhop and the People forced him to conſent to their Election. And the Saint ſhedding many Tears out of his Humility, holding himſelf unworthy of that Dignity, ſome thought he wept, becauſe they promoted him no higher, and to comfort him ſaid to him, that although he were worthy of a higher Office, yet the Dignity of a Prieſt was near to that of a Biſhop; as *Poſſidonius* ſays, who had it from the Saint himſelf. So ambitious and carnal Men are wont to interpret, and take in the worſt Part the Actions of the Saints.

Being now made Prieſt, he began to gather together religious Men, and to build a Monaſtery in a Garden, which St. *Valerius* gave him. There he founded Evangelical Perfection, and the Love of Poverty, exhorting all to ſell what they had (as he had done) and to live in common, taking God for their Portion and rich Inheritance. This is the firſt Monaſtery of *Monks*, that God founded in *Africa*, by the Hand of the great Father St. *Auguſtin*. And becauſe it ſeemed a new Thing in that Country, the Hereticks called *Donatiſts*, believing he was the firſt Inventor of that religious Kind of Life, as Enemies of all Religion and Virtue, murmured at it; but they were much miſtaken, in thinking St. *Auguſtin* was the firſt Inventor of that holy Manner of Life. For to ſay nothing of the innumerable Monaſteries, which were in *Egypt*, in *Paleſtina*, and in other Parts of the *Eaſt*; there were now many at *Rome*, at *Milan*, and in other Places of the *Weſt*; which St. *Auguſtin* had ſeen; and underſtanding the Sanctity with which Men lived in them, he tranſplanted that Manner of Life into *Africa*, and from that firſt Stock multiplied, and grew forth many generous Plants, not only in that, but alſo in many other Countries. But a regular Life being very contrary to that of the Hereticks, and to their Deſigns, they took Occaſion hence to ſpeak ill of St. *Auguſtin*, and to perſecute him. He was four Years Prieſt, and during this Time the Biſhop *Valerius* would have had him preach, but the Saint excuſed himſelf upon a double Account: Firſt, out of Humility, believing he was not able; and this Excuſe being not admitted, he required, that at leaſt he would give him Time till the *Eaſter* following, to ſtudy and prepare himſelf. For he ſaid, that the holy Scripture is an immenſe and moſt profound Ocean, and that the ineffable Myſteries contained therein, require Study; and when we have well conſidered them, we muſt know that there is ſtill much more to be learned out of them; and when a Man thinks to have ended, he does then only begin. The other Reaſon why he excuſed himſelf from Preaching, was, a Cuſtom that was anciently in ſome Churches (which St. *Jerom* blames) that a Prieſt ſhould not preach, when the Biſhop was preſent. And although St. *Valerian* did not ſtick at this Cuſtom, for being a *Grecian* born, and not eloquent in the *Latin* Tongue, he deſired St. *Auguſtin* ſhould ſupply his Defect, and by his Spirit, Learning, and Eloquence, give wholſome Food to his Flock; yet St. *Auguſtin* made uſe of this Cuſtom, and excuſed himſelf by it from Preaching, and making himſelf a Maſter, deſiring rather to be ſilent, and to be yet a Scholar. But the Authority and Zeal of the holy Biſhop overcame the Murmurings of the other Biſhops; and knowing that the contrary was practiſed in the Eaſtern Churches, he commanded *Auguſtin* to preach in his Preſence. And his Sermons proved ſo divine and profitable, that the Biſhop and Primate of *Carthage* introduced into his Church the Preaching of Prieſts in the Preſence of their Biſhops; and the ſame did other Biſhops in their reſpective Churches. The Saint preached with a heavenly Spirit; and with an Eloquence more than

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August 28. than human scattered the Beams of his divine Doctrine, and moved his Auditory, and persuaded them oftentimes what he pleased. One Time preaching against a bad and ancient Custom, by which Fathers and Sons, and a whole City, divided into two Parts, pelted one another with Stones, whence many were wounded, and killed; he made all the Auditory weep, and that perverse Custom ceased. But when he preached, he did so accommodate himself to the People in his Words, that if to be understood, it was necessary to make a Barbarism, he would willingly do it, chusing rather to be blamed by the Grammarians, than not to be understood by his Auditors.

But St. *Valerius* was not content to have St. *Augustin* for a Priest in the City of *Bona*; but perceiving himself to grow very old and weak, and desiring that *Augustin* should succeed him as Pastor of his Flock; and fearing lest some other Church should get him from them, he obtained of the Primate of the Church of *Carthage*, that he should be his Co-adjutor in his Life, and his Successor after his Death. And so it was ordered, though much against St. *Augustin*'s Mind, who says of himself, *That by nothing more did he know that God was angry with him, than by this, to see himself put at the Helm in the Church, who was unworthy to be at the Oar.* But it was to the great Joy and Content of all the People and Clergy. Hereby was much increased the Authority, Zeal, and Vigilancy of the Saint, and the Fruit which he wrought by his Sermons, wheresoever he came. He was consecrated Bishop of *Bona* in the one and fortieth Year of his Age, in the Year of our Lord CCCXCV, by the Hand of *Magalius* Bishop of *Calamine*, Primate of *Numidia*, and in the first Year of the Empire of *Honorius* and *Arcadius*; and he built within the Bounds of the Church a Monastery of Clericks, according to the Model and Rule, which the holy Apostles left. For as the same Saint says, considering that the House of the Bishop useth to be frequented by many, to whom it is necessary to shew Courtesy and Hospitality (because otherwise the Bishop would be counted uncivil) and that to permit this in a Monastery, is indecent, and the Occasion of much Distraction; he would have a Monastery in his Episcopal House, that he might conserve a religious Life, and yet not be wanting to Strangers. Afterwards he also instituted a monastery of Nuns, and gave them a Rule, as he had given the *Monks*, and Clericks.

But who can declare the Light with which this most wise Doctor began to illuminate the World, as soon as he was ordained Priest, and afterwards consecrated Bishop? How he reformed Ecclesiastical Discipline? The Abuses he took away? The Disputes he had with the Hereticks? The Victories he got of them? And the Triumphs and Trophies of the Catholick Church, by Means of this glorious Captain? First of all he advised *Aurelius*, Bishop of *Carthage*, as Head and Primate of the Churches of *Africa*, to reform certain Abuses that were in them; and to root them out, rather by Sweetness, than by Severity; and more by his Example, than by his Precepts; and more by teaching, than by commanding; and by admonishing rather, than by threatening. For he said, we must proceed in this Manner, when we deal with a Multitude of People, but the Sins of a few must be corrected with Rigour. Notwithstanding they used to eat and drink in their Churches, whence great Excesses were committed, and over the Sepulchres of the Martyrs, upon their Festivals, and on the Memorials of the Dead, and upon like Occasions, which St. *Augustin* endeavoured to abolish by little and little; till in the third Council of *Carthage*, he being now Bishop, and one of the Council, Decrees were made against those Abuses to extirpate them. He took away also many other bad Customs, which remained of Paganism; and sharply reprehended those who talked in the Church, and those who went out of it before Mass was ended; or complained of long Masses, and required short ones, because they were rich Men and powerful. He employed himself much in reconciling those who were at Variance, and in judging and composing Suits in Law; for in those Days the Faithful were wont to recur to their Bishops, with their Differences and Law-suits, and to take them for Judges and Arbitrators; and they were able to do much in them, as well by the Authority of their Office, as also by that which the Imperial Laws gave them. And this Employment was so grievous, and so continual, that the same Saint complaining of it, has these Words: *When we admonish those that have Suits in Law, and tell them their Duty, they do not for this leave us, and fly from us, but they urge us, press us, beseech us, and lament, and obtain of us by Force, that we employ ourselves in these temporal Things which they love, and not in searching into the Commandments of God, which we love.* And in another Place he says: *I call to Witness in my Soul our Lord* Jesus Christ *(for whose Love I do it) that for my own Part, I had much rather every Day at certain Hours labour with my Hands (as the Custom is in well-ordered Monasteries) and have some Time free to read, pray, and study the holy Scriptures, than to endure, as I do, the Disquiet and Importunity of hearing others Debates, and Brawls about secular Matters, to determine them as Judge, or compose them as a Mediator betwixt the Parties.* And although the Saint took little Gust in so unsavoury a Thing, as

AUGUST 28. was, to hear and judge the Cauſes of others, yet ſo great was his Charity, and his Deſire of complying with the Obligation of his Office, that ſometimes he ſat till Dinner-time, and other Times all the Day without eating any Thing, to hear and decide them; procuring that the Parties ſhould treat their Affairs in a Chriſtian Manner; and thence taking Occaſion to teach them the Things of God, and what concerned the Quiet of their Conſciences. That which the Saint took Delight to do, was, to viſit Orphans and Widows, and the Afflicted and the Sick, when they called for him; although in other Viſits he was very moderate.

But the principal Employment of St. *Auguſtin*, was to make War againſt the Hereticks, who at that Time were many, and very powerful in *Africa*, and ruined all that Country, infecting the Souls of the Faithful with their pernicious Errors. There was in *Bona* a *Manichean*, called *Fortunatus*, who by his Hypocriſy and bad Arts, perverted the Catholicks, and was a dangerous Snare of the Devil. They beſought St. *Auguſtin*, being then but a Prieſt, that he would diſpute with *Fortunatus*; and although at firſt the Heretick would not, knowing the great Wit and Learning of St. *Auguſtin*, yet afterwards, leſt he ſhould loſe his Credit amongſt his Followers, he was content. The Day was appointed, and there was a great Concourſe of all Sorts of People, both learned and unlearned. Notaries were aſſigned, who were to write down all the Words, and Arguments, both of one Side, and the other. The Diſpute laſted two Days; *Fortunatus* was concluded, and confeſſed, that he had not what to anſwer; and confounded went out of that City, and never more returned thither. And although the *Manicheans* ſent another in his Place, he dared not to diſpute with St. *Auguſtin*, although the Saint much invited him to it; and writ him a Letter, deſiring him, that he would either diſpute, or elſe depart the City, and not inveigle weak Souls, intoxicating them with his Errors. Another Heretick, alſo a *Manichean*, more bold than the former, and who was held the moſt knowing, and beſt Wit of his Sect, called *Felix*, came to *Bona*, to argue with St. *Auguſtin*, and challenged him, and appeared in the Field with him, before a great Concourſe of People, but at the End of two Days Diſpute, he yielded up his Arms, and was ſo convinced, that there immediately in the Preſence of all the Auditory he profeſſed, that he would be an obedient Child of the Church. And St. *Auguſtin* gave him a Schedule to read, by which he anathematized the Errors of the *Manicheans*, and he read it moſt willingly. By this, and alſo by having ſeen their Head and Biſhop *Fortunatus*, condemn and baniſh himſelf, the *Manichean* Hereticks were diſmayed, and the Catholicks were animated; and after this there was not found one who dared to defend in a Diſpute that perverſe Sect. Upon a Time St. *Auguſtin* preaching (as he was wont) and having propounded what he intended to handle in that Sermon, without conſidering what he did, he left the Subject he had propounded, and ſpoke with great Fervour againſt the Errors of the *Manicheans*. Afterwards being at Table, he aſked thoſe that dined with him, whether they had taken Notice, that in his Sermon he had propounded one Thing, and handled another? And they anſwering, yes; the Saint reply'd: *I did not think to treat of that Matter, but our Lord by this my Error, or Forgetfulneſs, will convert ſome Body that has Need of it.* A Day or two after there came a very rich Man, called *Firmus*, and before all the Company caſt himſelf at the Feet of St. *Auguſtin*, weeping, and demanding to be reconciled to the Church; for he had been a *Manichean* a long Time, and had given much Money to thoſe of his Sect, eſpecially thoſe whom they called the Elect, or Saints. And they underſtood by him, that he was converted by hearing that Sermon, in which the Saint had left his Theme, and declaimed againſt the *Manicheans*; and this *Firmus* became afterwards a holy Man, and was made a Prieſt. In this Sort the *Manichean* Hereticks were converted, and the Catholick Faith prevailed againſt them, by the Doctrine of St. *Auguſtin*; whom God our Lord had permitted to fall into thoſe very Errors, that like a Surgeon who had been wounded himſelf, he might cure the Wounds of others, and might give his Hand to thoſe that ſtuck faſt in that Pit, in which himſelf had ſtuck before; and from this Time the Catholick Church began to lift up her Head in *Africa*.

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But St. *Auguſtin* did not only overcome the *Manicheans*; he had ſharper Encounters and harder Combats with the Hereticks, called *Donatiſts*, who at that Time were very numerous, and very powerful in *Africa*; and did not only infect it with their peſtilent Doctrine, but alſo deſolated it with their Cruelties, and defiled it with the Blood they ſhed of the Catholicks. Eſpecially one Sect of them (who were called *Circumcellions*, and profeſſed Continency) was ſo ſavage and barbarous, that all the Catholicks they could lay Hands on, they killed them with cruel Torments, without ſparing either Man or Woman, Rich or Poor, Old or Young, or even little Children of either Sex. And it is no Wonder they were ſo mercileſs towards others, who were ſo cruel to themſelves; for ſome of them were ſo blind, and inſpired with ſuch an infernal Fury, that they went to the more ſolemn Feaſts of the *Pagans*, there to be killed by them. Others offered themſelves to Soldiers, which they met upon the

AUGUST 28. the high Ways, threatening them Death, if they would not kill them, and ſometimes they forced the Judges to command the Hang-men to put them to Death. Others threw themſelves down headlong, or drowned themſelves in the Water, or burnt themſelves in the Fire, thinking that hereby they offered up an acceptable Sacrifice to God. Whereby we ſee what Monſters they were, and with what kind of ſavage Beaſts rather than Men, St. *Auguſtin* had to conteſt. Who having diſputed with, and convinced certain Biſhops, and famous Men amongſt them; and the Number of the *Donatiſts* diminiſhing by his Means and Induſtry, and the Number of the true Believers and Catholicks encreaſing, they could not endure it with Patience, but exclaimed, and preached, that *Auguſtin* was a Wolf, and a Deceiver of Souls and worthy of Death, and that without doubt he ſhould offer up a very pleaſant Sacrifice to God, and obtain the Pardon of all his Sins, that ſhould kill him (and this is the proper Doctrine of Hereticks, eſpecially of the *Calviniſts* of theſe Days.) And accordingly they attempted it divers Times, particularly, when the Saint went from Town to Town, to preach the Catholick Faith, and to animate the Faithful to die for the ſame. But by the divine Providence he eſcaped their Hands; and ſometimes the Hereticks lying in ambuſh in the Way, by which he was to paſs, without knowing any thing of it, he loſt his Way, and after he had gone about, he underſtood for certain, that in the direct Way the Hereticks lay in wait to kill him. They went about to kill him, and he prayed to God, to give them the Life of the Soul, who deſired to take away from him the Life of the Body. They whetted their Swords, and the Saint his Pen and Tongue, and writing and preaching, made againſt them a more cruel War. For the Lord of Heaven was with him, and protected and defended him; and with the Light and Spirit which he gave him, he enlightened the Blind, making them ſee and love that Light, which before they flew from. Innumerable were the *Donatiſts*, that were converted to the Catholick Faith, by Means of this moſt holy Doctor. For the People ſeeing their chiefeſt Biſhops, and of greater Name amongſt them, either durſt not diſpute with him, or elſe went away from the Diſpute vanquiſhed and confounded, and that all their Falſities and Miſts were ſcattered by the Clarity of our Saint's Doctrine, they underſtood, that the Catholicks had the Truth on their Side, and that they ought to embrace it. But what availed moſt to clear the Country of *Africa* of the Contagion of the *Donatiſts*, and to curb their Pride and Fury, was a Conference or general Diſpute, which was held at *Carthage*, betwixt the Catholicks and the *Donatiſts* by the Command of the Emperor *Honorius*, before *Marcellinus* Tribune, and his Notary, ſent for that Purpoſe by the Emperor: To which there came, and entered into *Carthage* all together in great Pomp and State, a hundred and fifty nine Biſhops, *Donatiſts*, (for of almoſt four hundred, which they were a few Years before, they were much diminiſhed) and of the Catholicks there entered two hundred eighty ſix, every one by himſelf, without any Noiſe or Ceremony. And it being a new Thing, and of great Expectation, there flocked to it from all Parts of *Africa*, an innumerable Multitude both of Catholicks and Hereticks: Some for Curioſity, others to know the Truth, and join themſelves to the ſafer Side, and that which ſhould overcome. In this Diſpute, the *Donatiſts*, after they had diſputed with the Catholick Biſhops (amongſt whom St. *Auguſtin* was the chief Maſter) were ſo confounded and aſhamed, that they knew not what to ſay, or anſwer for themſelves. And though like crafty and wily Hereticks, they went about by divers Deceits and Cavillations to obſcure the Truth, yet that was ſo powerful, that it deſtroyed all their Crafts, and with a glorious Victory triumphed over Falſhood. Many of thoſe Biſhops returned to the Boſom of the Catholick Church; and thoſe that remained obſtinate and pertinacious, were baniſhed, and chaſtized with a more gentle Puniſhment, than their Fault deſerved; and the deceived People opened their Eyes; and the faithful Friends of the Truth were more confirmed in it, and the Catholick Religion began to flouriſh, and to dilate itſelf. And to confirm the People in it, that Diſputation or Conference, which the Catholick Biſhops had with the *Donatiſts*, and was written down by the Notaries, was read in *Lent* in the Churches of *Africa*, as a perpetual Memorial, how the Hereticks had been evidently convinced and convicted. And that it might be more eaſily read, St. *Auguſtin* epitomized and contracted all that Diſputation or Conference, and that Compendium or Epitome, was called *Breviculum*. And not only in the Provinces of *Africa*, but alſo in all others, that Cockle was rooted out by the Diligence, Care and Induſtry of our incomparable Doctor. AUGUST 28.

After the ſame Manner he made War againſt the *Arian* Hereticks that were in *Africa*, over whom by the Favour of God he obtained moſt famous Victories. But over none did he triumph more gloriouſly, than over *Pelagius* and his Followers: For as *Pelagius* was an open Enemy of the Grace of God, ſo St. *Auguſtin* was a Preacher and a Defender of the ſame Grace in ſo high a Degree, that ſince the Apoſtle St. *Paul*, there has been no Catholick Writer, who has ſo declared, magnified and exalted it, as has this moſt wiſe Doctor. And not without Reaſon ſome do obſerve, that upon the ſame Day that *Pelagius*

was

AUGUST 28. was born in *England*, St. *Auguſtin* was born in *Africa*, our Lord providing his Church a Protector againſt the Fopperies of *Pelagius*, and an Antidote and Remedy againſt the Poiſon of his Hereſies, which might infect it. *Pelagius* for his Country was an *Engliſhman*; for his Profeſſion a *Monk*; and for his Diſpoſition, of a bold, unquiet and diſſembling Humour. He was in the Monaſteries of *Egypt*: He came to *Rome*, and lived ſome Years like a Catholick amongſt the Catholicks, inſtilling his Errors by little and little, under the Maſk and Colour of Sanctity. He paſſed into *Sicily*, and infected that Iſland, and that of *Rhodes*; and he did the ſame in *England*, his native Country, in *Jeruſalem*, and in *Africa*: And in the Beginning he carried himſelf ſo craftily, that he deceived St. *Paulinus*, Biſhop of *Nola*, and procured his Letters to St. *Auguſtin* in which he recommended to him *Pelagius*, as a holy Man, and a Friend of God. But our Lord who always aſſiſts his Church, provided that St. *Jerom* at *Jeruſalem*, and St. *Auguſtin* in *Africa*, ſhould take Notice of his Errors, and write againſt them, and refute them, with ſo great Wiſdom and Eloquence, that the Catholick Verity was eſtabliſhed in the Church of CHRIST; and the People that were falling, were held up, and many that had fallen, roſe again. St. *Auguſtin* principally took in hand *Pelagius*, and ſpent ten Years in writing againſt him: And he writ ſo ſublimely and divinely, that in his other Works he ſeems to ſurpaſs all other Authors, but in thoſe which he writes againſt *Pelagius*, he ſurpaſſes himſelf. And for this Reaſon St. *Jerom* deſired to be excuſed from Writing againſt *Pelagius*, alledging, that St. *Auguſtin* had already written, and that nothing could be ſaid better, than what he had ſaid. The holy Doctor treated of the Grace of God, and of its Efficacy, and the Neceſſity which we have of it; of original Sin, and of the Corruption of our Nature; of the Liberty of our free Will, and how weak we are without Grace, with which our Lord prevents, moves, and helps us, and works with us; and of whatſoever belongs to this Matter, with ſo much Scripture, Learning, Force of Arguments, Elegancy and Copiouſneſs of Language, and ſo to the Purpoſe, to the deſtroying of the Errors of *Pelagius*, that all the Doctors, ſince St. *Auguſtin*, that have written well of this Matter, have drunk out of his Fountains, followed his Footſteps, and ruled themſelves by his Line. And two Councils which were held in *Africa*, to extirpate this bad Seed, to wit, the *Carthaginian*, and the *Milevitan*, commanded St. *Auguſtin* to declare the Catholick Verity concerning theſe Matters, and with the Light of his heavenly Wiſdom, to diſſipate the *Pelagian* Darkneſs, as he did. And other as well General as Provincial Councils, in the Definitions and Decrees they made concerning theſe Matters ſo Important and ſo Difficult, took for their Rule, the Doctrine of this Son of the Church, and Preacher, and ſingular Defender of the Grace of God. And not only in theſe Matters, but alſo in all others which St. *Auguſtin* treated (which are innumerable, and in a Manner all that can be handled in ſacred Divinity) appears the Wit rather of an Angel than of a Man; a Wiſdom more Divine than Human; Reaſons ſo ſolid and grounded; a Method and Order ſo admirable; an Acuteneſs and Dexterity to ſolve the Arguments of his Adverſaries; and a Weight and Gravity to confirm his own, ſo rare and excellent, that all the Doctors that have written ſince him, glory to be his Diſciples. Eſpecially the Schoolmen, who examine and weigh the Truths of ſacred Divinity in the Ballance of Reaſon, hold him for their Guide and Maſter. Principally the Angelical Doctor St. *Thomas*, did veſt himſelf with the Spirit and Doctrine of St. *Auguſtin*, in ſuch ſort, that he ſeems to have transformed himſelf into him, and to have drunk in his Doctrine, and embrewed himſelf in it like a Sponge: Whence we may infer, how great the Maſter was, ſince the Scholar was ſo great. AUGUST 28.

St. *Auguſtin* wrote ſo many and ſuch excellent Books, either diſputing againſt the Hereticks, and refuting their Errors, or elſe expounding the holy Scripture, for the Inſtruction of the Faithful, that (as *Poſſidonius* ſays) it were hard to find one that knew, or could read them all: And they are ſo much eſteemed, and held in ſo great Veneration, that the greateſt Wits and moſt learned Men, are thoſe that moſt admire them. And all knowing and pious Catholicks give St. *Auguſtin* glorious Titles, illuſtrous Epithets and Elogiums, with great Amplification, altho' they all come ſhort of his Deſerts. They call him a Fountain of Knowledge, Maſter of Divinity, Flower of great Wits, Ornament of the Schools, Temple of Religion, Pillar of the Church, Shield of the Catholick Faith, Hammer of the Hereticks, Pattern of good Prelates, Light of Preachers, Doctor of great Doctors, a Man taught by God, and that drunk out of the Fountain of the Divinity; the moſt Holy amongſt the Learned, and the moſt Learned amongſt the Saints. It would require a whole Book to relate Part of that, which the Saints, and graveſt Doctors of the Church, the Popes, and holy Councils ſay of this moſt glorious Doctor, and the Praiſes they give him. The great St. *Jerom* writing to St. *Auguſtin*, ſpeaks to him in ths Manner; *I have always reverenced your Beatitude with that Honour which I ought, and loved our Saviour who dwells in it. But now this my Reſpect (if it could increaſe) has increaſed more, and the Meaſure of my Love which was full,*

AUGUST 28. *is now heaped up, in ſuch ſort, that not an Hour paſſes, but we are ſpeaking of you; for you have been fortified with the Ardor of Faith, and have reſiſted the furious and contrary Winds, deſiring rather to come free out of* Sodom *alone, than to remain amongſt thoſe that were to periſh. Your Prudence underſtands well what I ſay, your Virtue is celebrated in all the World. The Catholicks reverence and admire you, as the Repairer and Reſtorer of their ancient Faith. And that which is a Sign of greater Glory, all the Hereticks hate you, and perſecute me with the ſame Hatred, that they may kill with their Deſires, whom they cannot kill with the Sword.* Thus St. *Jerom.* St. *Paulinus* Biſhop of *Nola*, a very eloquent Man, and a great Friend of St. *Auguſtin*, in an Epiſtle ſpeaks to him thus: *O true Salt of the Earth, with which our Hearts are ſeaſoned, that they ſhould not be corrupted with the Vanity of the World! O burning Taper ſet upon the Candleſtick of the Church, which communicates its reſplendent Light to all Catholicks, and diſperſes the thick Darkneſs of the Hereticks, and with the Clarity of his Words makes the Truth clear, and frees it from their Confuſion and Obſcurity! With Truth it may be ſaid, that your Mouth is a Conduit of living Water, a Vein of the eternal Fountain. For* CHRIST *has made himſelf a Fountain of living Water, after which my Soul thirſts, and my Earth is deſirous to be watered with the Abundance of your Streams.* St. *Severus Sulpicius*, writing to the ſame St. *Auguſtin*, ſays: *O artificial Bee of God, who makeſt the Honey-Combs of divine Sweetneſs, which diſtill Mercy and Truth, with which my Soul is recreated, and with that due Food repairs its Wants, and ſtrengthens its Weakneſs!* St. *Proſper* of *Aquitan*, Diſciple, and Defender of St. *Auguſtin*, ſpeaking of him, ſays: *St.* Auguſtin *Biſhop, of a lively and clear Wit, ſweet in his Words, learned in human Literature, in his Labours for the Church indefatigable; famous for his ordinary Diſputes; compoſed in all his Actions; Catholick in the Explication of the Faith, acute to decide, and reſolve Difficulties; circumſpect in convincing Hereticks; and very wary in expounding the holy Scriptures.* And in another Place he ſays: *At this Time St.* Auguſtin *is the Light and Ornament of all Prieſts.* St. *Hilary* Biſhop of *Arles* ſays: *The moſt excellent Doctor St.* Auguſtin, *Defender of our Faith, meditating continually upon God, and not fearing Death for his Love, deſtroyed the Sacrilegious, and overcame the Hereticks.* But what ſhall I ſay of the other Encomiums, and glorious Praiſes, which the other moſt holy and moſt wiſe Doctors give St. *Auguſtin? Caſſiodore* calls him excellent Maſter of all good Learning, a moſt pure and clear Fountain, and heavenly Light, that ſhines brightly in the Church. Venerable *Bede* gives him the Title of the moſt excellent Doctor of all the Churches. St. *Bernard* calls him the Mallet of Hereticks. *Rupert* Abbot, the Pillar and Firmament of Truth; and ſays, that he was the cloudy Pillar, in which the Wiſdom of God placed his Throne. *Remigius* of *Auxerre* ſays, that as the Sun in Brightneſs ſurpaſſes all the Planets, ſo St. *Auguſtin* excels the reſt of the Doctors. *Voluſian* ſays: That is wanting in the Law of God, which St. *Auguſtin* did not know; as if he ſhould have ſaid, St. *Auguſtin* comprehended and knew all that is in the Law of God. The eighth Council of *Toledo*, ſpeaking of St. *Auguſtin*, ſays, that he was ſubtil in the Search of Things, excellent in finding them out, copious, eloquent, and wiſe in explicating them. And the ſacred and oecumenical Council of *Florence*, calls St. *Auguſtin* the moſt illuſtrious Doctor of the *Latins*. And becauſe after the Death of St. *Auguſtin*, ſome of the Clergy of *France*, either from a bad Underſtanding, or a bad Meaning, ſpoke againſt the Doctrine which he had taught againſt the *Pelagians*, St. *Celeſtin* Pope, who at that Time preſided in the Catholick Church, wrote an Epiſtle to the Biſhops of *France*, in which he reprehends that Temerity, and has theſe Words: *We have always held in our Communion according to his Life and Deſerts,* Auguſtin *of holy Memory, of whom was never any Thing heard that ſcented ill, or was ſuſpected of Error; but we know, that he had ſo great Wiſdom and Knowledge, that the other Popes my Predeceſſors, did ever hold him for one of the prime Doctors of the Church.* And that I may not enlarge myſelf further in this Matter, I will conclude all with the Words of the great Pope and Doctor of the Church St. *Gregory: If you would* (ſays he) *feed yourſelf with a delicious Food, read the Books of the Bleſſed St.* Auguſtin, *and you ſhall find, that his Bread is made of the Flower of the Meal, and ours only of the Bran.*

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This the Saints ſay of the Doctrine of St. *Auguſtin*, and they never make an End of praiſing him and exalting him to the Heavens. But how admirable and divine ſoever that may be, much more is to be ſaid of his heroical and excellent Virtues. For who ever better joined with the Height of ſo eminent Knowledge, an Humility ſo profound, than did this moſt wiſe and moſt humble Doctor? Who ever ſaw ſo rare a Mixture of Height and Lowneſs? One ſo high in the Eyes of all others, and ſo low in his own? Although he were the Light and Oracle of the Doctors, ſpeaking of the more ancient, he ſays: *I believe that which they believe, and hold that which they hold, and teach that which they teach, and preach that which they preach.* He ſent ſome of his Writings to St. *Jerom*, deſiring him he would read them, and rigidly

AUGUST 28. cenſure them; for he ſaid, he loved him better, who reprehending him cured him, than he did him, that anointing his Head, flattered him; and he adds: *For I can hardly be a Judge of what I write, but I ſhall either be too timorous, or too bold a Cenſor of what is reaſonable. Sometimes I ſee my Faults, but I had rather hear them from others that are better than myſelf; leſt when I have reprehended myſelf juſtly, I ſhould afterwards flatter myſelf, and think that I have paſſed againſt myſelf a Sentence more ſtrict than juſt.* And in another Epiſtle he ſays: *If I have written any Thing which I ought not, or in a Manner which I ought not, adviſe me of it with Charity, that knowing my Fault, I may ask Pardon.* Omitting the other Examples of this Humility of St. *Auguſtin*, which are many and wonderful, we will only ſet down two, which are very ſingular: The one of his Retractations, and the other of his Confeſſions. He writ two Books of Retractations, in which he recites all the Treatiſes, he had written till that Time, before and after his Baptiſm, when he was Prieſt, and when he was Biſhop; cenſuring and correcting them ſo ſeverely, that he leaves not a Sentence, Word, nor Syllable, which he reprehends not, and retracts not, in what it appears worthy of Reprehenſion. What an Example of Humility is this, eſpecially for the Learned, who confiding in their Wit and Learning, let themſelves be carried away with the Applauſe of the People? And for thoſe who, puffed up with a vain Knowledge, undertake to write, and teach what they know not; and will not retract what they have once ſaid, prone to err, but heady and pertinacious in defending their Errors? But yet more ſtupendous is the Humility of St. *Auguſtin*, which is reſplendent in the Books of his Confeſſions, ſeeing that in them with ſuch Clarity, Simplicity, and Truth he manifeſts his Wounds, diſcovers, confeſſes, and laments the Sins of his Youth; that hereby all the World may underſtand his Miſeries, and the Mercies of our Lord; and is not aſhamed (having been a Sinner) to be eſteemed what he was, that he might more confound himſelf within himſelf, and teach us by his Humility, that this kind of Confuſion is glorious to God, and profitable to him that ſo confounds himſelf.

But what ſhall I ſay of the innumerable and moſt rich Virtues, which our holy Doctor built upon this moſt firm, and moſt profound Foundation of Humility? He had an exceſſive Love of holy Poverty, and treated the Affairs of temporal Riches with wonderful Circumſpection. He gave large Alms to the Poor out of the Revenues of the Church, and employed herein the Offerings of the Faithful. And the Saint underſtanding once, that the People murmured at the Rents which the Clergy had, he ſpoke to the People, and told them that he had rather live upon the Offerings and Alms of the People, than have the Adminiſtration of the Rents; and that, if they pleaſed, he would moſt willingly yield up all that concerned himſelf therein; but the People would not conſent to his Propoſal. Never would St. *Auguſtin* keep the Key, nor the Seal of the Treaſury of the Church, where the Rents were kept, but he committed this Care to others, who at the End of the Year gave an Account of what was received, and of what was expended. As little would he purchaſe an Inheritance, or a Farm; although, if any Body left one to the Church, he commanded it to be received. Yet the Truth is, that he would not ſometimes accept of certain Legacies, becauſe the Heirs of thoſe that left them were poor. A certain Man made a Donation of an Inheritance to the Church of *Bona*, and ſent the Writings to St. *Auguſtin*; after ſome Years he repented himſelf of his good Deed, and deſired the Saint, that he would return him his Writings. He ſtraitways gave him them, though he advertiſed him of the Danger of taking from God what once is given him. But the World being always ready to take Occaſion to ſpeak ill of whatſoever the Servants of God do, the People began to murmur at this Liberality of St. *Auguſtin*, and to ſay, that he wronged the Poor, and that many would not make the Church their Heir, becauſe he would not admit the Legacies, which thoſe that died, left in their laſt Will and Teſtaments. The Saint made a Sermon about this Matter, and in it amongſt other Things ſaid: *He that diſ-inherits his Son to make the Church his Heir, let him ſeek another that will accept of it, and not* Auguſtin, *and I pray God, he may not find one that will admit of his Donation.* Finally, he was ſo liberal to the Poor, that having not wherewithal to relieve them, he cauſed the ſacred Utenſils of the Church to be ſold, and the Money to be diſtributed amongſt them; and if a rich Garment was given him, he was aſhamed to wear it, and commanded it to be ſold; that ſeeing the Robe could not be common to many, the Price of it might. And when he had not more to give, he told the People very plainly, that now he had not wherewithal to give Alms, and that they muſt either give to the Poor themſelves, or elſe to him, to give to them. For he had learnt of his Maſter St. *Ambroſe* this Sentence: *Aurum Eccleſia habet, non ut ſervet, ſed ut eroget:* That the Church has Gold, not that ſhe ſhould keep it, but that ſhe ſhould diſtribute it. And the ſame St. *Auguſtin* was wont to ſay: *Non eſt Epiſcopi ſervare aurum, & revocare à ſe mendicantis manum:* It is not the Office of a Biſhop to keep Gold, and to put away from him the Hand of the poor Man, that aſks him an Alms. The ſame Spirit of holy Poverty

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AUGUST 28. Poverty he kept in all Things elſe. His Cloathing was not coſtly, but in a middle Way, to comply with his Rank and Condition. His Diet was very moderate, accommodating himſelf to the Gueſts that ate at his Table. Our Lord gave him a great Gift of Chaſtity, after he had delivered him from the Follies of his Youth, and ſanctified him with the Waters of holy Baptiſm: And on his own Part he helped himſelf much, aſking it of God continually in his Prayers, as one who well knew, and had experienced in himſelf, that Continency was the Gift of God; and avoiding all Occaſions of Falling. And for this Cauſe he would never permit any Woman to live in his Houſe, not ſo much as his own Siſter, Neece, Couſin, nor any other, how holy ſoever ſhe was, to take away all Occaſions of Talking, or Suſpicion. For he ſaid, that although his Neece, was his Neece, and his Siſter his Siſter, yet the Servants of his Siſter or Neece were neither his Neece's, nor his Siſter's: And ſo might give an Occaſion of Scandal. He was very wary never to be with, nor to ſpeak with any Woman alone, but in a rare Caſe, and of great Importance. He would not viſit the Monaſteries of Women without great Neceſſity. He was a perfect Enemy of all Detractions, eſpecially againſt thoſe that were abſent: And becauſe at Meals the Tongue is commonly more free, and ſubject to laſh out, beſides the reading which the Saint had at his Table, he had made this Diſtich to be written there upon the Wall:

Quiſquis amat dictis abſentum rodere vitam,
Hanc menſam vetitam noverit eſſe ſibi.

That is to ſay:

Who of the abſent loves to talk amiſs,
Muſt know this Table him forbidden is.

And when upon a Time certain Prelates, eating at St. *Auguſtin*'s Table began to detract, the Saint ſaid to them; either let thoſe Verſes be blotted out, or leave off your Diſcourſe: And if neither of the two be done, I will riſe from the Table. But what ſhall I ſay of his Prudence in all his Actions? Eſpecially of thoſe three ſo prudent and wholeſom Counſels, which St. *Ambroſe* obſerved, and gave the ſame to St. *Auguſtin*? That he ſhould be no maker of Marriages, by reaſon of the Quarrels which are wont to be afterwards betwixt the married Couples: That he ſhould counſel no Body to be a Soldier, nor to go to the Wars: That he ſhould not go to Feaſts, becauſe at them Temperance is wont to be loſt. When he interceded for any (which was ſeldom and in very particular Caſes) he did it with much Civility, ſo as not to force the Will of the Perſon he intreated. He would never be an Arbitrator betwixt his Friends, but was one willingly between thoſe with whom he had no Acquaintance. For he ſaid, that of his Friends he ſhould loſe him, againſt whom he gave Sentence, but of Strangers he ſhould gain him, for whom he gave Sentence. He much abhorred thoſe who had a Cuſtom of Swearing, and puniſhed his Clericks, and his Houſhold Servants with a ſet Puniſhment when they ſwore, depriving them for each Oath, of one of the three Cups of Wine, which were allowed them. AUGUST 28.

But that which moſt aſtoniſhes me in this glorious Doctor is his Devotion, Tenderneſs and Feeling in his Prayers and Comtemplation, accompanied with the Delicateneſs and Subtilty of his rare Wit, and ſo ſublime and profound Learning. For whoſoever ſhall read attentively the Meditations, Soliloquies, and Confeſſions of St. *Auguſtin*, ſhall find in them ſuch celeſtial Guſts, Sweetneſſes and divine Entertainments, as if the Saint in all his Life had treated of no other Thing, but of affectionate and unitive Prayer. Whence it appears, how illuminated his Underſtanding was with divine Light, and how enflamed his Will with the Love of our Lord: And that on the one Side he was a Cherubin for his Knowledge, and on the other Side a Seraphim for the Ardours and Flamings of his Heart: So that ſpeaking to our Lord, he ſays; *O moſt ſweet Lord, O good* JESUS, *enflame my Heart with the Fire of thy Charity, that all on fire, I may burn with ſo great Flames of this ſweet Love, as no Waters may be able to quench them. Thou, O Lord, art this Love, which always burns, and is never quenched. Sweet Lord, good* JESUS, *Charity, and my God, ſet me all on fire with thy Fire, and with thy Love, with thy Sweetneſs and Pleaſantneſs, with thy Joy and Exltation, with thy Delight and Concupiſcence, which is holy and good, chaſte and pure, quiet and ſecure, that filled with the Sweetneſs of thy Love, and burning with the Flames of thy Charity, I may love thee, my God, with all my Heart, and with all my Bowels, and may have thee in my Soul, and in my Mouth, and before mine Eyes continually: In ſuch ſort that no falſe and adulterate Love may find Place in me. Grant me the clear Sign of thy Love, which is a continual Fountain of Tears, that theſe may be Witneſſes of this Love, and may declare and preach, how much my Soul loves thee, ſeeing it is melted into Tears by the Exceſs and Sweetneſs of thy Love.* And other whiles he was ſo delighted with the ſovereign Myſtery of the Incarnation, that he ſaid, making his Eyes two Fountains of Tears: *Lord he that will not ſerve thee, becauſe thou didſt create him, does well deſerve Hell; but for him that will not thank thee for having made thyſelf Man, and for having died for him, it is fitting that a new Hell ſhould be made.* At other Times he was ſo abſorpt, and ſo tranſported into God, that like a Man out of himſelf (although he was never more himſelf) he ſaid thoſe Words which are commonly attributed to him: *Lord, my Soul*

is

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is greatly rejoiced, when it thinks that thou art God: But if by any Impoſſibility it could be, that Auguſtin *ſhould be God, and thou* Auguſtin, *I ſhould deſire rather that thou ſhouldeſt be God, and that* Auguſtin *ſhould not be God.* And how could the Flames of divine Love riſe higher? But let us now gather up our Sails, leaſt we be drowned in this immenſe Ocean, and bottomleſs Abyſs, and learn hence in how high a Degree this Saint had all Virtues; ſeeing he ſo poſſeſſed the greateſt and Queen of them all, Charity; and that it is no wonder, that God our Lord has made him ſo glorious a Patriarch of his Church, and a Lawgiver and Father to ſo many religious Orders, a Doctor, whom he adorned with a moſt excellent Wit, divine Wiſdom, and very heroical Virtues, and to whom he gave ſo great Authority, that he ſhould be admired and reverenced over all his Church not only for his Life and Doctrine, but alſo for the ſacred Religions which he inſtituted. For the ſacred and renowned Order of the Hermits of St. *Auguſtin* (in which there always have been, and are now, moſt learned Men, and of an exemplary Life) is a Child of this bleſſed Father. The Orders of the Canons Regulars, which are many, all flow from this Fountain. That of the Servites acknowledges St. *Auguſtin* for their Maſter, and fights under his Rule: The ſame do many other very worthy Orders both Monaſtical and Military. And the great Patriarch St. *Dominick* was a Canon Regular of St. *Auguſtin*, and gave to his glorious Order the Rule of this Saint under which himſelf had lived, and by the Obſervance whereof he had attained that Perfection to which he arrived. The Fruit which our Lord has drawn out of theſe holy Orders for the good of his Church, it is better the Reader ſhould attentively conſider it, than that we ſhould here recount it: For it is ſo great that it cannot be explicated in few Words, and we cannot uſe many, without leaving our firſt Deſign and wonted Brevity.

Our Saint being now old, of ſeventy two Years of Age, and having governed his Church thirty two, broken with Age, and with the immenſe Labours and Travels of his whole Life; out of the vehement Deſire he had of Quietneſs and Leiſure, to review his Works, and to diſpoſe his Soul for the true Life, which is to ſee and enjoy God; with the good Will and Liking of all the People and Clergy (as they did in ſome Churches in thoſe Days) he named one *Eradius* a Prieſt to be Biſhop after him, and to diſpatch all Affairs and Buſineſſes, whom he was to help, if in any thing it were needful; and ſo it was done. And the Saint lived four Years after, feaſting his Soul with Prayer and Contemplation, and with the Delights of the holy Scripture, with great Affection aſpiring and breathing after God; with whoſe Love he was ſo wounded, and enflamed with ſuch a Deſire to ſee him, that in one of his Meditations he ſpeaks to him in this Manner: *Now, O Lord, now appear unto me, and I ſhall be comforted: Come unto me, and my Deſire will be accompliſhed; reveal thy Glory, and my Joy ſhall be completed; for my Soul thirſts after thee, and my Fleſh deſires thee: My thirſty Soul runs to the Fountain of living Waters, and ſays, when ſhall I come and appear before the Face of my Lord? O my Comforter, when wilt thou come? How long ſhall I expect thee? Shall I not one Day ſee the Joy which I long for? Shall I not one Day be ſatiated with that Glory, after which I hunger? O that I could be inebriated with that odoriferous and delicious Wine, which I ſo vehemently deſire! O that I could drink of that River of Delights, after which I thirſt! In the mean Time, O Lord, let Tears be my Bread and Suſtenance, Day and Night, until it be ſaid unto my Soul: Behold thy God; until ſhe hear: Behold thy Spouſe; until this Hour come, feed me, O Lord, with my Sighs, and refreſh me with my Sorrows.* Theſe are the Words of St. *Auguſtin*, to declare his Affections, and burning Deſires of eternal Life. Whilſt he was in theſe Anxieties, and conſuming away with Love, our Lord permitted that the *Vandals* a fierce and barbarous People, who had entered with the *Goths* into *Spain*, ſhould paſs thence into *Africa*, robbing and ſpoiling the Country, and making a cruel War upon it. They came to *Bona*; they beſieged the City, they preſſed and afflicted it much, to the great Grief of the holy Prelate, ſeeing the Miſeries and Calamities which his Sheep did ſuffer. And the Siege having now laſted three Months, he humbly beſought our Lord, that he would either free him from that Miſery, or give him Patience to endure it, or elſe take him out of this preſent Life, that he might not ſee the Deſtruction of his People. Our Lord granted him this laſt, and gave him a ſharp Sickneſs, of which he ſtrait underſtood he ſhould die: And although he was ſo well prepared, and ſo deſirous to die (as we have ſaid) yet he commanded the *ſeven Penitential Pſalms*, to be written out, and placed before him where he might read them as he lay in his Bed, and that none ſhould be permitted to come to him, but the Phyſicians and thoſe that attended him: And it was done accordingly for the Space of twelve Days. He often read thoſe Pſalms with great Tenderneſs and Abundance of Tears. He received the Sacraments, and ſaid that no Chriſtian, how virtuouſly and laudably ſoever he had lived, ought to die, without doing firſt condign and convenient Penance for his Sins. His Hour being now come, in the Preſence of his Children, who ſhed many Tears, he gave up his bleſſed Soul, to him who had created it for his ſo great Glory, upon the 28*th* of

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Auguſt

AUGUST 28. *Auguſt*, being ſeventy ſix Years old, and having governed moſt holily the Church of *Bona* thirty ſix, in the Year of our Lord CCCCXXXIII, according to St. *Proſper*, Diſciple of St. *Auguſtin*, and CCCCXXX, according to Cardinal *Baronius*, in the Reign of *Theodorus* the Younger, and *Valentinian* Emperors.

The poor Servant of CHRIST made no Will, for he had nothing to diſpoſe of. He was buried in the Church of St. *Stephen*, which he had founded. He left the Church well furniſhed with Clergymen, and the Monaſteries filled with Monks and Nuns. He was preſent at ſeven Councils, which were celebrated in his Time in *Africa*, and ſigned them all. After his Death, the *Vandals* in the fourteenth Month of the Siege, entered the City of *Bona*, and deſtroyed it; and the Chriſtians took the ſacred Body of St. *Auguſtin*, his Mitre and Paſtoral-ſtaff, and carried them into the Iſland of *Sardinia*, of which, in proceſs of Time, the *Saracens* made themſelves Maſters. *Luitprandus* King of the *Lombards*, giving them a great Price for it, got his holy Body, and tranſlated it to *Pavia*, and there honourably enterred it in a Church he built, called *Cella aurea*. The *Roman* Martyrology makes mention of this Tranſlation upon the 28*th* of *February*. There it is to this Day in a double Monaſtery of his Religious, in one Part whereof (which is as it were a Monaſtery by it ſelf) are Friar Hermits of St. *Auguſtin*, and in the other Part live Canon Regulars, and both together ſing the divine Office in the ſame Church: Both the one and the other Religious deſiring, like good Children, to poſſeſs that precious Treaſure, and to honour their bleſſed Father. At the Time of the Departure of St. *Auguſtin* out of this Life, was gathered the Council of *Epheſus*, to which the Emperor *Theodoſius* the Younger, called the *Holy Doctor*: But when his Letters came, the Saint was already dead. Many and great Miracles are not recounted to have been done by him in his Life: But himſelf was a very great Miracle and divine Prodigy: Only *Poſſidonius* ſays, that ſometimes when he was Prieſt, and otherwhiles when he was Biſhop, they beſought him to make his Prayer for ſome that were poſſeſſed, and that whilſt with many Tears he was making of it, the Devils went forth, and the poſſeſſed Perſons were freed. He writes moreover, that St. *Auguſtin* being once ſick in Bed, they brought a ſick Man to him, that he ſhould put his Hands upon him, that by this Means he might recover his Health. The Saint anſwered, that if he could have cured any Body, he would in the firſt Place have cured himſelf, but he was not of ſo great Merit to be able to give Health to others: But underſtanding, that the ſick Man came to him by the Ordination of Almighty God, he laid his Hands upon him, and inſtantly he was cured. Beſides the Saints, Popes, and Councils, which we have cited above, four Popes, *Martin*, *Gelaſius*, *Leo* and *Boniface* VIII. and fifth, ſixth and ſeventh Synod make honourable Mention of St. *Auguſtin*. Note, that amongſt the Sermons of St. *Ambroſe*, there is found one which treats of the Baptiſm of St. *Auguſtin*, it is the ninety ſecond. And it has deceived ſome, thinking that indeed St. *Ambroſe* was the Author of it, who was not, but ſome idle Man (not to ſay Liar) who under the Name of ſo glorious an Author endeavoured to give ſome Colour to his Falſities; as is evidently proved by Cardinal *Baronius* in his Annals. AUGUST 28.

The Life of St. HERMES, *Martyr.*

THE bleſſed St. *Alexander*, Pope and Martyr, was a great Servant of God, and by his holy Life, admirable Doctrine, and innumerable Miracles which he wrought, converted to the Faith of CHRIST, our Saviour a great Part of the *Roman* Gentry. Amongſt which was one *Hermes*, a very noble, and a very rich Man, and Governor of the City of *Rome*; who having ſeen his Son raiſed from Death to Life, illuminated with Light from Heaven, received holy Baptiſm, together with his Wife and Children, and Siſter *Theodora*, and all his Family, which conſiſted of one thouſand two hundred and fifty Perſons. He gave Liberty to his Slaves, and to the Poor, and to his Servants a good Part of his Wealth, and to his Son the Government of his Houſe, preparing himſelf for Martyrdom. The Converſion of St. *Hermes* made a great Noiſe throughout the City, becauſe he was a Perſon of ſuch Note and Quality, and ſo well known. The Prefect *Aurelius* commanded him to be apprehended together with St. *Alexander*, and committed him to the Charge of *Quirinus* Tribune, or Maſter of the Camp, who had a Daughter, called *Balbina*, very Sick of the King's Evil. *Quirinus* compaſſionating St. *Hermes*, ſaid to him, that he wondered a Man of ſuch Quality, and ſo high Dignity, who was held for ſo wiſe and diſcreet a Man as he was, would ſuffer himſelf to be ſo abuſed; and for a fooliſh Superſtition would loſe ſo great Honour, Nobility, Riches, and

AUGUST 28. be basely fettered in a filthy Prison: for seeing the Happiness of Man ended with his Life, he was only once to be born and once to die; and whereas he could enjoy the Pleasures and Goods of this Life, he would rather make Choice of the Sufferings and Miseries he endured, which could avail and profit him nothing. St. *Hermes* answered, that himself had been in the same Error, but St. *Alexander* had freed him from it, and had also restored Life to a Son of his, and Sight to his Servant and Nurse: Moreover he solved his Arguments, and agreed with him, that if St. *Alexander*, who was bound in Chains in another Prison, should come that Night to visit *Hermes*, *Quirinus* should embrace the Faith of CHRIST. *Quirinus* doubled his Fetters and Guards upon St. *Alexander*, that he might not be able to get out of Prison, and come to St. *Hermes:* But St. *Alexander*, conducted by an Angel, who appeared to him with a Torch in his Hand, in the Shape of a Child, of about five Years old, came to the House of *Quirinus*, and visited St. *Hermes*, and cured *Balbina*, *Quirinus*'s Daughter, of the King's Evil: Whereupon *Quirinus* and all his Family, illuminated by Light from Heaven, made themselves Christians, and were all of them afterwards Martyrs of our Lord: For the Prefect *Aurelian*, having understood what had passed, commanded all those that had been baptised, to be put into a Ship, and with Stones tied to their Necks, to be cast out into the deep Sea. *Quirinus* was diversly tormented, and at last beheaded: And St. *Hermes* passed the same Sentence, whose Body his Sister, St. *Theodora*, took and buried it in the Way, called *Salaria*, not far from *Rome*. The Martyrdom of St. *Hermes* was upon the 28*th* of *August*, upon which the holy Church celebrates it; and it happened in the Year of our Lord CXXXII, *Adrian* being Emperor. *Pelagius*, the second Pope of that Name, adorned and illustrated the Place where St. *Hermes* was buried. All the Martyrologies make Mention of his Martyrdom; especially that of *Ado*, which treats more largely of it, taking out of the Acts of St. *Alexander* Pope, what is there written concerning it, which Acts are in the third Tome of *Surius*. AUGUST 28.

The Decollation and Martyrdom of St. JOHN BAPTIST.

AUGUST 29. ON the 29*th* Day of *August*, the holy Church celebrates the Festivity of the Decollation and Martyrdom of the great Precursor of our Lord, St. *John Baptist:* The History whereof, taken out of the holy Evangelists, St. *Matthew* and St. *Mark*, is as follows. *Herod Antipas*, Son to *Herod Ascalonita*, who killed the Innocents, was Tetrarch, and for the Power he had as King, is called King in the holy Scriptures; and was Brother to *Archelaus*, and he who mocked our Saviour on the Day of his Passion, and he who commanded the blessed St. *John Baptist* to be beheaded, because he reprehended him for having taken away from his Brother *Philip*, being yet alive, his Wife *Herodias*, and entertaining her publickly as his Concubine. The King's blind and inordinate Love was most vehement, and the Hatred and Detestation which *Herodias* had of St. *John* was most cruel, because she feared, that by the great Opinion of his Sanctity, he would at length withdraw the King from his lewd Conversation with her. The Scandal of all the People was very great, and the Mischief very universal: For such as the Head is, such are the Members wont to be, and Subjects take for a Pattern the Actions of their Princes. For which Cause the holy St. *John*, enflamed with a Zeal of the Glory of God, and transpierced with Grief to see him thus offended, like a true Preacher of Heaven, who respects God more than Men (although he saw the Danger, and knew that such a Freedom might cost him his Life) did not cease to say, and to tell *Herod* again and again: *Non licet tibi habere uxorem fratris tui: It is not lawful for thee to keep the Wife of thy Brother.* Which the wicked King extremely resented, and *Herodias*, like an infernal Fury, cast about Flames of Fire, seeking all Occasions to kill the holy Prophet. And altho' *Herod* feared St. *John*, knowing that he was a holy and a just Man, and reverenced him, and heared him willingly, and did many things which he counselled him, notwithstanding the Things which he did were of small Importance, and he did them more out of Ceremony, and to satisfy the People, than out of a true Affection, and to satisfy his Conscience, and to comply with his Duty, which obliged him to take away the Scandal, that by his Sin he caused in all the People. On the one Side he reverenced him as a Saint, and on the other Side he feared him as a Reprehender of his Vices. He heard him willingly, yet he was troubled when he admonished him of his Faults: He took Delight in his Reasons and Discourse, yet abhorred the Liberty with which he taxed his Dishonesty: In a Word there was a Combat in the King's Heart, betwixt the Respect he bore him as a Saint, and his Hatred of him as his Judge: AUGUST 29.

Betwixt

AUGUST 29. Betwixt his Admiration of the Manners of St. *John*, and the Blame of his own. But Princes being uſed to live according to their Guſt, and not enduring that any one ſhould reprehend them; and the Paſſion of a fooliſh Love holding *Herod* captive, and his flattering Courtiers blowing the Fire which burned in his Heart, and *Herodias* caſting Oil continually upon it, the King reſolved to apprehend St. *John Baptiſt*, and to caſt him into Priſon, and alſo to take away his Life, if it were neceſſary, to make him hold his Peace. Although he dared not (for a Reaſon of State) to kill him at preſent, for Fear of provoking the People, who held St. *John Baptiſt* for a great Saint, and a choſen Prophet of God; till there came a convenient Time, which gave him Occaſion of executing what he deſired. For deſiring to celebrate the Day of his Nativity, he made a ſolemn and ſplendid Feaſt for the Great ones, Lords, and Captains of *Galilee*, and after they had ſupped, and drunk largely, he commanded a Daughter, which *Herodias* had by her Huſband *Philip*, called *Salome*, very young, and yet of leſs Modeſty than Age, to come and dance there before all the Company; and ſhe did it ſo neatly, and with ſuch a good Grace, that ſhe ſo pleaſed the King, and all that were preſent, that the King bad her aſk him a Reward; for though ſhe ſhould aſk him the Half of his Kingdom, he would give it her; and this he affirmed with an Oath. The Girl conſulted with her Mother what ſhe ſhould aſk; and ſhe taking that Occaſion (if ſhe had not before complotted and contrived it with the King) commanded her to aſk the Head of the *Baptiſt*, who was in Priſon; and with this the Damſel returned to *Herod*, and ſaid to him: *I will, that immediately thou giveſt me in a Diſh the Head of* John Baptiſt. The King hearing that Demand, was ſad, or at leaſt made a Shew to be ſad. St. *Hilary*, St. *Jerom*, and *Strabo* ſay, that the Sadneſs of *Herod* was not true but feigned; becauſe St. *Matthew* writes, that *Herod* deſired to kill St. *John*. St. *Chryſoſtome*, *Euthymius*, and *Theophylact* ſay, that it was a true Grief, becauſe although he deſired to kill him, yet he deſired not that it ſhould be done after this Manner, for the Infamy he ſhould incur by it, taking away the Life of a holy Man, to recompenſe a Girl for her Dancing. But to fulfill the Oath which he had made, although it had been better not to have fulfilled it, nor to have added to one Sin another yet greater; and that he might not be held for a light and inconſtant Man, he commanded one of his Guard to go to the Priſon, and cut off the Head of the *Baptiſt*, and give it to the Damſel. And this is the Sum of what the holy Evangeliſts ſay concerning the Decollation and Martyrdom of this divine Prophet, and moſt excellent Precurſor of our Lord. There want not Authors who ſay, that they knew by divine Revelation, that our Saviour JESUS CHRIST, as he was preſent, being in the Womb of his bleſſed Mother, at the Birth of St. *John*, ſo he was alſo preſent at his Death, which is the true Birth of the Juſt. For if St. *Stephen* in the Time of his Combat, and when they were ſtoning him, ſaw CHRIST at the right Hand of his Father, ſtanding, as it were, to aid and aſſiſt him; and we read in the Lives of the Saints, that our Lord oftentimes came to viſit them at the Hour of their Death, and to receive their Souls; what Wonder is it, that he ſhould do him alſo this Favour, who was ſo near to him, both in Fleſh, and Spirit, and endowed with more, and greater Privileges than other Saints? Moreover Saint *Jerom* writes, that the wicked Daughter carrying the Head of St. *John Baptiſt* to her wicked Mother, when *Herodias* ſaw it, not contenting herſelf to ſee her Enemy now dead, whom ſhe ſo much feared and abhorred, with the Rage and Fury of a Woman, ſhe tranſpierced with a Needle the Tongue of the Saint, in Revenge of what he had ſpoken againſt her. AUGUST 29.

But who does not admire at ſo new, and ſo ſtrange a Thing as this? Who is not aſtoniſhed at the ſecret Judgments of God? Who is not drowned in the Gulph and bottomleſs Abyſs of the divine Providence? Who can underſtand the Ways, through which he leads his Elect? That great Friend of JESUS CHRIST, Maſter of good Life, Model of Sanctity, Rule of Juſtice, Example of Virginity, and Mirror of Penance; that Trumpet of Heaven, Voice of CHRIST, Secretary of the Father, Precurſor of the Son, Temple of the Holy Ghoſt, and Sanctuary of all the moſt holy Trinity; and ſo perfect and accompliſhed with all Virtues, that amongſt thoſe that were born of Women, none was greater than he, that Man is caſt into Priſon by the Command of a vicious, lewd Fellow, becauſe he preached the Truth to him! And the Fire of Carnality had ſuch Power in *Herod*'s Breaſt, that he commanded the Life of the chaſte, pure, and innocent to be taken away; and inebriated with Wine, and deceived by the Paſſion of Laſciviouſneſs and Delight, for the Dance of a young Girl, he deprived his Kingdom of a Prophet, and terreſtrial Angel; and the World of the Light of a Sun, which illuminated and inflamed it with the Love of God. From whence we may firſt of all infer, how powerful and unbridled the Paſſion of ſenſual Delight is, when it domineers in the Heart, ſpoils and enſlaves it, and tranſports it out of itſelf; and the Slaughter it makes, and the Calamities it brings, when it is joined with the Power of a Ty-

AUGUST 29. a Tyrant, who acknowledges no other Law, but his own Will, and puts it in Execution, no Body daring to oppoſe him, or contradict his Pleaſure. Beſides this, St. *Chryſoſtome* notes, that as there is nothing more pious than a good Woman; ſo nothing is more fierce and cruel, than a Woman in Choler; neither Lion, nor Tyger are to be compared to her; and for this the Holy Ghoſt has ſaid: *Eccleſ.* 26. *There is no Anger like to the Anger of a Woman*; and the ſame *Salomon* ſays: *That he had rather dwell with a Lion and a Dragon, than with a wicked and talkative Woman.* For as the ſame St. *Chryſoſtom* ſays, Lions, Tygers, and all other ſavage Beaſts, even venemous Serpents, may be tamed, and made gentle, but a wicked Woman has no Cure. And it is good they ſhould underſtand ſo much of themſelves, that they may reſiſt this Paſſion in the Beginning, and not come to that, to which *Herodias* came; who, that ſhe might live according to her Humour, made him loſe his Life, who ſo well deſerved to live. And alſo, that Men ſhould learn how wary they ought to be in treating and converſing with Women; and that of a little Spark is oftentimes kindled ſo great a Fire, that afterwards it cannot be quenched. But that which we ought principally to conſider in this Decollation of St. *John*, is, the Conſtancy with which he died for the Truth, and the Goodneſs of God, who would honour him with Martyrdom, and teach us, how much he eſteems Chaſtity, and Purity of Soul; and how little Account we ought to make of all the Goods of this World; and how in the End he will ſeverely puniſh thoſe, who dare to afflict his Saints; although for a Time he ſuffers them, and diſſembles and ſeems to have no Providence about the Things in this World. The Conſtancy of Saint *John Baptiſt* in reprehending *Herod*, and ſtanding for Virtue and for the Law of God, was admirable; ſeeing he feared not the Fury and Rage of *Herodias*, nor the Reſentment of *Herod*, nor the Cruelty of his Miniſters and Soldiers, no nor Death itſelf, which was ſet before him: Becauſe he knew very well, that as a Preacher of God, and Ambaſſador of our Lord, to prepare the Way for him, he was obliged to preach the Truth, and to die for it, and to give Example to the Preachers of the Goſpel, and publick Perſons, that they put off all human Affections, Love and Fear, Ambition and Covetouſneſs, Flattery and overmuch worldly Prudence, and break through all, when the Honour and Glory of God is concerned; as did this his bleſſed Precurſor, and Mirror of all Sanctity. God gave this ſo great Conſtancy and Fortitude to St. *John*, becauſe he would honour him with the Crown of Martyrdom, that this Title, and ſo excellent a Gift might not be wanting to him, whom he had choſen for his ſo ſpecial and beloved Friend, and adorned with the Privileges and Laurels, of Doctor and Virgin, and all the other Prerogatives we have ſpoken of in his Life. And ſo there is no Doubt, but St. *John* was a Martyr, and a moſt glorious and renowned Martyr, and Light of Martyrs; ſeeing that between the Birth and Death of CHRIST, he left us the Example of a moſt conſtant Martyr; and alſo, that the Martyrdom of St. *John Baptiſt* is more to be eſteemed, than that of the other Martyrs of the new Teſtament, who died for CHRIST, after CHRIST had died for them; and ſo the Example of our Lord incited them to be grateful, to give their Life for that Lord, who with ſuch an immenſe Charity had given his for them, and knew, that by dying they were to begin their true Life, and to go to Heaven, to enjoy eternally the beatifying preſence of God. But St. *John* had not ſeen this Example; nor when he died, had our Lord died for him; and he knew that the Gate of Paradiſe was to be ſhut, till CHRIST our Lord riſen from Death to Life ſhould aſcend to Heaven, and open it, and that in the mean Time he was to be in *Limbus* with the other holy Fathers, expecting their perfect Redemption. AUGUST 29.

And it is alſo very conſiderable, that our Lord deſigning St. *John* for a Martyr, would have him to be ſo for the Defence of Purity and Chaſtity; that hereby we ſhould underſtand the Price and Worth of this ineſtimable Jewel, ſeeing his great Favourite and Friend gave his Life for it, and oppoſed himſelf to the vehement Rage of a furious King, who by Force had taken away his own Brother's Wife from him, and kept her as his Concubine. How great then is the Excellency and Glory of that Virtue, for whoſe Defence the great Baptiſt ſhed his Blood? And how great is the Foulneſs, and Abominableneſs of that Sin, againſt which this divine Voice exclaimed with ſo great Force and Vehemency, even to his Death; and after his Death cries lowder with the Voice of his own Blood, than did the Blood of *Abel?* And after all, what ſhall I ſay of the Contempt we ought to have of the frail Things of this miſerable Life, and of the Price we ought to ſet upon thoſe that are eternal and laſting; ſeeing the ſacred Head of a Perſon more divine than human, ſold for the vain Contentment of a cruel Man, and for the Dance of a ſhameleſs wanton Girl, at the Inſtigation of an adulterous and furious Woman, who thought ſhe could not live without the Death of the holy Prophet? If we look upon this Hiſtory only with the Eyes of our Fleſh, it will ſeem to us, that God has no Providence or Care of human Affairs, ſeeing the Bad prevail againſt the Good, and an Adultereſs triumphs over the Chaſte, and a wicked and cruel

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But CHRIST our Lord did not only chaſtize *Herod*, and *Herodias*, and her Daughter in the other Life with eternal Puniſhment (altho' that alone be ſufficient, and is only worthy to be feared) but alſo afflicted him in this Life, and diſgraced him, and deprived him of his Kingdom; and he had great Wars with *Aretas* King of *Arabia*, for having put away his Daughter, who was his lawful Wife, and taken *Herodias* in her Place; and *Herod*'s Army was routed and defeated, as *Joſephus* writes in the Book of his Antiquities; and *Herod* afterwards was baniſhed to *Lions* in *France*, where he was with *Herodias*; and both of them having fled thence towards *Spain*, they died conſumed with Grief and Anguiſh of Heart. And as for the dancing Damſel, who for the Reward of her Impudency, demanded the Head of St. *John*, *Metaphraſtes*, and *Nicephorus* write, that ſhe died in this Manner: Going a Journey in the Winter-time, when it was very cold, ſhe would paſs over a River that was frozen (for greater Security) on Foot. As ſhe was going over, the Ice broke, and the unhappy Creature fell into the River, her Head remaining above the Ice; and being accuſtomed to dance, ſhe ſo moved her Body in the Water, that her Head was cut off by the Force of the Ice, to the Admiration of the Beholders, and by the juſt Judgment of God, who (as we ſaid) although he expects, ſuffers, and diſſembles, that the Sinner may repent, and do Penance; in the End ſtrikes and puniſhes ſo much more ſeverely, by how much his Patience and Forbearance has been the greater. The Death of the holy Precurſor was about *Eaſter* (as the *Roman* Martyrology ſays, and Veneable *Bede* obſerves) but becauſe the Church at that Time is buſy in celebrating the ſacred Myſteries of our Lord's Paſſion, the Feſtivity of the Decollation of St. *John* is transferred to the 29*th* of *Auguſt*, which is the Day on which his precious Head was found the ſecond Time. For after the Diſciples of St. *John* underſtood, that their Maſter was beheaded in Priſon, they took his Body, and buried it with great Reſentment at *Sebaſte*, which is *Samaria*, between the two holy Prophets, *Heliſeus* and *Abdias*, and there God wrought many Miracles by him; as St. *Jerom* recounts upon the Propheſy of *Abdias.*

Concerning the Head of St. *John Baptiſt*, *Ruffinus*, and the Authors of the tripartite Hiſtory, *Bede* and *Simeon Metaphraſtes* write, that *Herodias* buried it in her own Palace fearing leſt it ſhould riſe again, and join itſelf to the Body, and again reprehend her for her Adultery. It was hidden many Years, till the Saint revealed it to certain religious Men, who were come to *Jeruſalem* out of Devotion; and of this firſt Invention the *Roman* Martyrology makes mention upon the 24*th* Day of *February*. But to Day, the 29*th* of *Auguſt*, was the ſecond Invention of that ſacred Head, which was found in the Time of the Emperor *Valens*, and he deſiring to carry it to *Conſtantinople* with due

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Honour and Reverence, could never do it; for he being an *Arian* Heretick, God would not do him ſo great a Favour, reſerving it for the moſt pious and devout Prince *Theodoſius* the Elder; who tranſlated the Head of the holy Precurſor, with great Pomp and Solemnity to *Conſtantinople*, and built him a ſumptuous Church; and for this Reaſon is celebrated to Day in the Church the Decollation of St. *John Baptiſt*. And alſo, for that the ſame Emperor *Theodoſius* having commanded, that all the Temples of the Idols ſhould be thrown down; this Command coming to *Alexandria*, when *Theophilus* was Biſhop of that City, the Chriſtians threw down the famous Idol of *Serapis*, with the great Grief and Lamentation of the Heathens; and in that Place founded a Church, and conſecrated it upon this Day to our Lord, under the Name of St. *John Baptiſt*, and put there his holy Relicks. Whereby Superſtition, and the vain Worſhip of falſe Gods ceaſed in a great Part in that Province, and our holy Religion began to flouriſh much. The holy Precurſor rewarded *Theodoſius* well for his Devotion, and for the Service he had done him; for before he undertook the perilous War, which he made againſt *Eugenius* the Tyrant, the good Emperor retired himſelf into the Church of St. *John Baptiſt*, which he had built, to make his Prayer, and to take him for his Advocate and Patron in that Expedition; and it availed him ſo much, that in the Time of the Battel between *Theodoſius* and *Eugenius* the Tyrant, there went a Devil out of this very Church of St. *John Baptiſt*, making hideous Howlings, and Clamours againſt St. *John*, and ſaying theſe Words: *Thou wilt overcome me, and defeat my Army.* As *Sozomenus* recounts. Which is an evident Sign of the Favour which the holy Precurſor did *Theodoſius*, recompencing his Devotion and Service with ſo ſignal a Victory. Far different was this Piety of *Theodoſius* from what the wicked Apoſtate *Julian* endeavoured to do againſt the Relicks of this glorious Martyr. For having underſtood the great and continual Miracles, which God wrought at his Sepulcher, he went about to cauſe his holy Body to be burnt, and the Aſhes to be caſt into the Air; thinking by this Means to extinguiſh the Glory of CHRIST; and in Effect the Heathens his Miniſters attempted, and in Part did what they deſired, with great Fury and Impiety. But our Lord provided, that certain of his Servants ſhould come at that Time from *Jeruſalem* to *Sebaſte*, where that Sacrilege was committed; who mingling themſelves covertly amongſt the other People, gathered up many of the Bones, and precious Relicks of St. *John*; and after the Death of *Julian*, his Sepulchre was repaired and honoured with great Concourſe of the Faithful; as we learn out of St. *Jerom*. Afterwards in Proceſs of Time, the Head of St. *John Baptiſt* was brought to *Rome*, and was placed in the Monaſtery of St. *Sylveſter*, where it is at preſent; as the *Roman* Martyrology ſays. And becauſe the Head of St. *John Baptiſt* is there, the Church is called St. *Sylveſter's ad Caput*; as *Baronius* obſerves, which the curious Reader may ſee in his Annotations upon the *Roman* Martyrology, and in the fourth Tome of his Annals: Father *Caniſius* has the ſame in that, which he writes of St. *John Baptiſt*, againſt the Hereticks of our Times. The Relicks of this moſt glorious Precurſor, by reaſon of the Devotion the Faithful have to him, have been diſperſed in a manner throughout the whole World, in *Alexandria*, in *Cyrus* a City of *Syria*, in *France*, and in *Italy*; and St. *Paulinus* Biſhop of *Nola* placed them in his Church; and St. *Gaudentius* Biſhop of *Breſcia* in his. The Finger, with which the holy Precurſor pointed out our Saviour, they ſay is in *Malta*, the Head-place of the Order of the Knights that fight under his ſacred Name; and his Aſhes are in the City of *Genua*, in a Chapel of the Cathedral Church of St. *Lawrence*, and are kept and reverenced with very great Devotion, and God works many Miracles by them, eſpecially when the Sea rages, when expoſing the Aſhes before it, it becomes calm. Our Lord has alſo enriched other Provinces with the precious Treaſure of the Relicks of St. *John Baptiſt*, and has wrought great Miracles through his Interceſſion. Some of which St. *Gregory* of *Tours* recounts in his Book of the Glory of the Martyrs; as does alſo *Lipoman*. The Martyrdom of the holy Precurſor was in the Year of our Lord XXXIII, and a Year before his Paſſion. Beſides the holy Evangeliſts, all the Martyrologies, the *Roman*, thoſe of *Bede*, *Uſuard*, and *Ado* write of the Decollation of St. *John Baptiſt*; and St. *John Chryſoſtom* in divers Homilies; and St. *Peter Chryſologus*, and many Eccleſiaſtical Hiſtoriographers, whom we have cited above.

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The

The Life of St. SABINA, *Martyr.*

AUGUST 29. THE Church celebrates the Martyrdom of St. *Sabina* upon the *29th* of *Auguſt*, which taken out of the Martyrology of *Ado*, Biſhop of *Vienna*, was as follows. St. *Sabina* was a *Roman*, of a moſt honourable Family, Daughter to *Herod* of *Metalair*, and Wife to a prime Nobleman, called *Valentin*. Her Huſband being dead, ſhe received into her Houſe a very virtuous Chriſtian Maid, whoſe Name was *Seraphia*: Who by her Example, and good Reaſons, perſuaded her to become a Chriſtian, and by her Diſcourſe ſo enflamed her with the Love of JESUS CHRIST, that *Seraphia* being apprehended for the Faith, and condemned to die, St. *Sabina* could not be ſeparated from her, but followed her to the very Place of Execution. The Preſident *Berillus* ſeeing her, ſaid to her: *I wonder much, that forgetting thy Parentage, thy Father that begot thee, and thy Husband that married thee, thou ſhouldeſt in ſo contemptible Attire follow this Witch and Sorcereſs, who has enchanted thee, and bereaved thee of thy Wits, as ſhe has done many others.* St. *Sabina* anſwered him; *I wiſh, O Preſident, that thou hadſt heard* Seraphia, *as I have done, and hadſt weighed her true and powerful Reaſons (which thou calleſt Charms) for I know thou wouldeſt leave the Adoration of thy falſe Gods, and wouldeſt acknowledge him who alone is the living and true God, and rewards the Good with eternal Life, and puniſhes the Bad with eternal Torments.* The Preſident, although the Words of *Sabina* diſpleaſed him, bearing Reſpect to the Quality of her Perſon, let her alone. St. *Seraphia* was crowned with Martyrdom, and *Sabina* gathered up her Relicks, and kept them as a rich and moſt precious Treaſure: And ſome Days after was taken, and carried before a Judge, called *Elpidius*. Who much reproached her, that being what ſhe was, ſhe ſhould degenerate from her Nobility, and the noble Blood of her Family, and from her Huſband, and like a Woman of a baſe and low Condition, ſhould live amongſt the Chriſtians. But ſeeing her very conſtant in the Confeſſion of JESUS CHRIST, and that ſhe anſwered him with great Freedom, he commanded her to be beheaded, and all her Goods to be confiſcated. In this Manner the glorious Martyr St. *Sabina* ended this temporal Life, and began to live that moſt happy and eternal Life; which all they obtain, who know ſo well how to fight, and overcome as ſhe knew. The Chriſtians took her Body, and buried it in the ſame Tomb, where ſhe had buried her Miſtreſs *Seraphia*. She ſuffered upon the *29th* of *Auguſt*, in the Year of our Lord CXXII, *Adrian* being Emperor. *Surius* recounts her Acts in his fourth Tome, and confirms what we have ſaid of her: And all the Martyrologies make Mention of St. *Sabina*. There is a very ſumptuous Church in *Rome* of her Name; in which the glorious Patriarch St. *Dominick* founded a Convent of his holy Order, and the Pope goes to it the firſt Day of *Lent*, and begins the Stations, which in the other following Days are frequented in it, with great Devotion by all that holy City. AUGUST 29.

The Lives of the holy Martyrs, FFLIX *and* ADAUCTUS.

AUGUST 30. IN the Time of the Emperors *Dioclesian* and *Maximian*, there were in *Rome* two holy Brothers Prieſts, who were both called *Felix*, that is to ſay, Happy, and they were ſo no leſs in Life, than Name. The Elder of the two Brothers was apprehended by the Command of the Emperors, and carried to the Temple of *Serapis* to adore their falſe Gods. But the Saint looking upon the Statue and Idol of Mettal, which was in the Temple, breathed in the Face of it, and immediately it fell down, and brake in Pieces: The ſame happened in the Temple of *Mercury*, and in that of *Diana*. For which the Judge commanded him to be cruelly tormented on the Rack *Equuleus*, to know of him by what Sorcery he had thrown down, and broken in Pieces their Gods. And the Saint anſwered: What I have done, I have not done it by the Help of the Devil, but by the Virtue and Power of God. The Judge in a Fury and Rage, cauſed him to be carried out of the City, by the Way which leads to the City of *Oſtia*, where there was a very high Tree, conſecrated to the Devils, and cloſe by it a Temple, in which they intended *Felix* ſhould offer ſacrifice. The Saint being come to the Tree, made his Prayer, and with great Confidence (as if he had been ſpeaking to ſome Body) ſaid to it: *I command thee in the Name of my Lord* JESUS CHRIST, *that plucked* AUGUST. 30.

AUGUST 30. *plucked up by the Roots, thou fall upon this Temple here by, and break in Pieces the Altar, or Statue which is in it, that hence-forward no Souls may be deceived by thee:* Which he had no ſooner ſaid, but the Tree fell upon the Temple, and ruined it, and ſo broke in Pieces the Idol, that one could not ſay, there had been one before: Which the Judge underſtanding commanded him to be beheaded, and his Body to be left in the Fields, to be eaten up by the Wolves and Dogs. Another Chriſtian unknown to Men, but well known to God, ſaw him go to Execution: And underſtanding that he went to die for CHRIST, enflamed with the Love of the ſame CHRIST, began to ſay with a loud Voice: *According to the ſame Law that this Man lives, do I live alſo. He confeſſes* JESUS CHRIST *for God, and I confeſs him for God too; he deſires to die for him, and ſo do I.* The Miniſters of Juſtice hearing this, layd hold on him; and by their Permiſſion he going firſt to St. *Felix*, and giving him the Kiſs of Peace, was together with him beheaded. The Chriſtians not knowing his Name, called him in *Latin*, *Adauctus*, that is to ſay, added, becauſe he added, or joined himſelf to St. *Felix*, as his Companion, that he might receive together with him in Heaven the Crown of Martyrdom. And in the Night they took their holy Bodies and buried them in a great Hole, which that great and high Tree had left, which fell upon the Temple, by the Prayer of St. *Felix*. The *Gentiles* would have taken them out thence, but the Devil entered into them and tormented them: And afterwards in that Place was built a fair Church; which being decayed, was repaired by St. *John* Pope, as is to be ſeen in the Book of the Biſhops of *Rome*. The Church celebrates the Feaſt of theſe Martyrs upon the 30*th* of *Auguſt*, which was the Day of their Martyrdom, in the Year CCCII; *Diocleſian* and *Maximian* being Emperors. What we have here related, is taken out of *Ado*'s Martyrology: And the other Martyrologies, and thoſe of *Bede* and *Uſuard* make Mention of theſe Saints. AUGUST 30.

The

The Month of *SEPTEMBER.*

The Life of St. GILES, *Abbot.*

SEPT. 1. ST. *Giles* was a *Grecian* by Nation, Native of *Athens*, of the Blood Royal. His Father was called *Theodore*, and his Mother *Pelagia*. From his Childhood he applied himſelf to Studies, and to all Works of Virtue, and eſpecially to Mercy towards the Poor, and to the ſuccouring them in their Neceſſities. He went one Day to the Church, and a poor ſick Man, who lay upon the Ground in the High-way, ſeeing him, aſked him and Alms, and St. *Giles* putting off the Coat with which he was cloathed, gave it the poor Man, who immediately upon it was cured. His Parents died, and he diſtributed his Patrimony to the Poor, making our Lord Heir of all his Goods. Our Lord wrought other Miracles by him. Returning one Day from the Church, he met with a Man, who had been bitten by a venemous Serpent, and being at the Point of Death, he cured him by his Prayers. Another Time one poſſeſſed, with the Devil, being in the Church upon a *Sunday*, and hindering thoſe who were in it from ſaying their Prayers, by hideous Outcries and Noiſes, which he made, St. *Giles* commanded the evil Spirit, to depart out of the Body he poſſeſſed, and to leave it free, and he obeyed him. By theſe Miracles the Sanctity of St. *Giles* began to be divulged, and his Fame to extend itſelf throughout all *Greece:* And he being truely humble, and deſirous to be contemned, and not honoured by Men, that he might fly that popular and vain Applauſe, took Ship to go into ſome other Country, where he was neither known, nor eſteemed. There aroſe in the Sea a dangerous Storm; St. *Giles* made his Prayer to our Lord, and it ceaſed; and the People that were in the Ship with him, gave him Thanks for it, acknowledging that God had delivered them out of that Danger by his Interceſſion. At the end of ſome Days the Ship came near *France:* St. *Giles* went a-ſhore, and took his Way towards the City of *Arles*, where St. *Cæſarius* was Biſhop, a Man of great Learning and Sanctity. He remained in his Company two Years to the great Content of them both; for all their Diſcourſe and Converſation was either of God, or with God. Here he cured a ſick Man, who had been three Years grievouſly afflicted with an Ague; and fearing leaſt he ſhould be honoured, he paſſed the River *Rhone*, and finding upon the Bank of the River a holy Hermit, called *Veredemius*, he ſtayed with him ſome Days, where he cured another ſick Man: And that Earth which naturally was barren, by his Prayers he made fertile and fruitful. By reaſon of theſe Miracles, *Veredemius* began more to eſteem and honour St. *Giles:* And he, who fled nothing more than Honour, reſolved to leave him, and to enter further into the Country, and to live alone, that he might be more ſecure, and more remote from his Praiſes. He found in that Part of the Country, where the River *Rhone* enters into the Sea, a ſolitary Deſert, and in it a great Thicket of Wood with a Cave, and a clear and plentiful Fountain of Water. He found moreover a Hind, as it were ſent him from the Hand of God, to ſuſtain him with her Milk. He ſettled his abode in this Place, living with God alone, out of the Tumult and Noiſe of Men, in the Company of wild Beaſts. It happened that upon a Day the King of *France* went a Hunting towards that Way, and the Dogs light upon the Hind, which ſaved herſelf, by running with great Swiftneſs to the Cave of St. *Giles*, and caſt herſelf at his Feet, as it were beſeeching his Aid and Favour in that Danger. The Saint prayed for his Hoſteſs, and the Dogs were not able to paſs any further, but baying returned to their Maſters. Another Day the King came with more Hunters, and a greater Retinue to the ſame Place, and the Dogs not daring at this Time alſo to enter in where the Saint was, a Bowman at random drew an Arrow, which as God would have it, hit the Saint, and grie-

SEPT. 1.

SEPT. 1. vouſly wounded him. The Huntſmen, made their Way through the Middle of the Thicket or Grove, till they came to the Cave where St. *Giles* was. There they found him in a *Monk*'s Habit, of a grave and venerable Aſpect, making his Prayer, without moving himſelf, or being troubled, the Blood running down from the Wound he had received from the Arrow, and the Hind lying at his Feet. All this cauſed great Admiration in the King, and in thoſe that came with him. The King inſtantly went to him, and perceiving him to be a holy Man, fell at his Feet, and craved his Pardon, and gave Order for the ſpeedy Cure of his Wound; although the Saint would not permit it, deſiring it ſhould remain all his Life, that he might ſuffer ſome Pain, and increaſe his Merits thereby. Upon this Occaſion the King began often to viſit him, and to reverence his Sanctity, offering him many Gifts and Riches, which he would not receive: But counſelled the King to expend them in building a Monaſtery, in that Deſert for religious Men, who ſhould continually recommend him and his Kingdom in their Prayers to God. The Monaſtery was built, and St. *Giles* took the Charge of it, with the Title of Abbot, merely by the King's Importunity. Here he lived ſome Years, and was ordained Prieſt, and led the Life of an Angel incarnate, profiting all, and converting many Sinners to the Service and Love of our Lord: Amongſt whom was the ſame King of *France*, who roſe out of a grievous Sin, which he had committed, and did Penance, by the Admonition and Prayers of St. *Giles*. After he had religiouſly and holily governed his Monaſtery ſome Years, the happy End of his Days grew near, and God revealed it to him before; and having prepared himſelf for his Departure out of this Life, he gave up his Soul to our Lord, and went to enjoy him, upon the *firſt* of *September*. The Year is not preciſely known, but it could not be the Year DCC, as ſome write, nor much leſs the Year DCCXX, as others ſay: For St. *Cæſarius* Biſhop of *Arles*, with whom St. *Giles* lived two Years, flouriſhed in the Time of *Symmachus* Pope, and the Emperor *Anaſtaſius*, *Theodorick* the *Arian* being King of *Italy*, and *Clodoveus* of *France*, about the Year of our Lord D. The Life of St. *Giles* was written by *Fulbert*, Biſhop of *Chartres*, and the Martyrologies, both the *Roman*, and thoſe of *Bede*, and *Ado*, alſo St. *Antoninus*, and *Peter de Natalibus* make Mention of him. SEPT. 1.

The Lives of twelve holy BROTHERS, *Martyrs.*

THE ſame Day that the Church celebrates the Feaſt of St. *Giles*, ſhe makes a Commemoration of twelve Brothers, Martyrs; who were by Country *Africans*, Natives of a City called in *Latin*, *Adrumetum:* Which at preſent they ſay is called *Siſſa*, although ſome call it *Toulb*, and others *Macometa*. The Names of theſe valiant Soldiers of CHRIST, were, *Donatus*, *Felix*, *Arontius*, *Honoratus*, *Fortunatus*, *Sabinian*, *Septimius*, *Januarius*, *Felix the Second*, *Vitalis*, *Satyrus* and *Repoſitus*. They were of a noble Parentage, and all of them well Inſtructed both in human and divine Literature. They were apprehended in *Africa*, and afterwards carried into *Italy* to the City of *Beneventum*, where they ended the Courſe of their glorious Martyrdom, although upon different Days, *Valerian* being Emperor of *Rome:* And before they were put to Death, they were tormented with many and cruel Torments. *Alfanus* Archbiſhop of *Salernum*, wrote their Martyrdom in Heroick Verſes, which are in the ſeventh Tome of *Surius*, *Anaſtaſius Bibliothecarius* did alſo write of them, as ſays *Petrus Gelaſinus* in his Annotations upon his Martyrology: The *Roman* Martyrology alſo, and *Cæſar Baronius* in his Annotations make Mention of them.

The Feaſt of the NATIVITY *of the moſt Holy* VIRGIN *our Bleſſed* LADY.

SEPT. 8. OF the Nativity of the moſt glorious Virgin Mother of God *Mary* our Lady, the holy Church in an Antiphon, ſpeaking to her, ſays theſe Words: *Thy Nativity, O Virgin and Mother of God, has brought Joy and Exultation to the whole World. For of thee has been born the Son of Juſtice,* CHRIST *our God, who deſtroying the Malediction (under which we all were) has poured out upon us his plentiful Benediction, and overcoming and killing Death, has given us eternal and everlaſting Life.* Aſſuredly with good Reaſon, the Church guided by the Holy Ghoſt, ſays, that the Nativity of the Virgin has brought to the whole World ſingular Joy. For if the Angel St. *Gabriel* ſaid SEPT. 8.

to

SEPT. 8. to *Zachary*, that many ſhould rejoice in the Birth of his Son St. *John Baptiſt*, and celebrate it, becauſe he was a Son of Prayers, and born of a Father that was old, and of a Mother that was barren, and was to be the Precurſor of the Meſſias, and to prepare the Way for him, how far greater Motives and Reaſons has the whole World to be glad, upon the Day this moſt bleſſed Virgin was born, in whoſe moſt pure Womb was to be incloſed God our Redeemer, and to cloath himſelf with our Fleſh, and to unite the divine Nature with the human, and to give it by his Bleſſing, Life and eternal Salvation? The whole World was cloathed with the Darkneſs of Sin and Ignorance, and covered with a dark and obſcure Night; but when the Light of this divine Break of Day began to appear, all Things were repleniſhed with Joy and Gladneſs, underſtanding, that the Day approached, and the Sun was coming, which was to enlighten them, and free them from all the Evils and Miſeries they ſuffered. The moſt Bleſſed Trinity took herein ſingular Content; the Father, for that his moſt ſweet Spouſe was born; the Son, becauſe ſhe was to be his Mother; and the Holy Ghoſt, becauſe ſhe was his Temple, and by his Virtue was to conceive the Son of the moſt high in her ſacred Womb. Then what ſhall I ſay of all the celeſtial and bleſſed Spirits? What a Feaſt of Joy think we did they keep in Heaven, upon the Day they ſaw born on Earth her, that was to be their Queen, and to repair and fill their empty Seats by Means of her moſt bleſſed Son? What ſhall I ſay of the holy Patriarchs her Progenitors, when they ſaw their long and anxious Deſires accompliſhed, and that by means of this Child their Lineage was to be illuſtrated and ennobled? What of the Prophets, who had ſo often foretold her, and under ſo many Shadows, and myſterious Figures, had painted and drawn her out? All Mankind ought to rejoyce for the Nativity of this Lady, by reaſon of the Honour that accrues to them by having her for their Kinſwoman, for their Glory, Ornament, and Crown, but particularly Sinners ſhould rejoice, that they have ſuch an Advocatreſs and Mediatrix. But thoſe who to Day have the greateſt Part in this Feaſt, are the Parents of this Child, to whom God did ſo ſignal a Favour, and by their Means gave ſuch Cauſe of Joy to the whole World. The Father of the Virgin was *Joachim*, Native of *Nazareth*; her Mother *Anne*, of the City of *Bethleem*; and they both were of the Tribe of *Juda*, and of the Line of *David*. They were rich and honourable, and of noble Blood; for they deſcended from many Kings, valiant Captains, great and wiſe Judges, and Governors of the People of *Iſrael*, and that which imports moſt, of moſt holy Prieſts and Patriarchs, and Friends of God, who ſerved him with great Love and Reverence. Moreover they were Perſons that much feared God, and with great Care kept his holy Law in Faſtings, Prayers, and Alms-deeds; for it was fitting ſuch ſhould be the Tree, that was to bring ſuch Fruit. They divided their Revenues into three Parts; the firſt they ſpent upon the Temple and Service of God, the ſecond upon the Poor, and the third upon the Suſtenance of their own Family. They had lived together married twenty Years without ever having a Child, becauſe *Anne* was barren; for which Cauſe they were much afflicted. But God our Lord, by ſpecial Providence ordained, that *Anne* ſhould be barren, that the Birth of her moſt holy Daughter ſhould be miraculous, and not be attributed to Nature, but to Grace: And as St. *John Damaſcen* ſays, that by this Miracle Way might be made for the great Miracle of all Miracles, which is the coming of God into the World, and his Incarnation in the Womb of *Mary*; and that it ſhould be underſtood, that ſhe who was born, was not the Work of ſenſual Delight, but of the divine Grace; and that our Lord ſometimes ſhuts the Door, to open it with greater Wonder; that by that new Miracle the Greatneſs of the Child who is born, may be better known, and more eſteemed. Moreover God would have *Anne* be barren, and both her and *Joachim* old, that the Virgin who was born, might be a Child of Prayers, Deſires, and Tears: As the Prophet *Samuel* was Son of the other *Anne*, who brought him forth with Sighs, Faſtings, and Tears, ſo this holy married Couple continually beſought our Lord with great Earneſtneſs, that he would pleaſe to give them the Fruit of Benediction; vowing to conſecrate to his divine Majeſty the Son or Daughter he ſhould give them; and with their Prayer they joined Faſting, and Alms; and perſevered herein with ſo great Confidence and good Works, that our Lord ſent them an Angel (who, *Pantaleon* ſays, was St. *Gabriel*) and he revealed to them, that God had heard their Supplications and Prayers, that they ſhould have a Daughter, whom they ſhould call *Mary*, and that ſhe ſhould be the Mother of the Meſſias, and Saviour of the World. And it was very fitting that an Angel ſhould bring from Heaven this happy News, and announce her Nativity, who was to rejoice Heaven and Earth; ſeeing the Births of *Iſaac*, of *Sampſon*, and of St. *John Baptiſt* had been announced or made known to their Fathers by Angels. By this Favour of God *Joachim* and *Anne* were exceedingly comforted, and gave many Thanks for ſo ſingular a Mercy; and *Anne* conceived the moſt Bleſſed Virgin upon the eighth Day of *December*, on which the holy Church celebrates the Feaſt of her immaculate SEPT. 8.

SEPT. 8. maculate Conception; and at the End of nine Months, brought her forth upon the eighth of *September* in *Nazareth*, in a Houſe which her Parents had in the Fields, amidſt the Bleatings of the Sheep, and joyful Singings of the Shepherds; as St. *Damaſcen* affirms. And nine Days after (which was the ſeventeenth of the ſame Month) according to the Cuſtom of the *Hebrews*, they gave her the Name of *Mary*, which in the *Hebrew*, or *Syriack* Tongue, ſignifies, Lady, Illuminated, Illuminatrix, and Star of the Sea. For ſhe it is, that for having brought forth the King and Lord of the World, is the true Lady of all Things created; not of one Part of them, nor of one Province or Country, nor only of Heaven, Earth, or Hell, but of all the whole Univerſe, and of every Part of it. For all Creatures, who acknowledge God for their Creator and Maker, acknowledge *Mary* for the Mother of the ſame God, and ſubject themſelves to her Empire, and with a moſt profound Humility, reverence and adore her. She is alſo illuminated with that Light, which is never obſcured; and cloathed with that Sun, which ſhe covered with the Cloud of her moſt pure Fleſh; and having in her this divine Sun, ſhe illuminates our Hemiſphere, and that of Heaven; Men and Angels; and ſhines with an immenſe Brightneſs. And for this Reaſon alſo ſhe is the Star of the Sea, and Guide of us all, who ſail through the tempeſtuous Ocean of this World; that looking upon her, and invocating her, we periſh not amidſt the furious Waves and horrid Tempeſts, which continually aſſail us, till we arrive (by the Means of this Star) at the deſired Haven of our eternal Happineſs.

This glorious Child, when ſhe was born, was as to her Body, more pure, fair and beautiful, than any mere Creature; and as to her Soul ſo pure, ſo perfect, and ſo adorned with Graces and Virtues, that the Cherubims and Seraphims were amazed and aſtoniſhed to ſee her. For the Body of JESUS CHRIST being to be formed of the Body of the Virgin, and framed of her pure Blood; it was very fitting, that the Fleſh, with which the eternal Word was to be cloathed, ſhould be very much proportioned to the Fleſh of the Son, and be well compounded, and in the higheſt Perfection accompliſhed with all the Goods of Nature; and that the Son ſhould be very like to the Mother in the being of Nature, and the Mother much reſemble the Son in the being of Grace. Becauſe in the firſt, CHRIST was the Son of *Mary*, and ſhe his Mother; and in the ſecond he was her Father, and ſhe his Daughter; and from hence came that Fulneſs of Grace, with which the Soul of the Virgin was repleniſhed, and the immenſe Riches of all Virtues and Gifts, which in a ſingular Manner our Lord communicated to her. For all the Graces, which God imparted ſeverally to all the other Saints, he joined them and heaped them all up together in *Mary*, in a higher Perfection, and in a greater Meaſure. So that all the Women, who in the Old Teſtament had any Excellency, were a Figure, and as it were Picture of this moſt holy Virgin; and ſhe infinitely ſurpaſſes them all. She is the ſecond *Eve*, not like the firſt, who was called the Mother of the Living who were to die, but as Mother of the Living, that ſhall live for ever; for ſhe had Enmity with the Serpent, and broke his Head, and with this killed Death itſelf. She was more happy than *Sara*, more prudent than *Rebecca*, more beautiful than *Rachel*, and more fruitful than *Lia*; for although *Lia* brought forth many Children, and *Mary* but one, this one is of more worth than the whole Creation. She was greater than *Mary* the Propheteſs, the Siſter of *Moſes* the Lawgiver, and *Aaron* the high Prieſt, that ſung Canticles of Praiſes, when ſhe ſaw the People of *Iſrael* delivered, and *Pharao* with his Chariots and Army drowned in the red Sea. For our *Mary* was not the Siſter, but the Mother of the true and only Lawgiver of the World; and of the high Prieſt, who with the Sacrifice of his moſt ſacred Body and Blood appeaſed the Anger of the Eternal Father, and overcame and drowned the infernal Tyrant, who perſecuted his People. She was more wiſe than *Deborah*, more couragious than *Judith*, more gracious than *Eſter*, more humble than *Abigail*, more beautiful than *Abiſag*, and more chaſte than *Suſanna*. She was that great Sign which appeared in Heaven, and to Day in Earth, and that glorious Woman cloathed with the Sun, and crowned with the Stars, and that has the Moon under her Feet. She is that Sanctuary, which God made, that he might dwell in it; and that Ark made of the Wood of *Setim*, and covered within and without with moſt pure Gold. She is the Star that was born of *Jacob*, ſhe is the living Temple, and the Throne in which the true *Salomon* repoſes. Laſtly, ſhe is that moſt pure Virgin, of whom ſaith the holy Goſpel which is read at Maſs, to ſolemnize her Nativity: *De qua natus eſt Jeſus, qui vocatur Chriſtus.* Would you know who *Mary* is? She is the Mother of God, and of whom JESUS CHRIST was born. All the Titles of Excellency which can be given the Virgin, are comprehended and ſummed up in this Name of the Mother of God. She is born to Day, and fifteen Years hence ſhall be born of her the Son of God; that to Day we ſhould look upon her, not as the Daughter of *Joachim* and *Anne*, but as the Mother of the moſt high and only begotten Son of God; and that from this Day, on which ſhe came into the World, we ſhould conceive ſuch a profound

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If then this moſt bleſſed Child, which to Day was born, be ſo adorned with Graces and Virtues, and enriched with ſo many and ſuch incomparable Gifts of God, and by means of her God communicates himſelf to us, and takes our Fleſh, and makes himſelf our Brother, ſo that we may ſay, he is Fleſh of our Fleſh, and Bone of our Bones, how ought we to rejoice upon this Day? With what Joy ought we to celebrate this Nativity, and with what Feſtivity ſolemnize her coming into the World, who gave Life to the World? When a great King takes to Wife a Lady, all thoſe of her Family congratulate with her, and make great Demonſtrations of their Joy. When a Queen comes firſt to a Kingdom, ſhe is received with Royal Pomp, with coſtly and various Liveries, with triumphal Arches, Feaſts and Jollity. With how much greater Joy, Devotion, and Reverence, ought we then to receive our Queen, and the univerſal Lady of the World, and to glory that the ſovereign Majeſty of the eternal Father has taken for his Spouſe, and for the Mother of his Son, a Kinſwoman of ours, and hereby ſo ennobled all the Lineage of Mankind? And for this Cauſe Cardinal *Peter Damian* ſays theſe Words: *The Nativity of the moſt bleſſed and inviolate Mother of God (moſt dear Brethren) is Matter of ſingular Joy to Men; for it was the Beginning of all our Salvation. Aſſuredly, with good Reaſon, does all the World this Day keep a Jubilee, and leap for Joy, and the holy and univerſal Church ſolemnizes a Feaſt, ſeeing that on this Day was born the moſt worthy Mother of her heavenly Spouſe, and in it is celebrated the Origin of her other Feaſts; and this Feaſt being in Time moſt ancient, ought not to be inferiour in Dignity. Wherefore let us be glad and rejoice in the Nativity of the Virgin and Mother, who announced and declared a new Joy to the World, and was the Beginning of all our Salvation; and as we are wont to rejoice in the Nativity of* CHRIST, *ſo let us alſo rejoice in the Nativity of the Mother of* CHRIST. And *Sergius Hierapolitanus*, a *Greek* Writer, and very ancient, ſays: *Come all, ye Faithful, and congratulate with this Infant that is born, for before ſhe was born, ſhe was already predeſtinated to be the Mother of God; and with her the World is born again and renewed.* And St. *John Damaſcen* ſays: *Come, all ye Nations, and all Eſtates of Men, of whatſoever Language, Age, and Condition, that we may celebrate with great Affection the happy and joyful Day of the Nativity of this Virgin.* And *Rupertus Tuttienſis* expounding thoſe Words of the Canticles: *Who is that which aſcends, and goes increaſing with Light like the breaking of the Day?* Speaking to the Virgin, ſays to her: *When thou, O moſt Bleſſed Virgin, waſt born, then the Day did break, and the true Morning-ſtar appear'd to the World, and gave us Notice of the coming of the eternal Day; for as the Dawning of the Day is the End of the Night paſt, and the Beginning of the following Day; ſo thy Birth was the End of our Griefs and Sorrows, and the Beginning of our Comfort and Joy.*

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SEPT. 8. maculate Conception; and at the End of nine Months, brought her forth upon the eighth of *September* in *Nazareth*, in a Houſe which her Parents had in the Fields, amidſt the Bleatings of the Sheep, and joyful Singings of the Shepherds; as St. *Damaſcen* affirms. And nine Days after (which was the ſeventeenth of the ſame Month) according to the Cuſtom of the *Hebrews*, they gave her the Name of *Mary*, which in the *Hebrew*, or *Syriack* Tongue, ſignifies, Lady, Illuminated, Illuminatrix, and Star of the Sea. For ſhe it is, that for having brought forth the King and Lord of the World, is the true Lady of all Things created; not of one Part of them, nor of one Province or Country, nor only of Heaven, Earth, or Hell, but of all the whole Univerſe, and of every Part of it. For all Creatures, who acknowledge God for their Creator and Maker, acknowledge *Mary* for the Mother of the ſame God, and ſubject themſelves to her Empire, and with a moſt profound Humility, reverence and adore her. She is alſo illuminated with that Light, which is never obſcured; and cloathed with that Sun, which ſhe covered with the Cloud of her moſt pure Fleſh; and having in her this divine Sun, ſhe illuminates our Hemiſphere, and that of Heaven; Men and Angels; and ſhines with an immenſe Brightneſs. And for this Reaſon alſo ſhe is the Star of the Sea, and Guide of us all, who ſail through the tempeſtuous Ocean of this World; that looking upon her, and invocating her, we periſh not amidſt the furious Waves and horrid Tempeſts, which continually aſſail us, till we arrive (by the Means of this Star) at the deſired Haven of our eternal Happineſs.

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SEPT. 8. Cardinal *Sinibaldus* was choſen, who called himſelf *Innocent* IV. and was he that commanded this Feaſt to be celebrated throughout the whole Church. But this cannot be, for it is manifeſt out of St. *Damaſcen*, *Peter Damian*, and *Rupertus*, and other Authors whom we have cited, who flouriſhed long before *Innocent* IV. that this Feaſt of the Nativity of the Virgin was already kept in their Time. Alſo in the Sacramentary of St. *Gregory*, which is yet more ancient, there is a ſpecial Preface of this Feaſt of our Lady; and St. *Ildefonſus* makes Mention of it in his Book *of Virginity*. And in the Book of the divine Offices, called *the Roman Order*, Mention is alſo made of the Homilies of the Saints, which were to be read upon this Feaſt; and of the Litanies, which were wont to be ſaid on it, by the Ordination of Pope *Sergius*, as Cardinal *Baronius* learnedly obſerves. That alſo which others have ſaid, is falſe, that this Feaſt was celebrated in the Time of St. *Auguſtin*; deceived perhaps by a Sermon of the Saint, which is read at Mattins upon this Day, where it is ſaid: *Let our Earth rejoice with great Joy, ſeeing it has been illuminated by the Birth of ſo ſublime a Virgin.* But this Sermon, although it be St. *Auguſtin*'s, it is not of the Nativity, but of the Annunciation of the Virgin; and the Church to accommodate it to this Feaſt, changed a Word, and put *Nativity* in Place of *ſolemn Day*, becauſe it was more for her Purpoſe. But the ſame St. *Auguſtin* ſays clearly, that in his Time was celebrated in the Church only the Nativity of our Saviour JESUS CHRIST, and of his Precurſor St. *John Baptiſt*. At what Time, and by whom this Feaſt was inſtituted, we know nothing certain, but only that it is very ancient, and much celebrated by the Saints, both *Greek* and *Latin*. It may be, that after the *Epheſin* Council (in which *Neſtorius* was condemned; for that with his ſacrilegious Tongue he denied that the Virgin our Lady was to be called the Mother of God, and by this Occaſion the Devotion of the Faithful was much encreaſed towards her) a Beginning was given to the celebrating of her moſt holy Nativity with a particular Feaſt. Other Authors attribute the Inſtitution of this Feaſt, to certain Revelations, which a religious Contemplative had; who, they ſay, every Year upon the 8*th* of *September* heard moſt ſweet Muſick in Heaven, with great Rejoicings of the Angels; and once aſking one of them the Cauſe, he anſwered him, that upon that Day was celebrated in Heaven the Nativity of the Mother of God; and upon the Relation of this religious Man, the Church began to celebrate it on Earth. This might well be, but what we have recounted above, is certain. *Lipoman*, and *Surius* recite divers Sermons and Homilies of the Saints of our Lady's Nativity; and Cardinal *Baronius* the Homilies of other grave *Greek* Authors, which are found in Hand-writing in the great and curious Library of Cardinal *Sforza*, which is in *Rome*. SEPT. 8.

The Life of St. ADRIAN, *Martyr.*

AMongſt other Cities, that were illuſtrated with the Blood of Martyrs, *Nicomedia* was one Capital City in the Province of *Bithynia*; for the Emperor *Diocletian*, a moſt cruel Enemy of the Name of CHRIST firſt reſiding there, and afterwards *Maximian Galerius*, another Monſter of Cruelty, they there both executed their Fury and Rage, againſt thoſe that profeſſed our holy Religion; commanding all the Friends of God with incredible Diligence to be ſought after, diſcovered, apprehended, tormented, made an End of, and deſtroyed, as their Enemies and the Enemies of their Empire. The Emperors were enraged againſt them; the Miniſters of their Impiety executed their Commands; the Martyrs were tormented; and our Lord gave them Joy in their Torments, and Victory over Death itſelf. And ſome of the *Gentiles* ſeeing the Patience, Meekneſs, and Joy of our valiant Warriors in the Midſt of ſuch terrible and cruel Torments, amazed and aſtoniſhed at the Novelty of the Thing, were converted to the Faith of JESUS CHRIST; and they who at firſt as Miniſters of the Tyrants, tormented the Chriſtians, afterwards now Chriſtians, permitted themſelves to be tormented, and offered their Necks to the Sword for CHRIST. One of theſe was St. *Adrian* Martyr, who was a young Man of twenty eight Years of Age, and a prime Gentleman, and Officer of the Emperor *Maximian*. He having ſeen the Fortitude and Conſtancy of the Chriſtians in their Torments, and the Joy and Jubilee with which they died judging that this neither was, nor could be any human thing, but muſt needs come from Heaven) was ſo moved, and ſo inflamed with the Love of God, that he publickly confeſſed he was a Chriſtian; and cauſed his Name to be put in the Liſt of the other holy Martyrs, that he might be tormented and die with them.

The Emperor *Maximian* having Notice hereof, enraged at it, commanded him to be apprehended, and loaded with Irons to be caſt into Priſon, where were twenty three other Chriſtians. A Servant of his adver-

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SEPT. 8. tiſed his Wife *Natalia* (who was a Chriſtian, though ſecretly) of the Impriſonment of her Huſband *Adrian*. She having underſtood what had paſt, overjoyed went to the Priſon, and caſting herſelf at her Huſband's Feet, kiſſing his Chains, ſaid to him: *Bleſſed art thou, my Lord and Husband* Adrian, *who haſt found Riches that were not left thee by thy Parents. Now thou goeſt ſecurely to* JESUS CHRIST, *in whom thou haſt placed all thy Treaſures, that thou mayeſt find them in Time of Need, when no Body ſhall be able to deliver from Torments the miſerable Man that is to be condemned: Not the Father the Son, nor the Mother the Daughter, nor the Friend his Friend, nor the Attendance of many Servants, nor the Ambition and Vanity of Offices, nor any other Thing ſhall be able to deliver him, but only the good Works which he ſhall have done. Thou, my Lord, haſt* JESUS CHRIST *with thee; do not faint that thou mayeſt enjoy his Promiſes. Take heed that the Memory of the frail and periſhing Goods of this World do not make thee leave this Way: Not the Bewailings of thy Parents: Not thy Youth, and the Beauty of thy Body: Not the Flatteries of thy Friends, nor the Threats of thy Enemies: Let not the Torments of the Tyrant affright thee, but conſider the Conſtancy and Patience of theſe holy Martyrs, that are with thee: Imitate them in thy Life, that at thy Death thou mayeſt receive with them the Reward of Immortality.* The holy Woman caſting herſelf alſo at the Feet of the other Martyrs, ſhe kiſſed their Chains with great Devotion, and beſought them, that they would animate and encourage her Huſband, that the Victory that he ſhould obtain, might be the Fruit of their Combats, and that they might not only ſave their own Souls, and offer them to God, but alſo the Soul of *Adrian*, putting them in Mind, that for this good Service, they ſhould receive a greater Crown from our Lord. With this the brave ſpirited Woman took leave of the holy Martyrs and her Huſband; who promiſed to give her Notice when he was to be tormented, that ſhe might be preſent at his Martyrdom. That he might fulfil this his Promiſe, ſome Days being paſt, St. *Adrian* underſtanding, that the Judges would make an End of his Cauſe, with the leave of his Keeper, which he bought with Money, went out of the Priſon, to advertiſe his Wife, that now the Hour of his glorious Martyrdom was at hand.

But before he was come to his Houſe, News was brought to *Natalia*, that *Adrian* was free and coming to her: And ſhe conceiving that could not be, unleſs her Huſband had denied his Faith to ſave his Life, was exceedingly afflicted at it, and ſeeing him coming, ſhe threw away the Work ſhe had in her Hands, and ran to the Door of her Houſe, and ſhut it faſt, ſaying: *The Coward ſhall never ſee me more, nor will I ever look upon him with my Eyes, ſeeing he has revolted, and lied to his God and Lord. Let him ſpeak no more to me, nor let me ever hear that Tongue, that has been falſe and deceitful in the Preſence of its Creator.* And coming nearer to him, ſhe ſpoke to him, ſaying: *O diſloyal Man, and without God, why didſt thou begin that which thou wouldeſt not end? Why didſt thou ſeparte thyſelf from thoſe Saints, in whoſe Company I left thee? Why didſt thou turn thy Back before the Battel was begun, and caſt away thy Arms, before thou ſaweſt the Face of thy Enemy? What ſhall I do, miſerable Woman that I am? That have tied myſelf to an Infidel? I did not deſerve to be called the Wife of a Martyr, but from henceforth, I ſhall be called the Wife of an Apoſtate. My Joy was for a Moment, but my Reproach and Shame ſhall laſt for many Ages.* SEPT. 8.

St. *Adrian* ſtood at the Door hearing theſe Words to his exceeding Joy and Comfort, and took new Courage and Strength, by reaſon of the Stoutneſs and Courage, which he ſaw in his Wife: Who being ſatisfied, that her Huſband came not to fly Martyrdom, but to prepare himſelf for it, and that ſhe might be preſent when he ſhould ſuffer, as he had promiſed her, ſhe opened him the Door, and with great Humility and Joy threw herſelf at his Feet, and embraced him, and they both together returned to the Priſon. As they were going along, *Adrian* fearing that after his Death the Officers of the Emperor would confiſcate his Goods, and ſo *Natalia* ſhould remain deſolate, and without Means to ſubſiſt, he aſked her, what Order ſhe had taken about his Lands and Goods? And ſhe anſwered him with great Spirit and Courage: *Do not think, my Lord, of the tranſitory Goods of this World, leſt they entangle you, and captivate your Heart. Caſt your Eyes upon thoſe laſting and eternal Goods, which God will preſently give you, and the Saints with whom you deſire to die for* JESUS CHRIST. They came to the Priſon, and *Natalia* inſtantly proſtrated herſelf at the Feet of the holy Martyrs, and kiſſed their Chains, and ſeeing they had been ill uſed by their Chains and Fetters, and the Fleſh of ſome of them putrified, and running Matter, and breeding Worms: She commanded her Servants to bring her fine Linnen from her Houſe, and with them began to cleanſe the Sores of the Saints, and to cure them with an admirable Devotion and Tenderneſs: And in this the holy Woman employed herſelf ſeven Days. Afterwards the twenty three Martyrs were led out of Priſon, all of them in the ſame Chain, and after them all St. *Adrian*, with his Hands tied behind him, and was preſented before the Emperor in the firſt Place, that he might be tormented:

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SEPT. 8. For being a healthful and lusty young Man, they judged he would have Strength to endure greater Torments. When he was separated from the other Saints his Companions, to enter into the Court, the holy Martyrs said to him: *Go*, Adrian, *now is the Time thou art to take up thy Cross and follow* CHRIST; *do not turn back, nor let the Torments which thou seest affright thee, but look up to Heaven, and consider the Crown which for them expects thee.* And the good *Natalia* his Wife coming to him, said: *My Lord, see that you set your Heart on God alone, and be not dismayed at any kind of Torment which shall be inflicted on you; for the Pain will be short, but the Reward and Glory shall last for ever. Remember that serving an earthly King, thou didst endure great Labours for a small and vile Pay, and that now with greater Constancy thou oughtest to suffer some Pain for the Kingdom of Heaven.* St. *Adrian* was presented before the Tyrant, who seeing him constant in the Confession of JESUS CHRIST, and that he could not work upon him by fair Words and Promises, he commanded him to be cruelly whipped, and afterwards be beaten with hard and knotty Cudgels, by four lusty strong Men: And *Natalia* that was present went immediately to the other Martyrs, giving them Notice, that now *Adrian* had begun his Combat, to the end they might pray to God for him: And in the other Torments which they put him to, she still did the same, to fortify him with the Prayers of the Saints. To this Torment they added another, commanding that four fresh Men should give him great Blows upon the Belly, whereby they tore it, and bared his very Entrails: And then loaded with Chains sent him back to the Prison. His holy and manlike Wife went along with him, and lovingly cherishing him with her Hand, said to him: *O Light of mine Eyes, how happy art thou, to die for that Lord, that died for thee!* Being come to the Prison, the other Saints dragging their torn Bodies, came to him as well as they could, to give him Joy of his Sufferings, and the Kiss of Peace, and to animate him to the Remainder of his Combat. And he answered them, the Joy was his through their Means, and that Crown was the Fruit of their Merits and Prayers. And the blessed *Natalia* wiped the Wounds of her Husband, and gathered up the Blood that ran from them, and with it, as with a most precious Ointment anointed her Body: And by her Example other holy Women came to the Prison to comfort, serve, and cherish the holy Martyrs, that were in Prison. But the Tyrant coming to know it, he commanded the Door to be shut, and that no Woman should be permitted to enter into the Prison. The stout and couragious *Natalia* was not dismayed, nor daunted with this Command: But taking greater Courage, cut off her Hair, and put on Man's Apparel, and went into the Prison to animate her Husband, and to serve the other Martyrs: And her Example was of such Force, that other pious Matrons did the same. The Tyrant understanding this, was enraged above Measure, and commanded that the Legs and Hands of St. *Adrian*, and of the rest of the Martyrs should be broken with an Ax upon an Anvil: and the holy Woman besought the Executioners that they would begin with *Adrian*, lest he should be troubled or dismayed, seeing the others suffer that cruel Torment first, and so it was done, and she herself held his Feet, that they might cut them off, as they did. And not content herewith, she prayed him to stretch out his Hand, and to permit it to be cut off, that he might suffer more for CHRIST; and he stretched it out, and she held it, and the Executioner cut it off: And with this Torment he died, and gave up his Soul to our Lord. The same Cruelty was executed upon the other twenty three Martyrs, Companions of St. *Adrian*; who recommending themselves to our Lord, and saying: *Good* JESUS, *receive our Souls*, took their Flight to Heaven, leaving their Bodies upon Earth. The Tyrant commanded them to be burnt, casting them into a burning Oven: But immediately there arose a great Tempest, and it began terribly to thunder and lighten; and some of the *Pagans* were killed, and others fled: And by this Means *Natalia*, and other devout Women, had Opportunity to take away the Bodies of the Martyrs; which they found so entire, and without Damage, that the very Hair of their Heads was not singed with the Fire. So great was the Devotion of those pious Women, that they gathered up the Blood of the Martyrs, and bought at a great Price the Cloaths of the Executioners, on which there had fallen any Drop of it. Afterwards the Christians secretly took the Bodies of St. *Adrian*, and of the other Martyrs, and by Sea carried them to *Constantinople*. But *Natalia* took the Hand of St. *Adrian*, and kept it as a most rich Treasure, and wrapped it in costly and perfumed Linnens, and put it at her Bed's Head, no Body knowing what it was. And being (as she was) very well born, rich, young and beautiful, and having lived only three Months with her Husband, a Tribune or Master of the Camp of the Emperor, petitioned him, that he would give Order that *Natalia* should marry him. The Emperor liked well of it: They sent to *Natalia* to signify as much to her; but the holy Woman took three Days Time (as if she would prepare herself for the Marriage) and in this Time she made continual and earnest Prayer to God, beseeching him for the Merits

SEPT. 8.

SEPT. 8. Merits of St. *Adrian*, that he would not permit ſhe ſhould ſuffer any Violence, or defile the Bed of her firſt Huſband. And having prayed thus ſhe fell into a Slumber, and had a Revelation from God, by Means of the holy Martyrs, whom ſhe had ſerved in Priſon, that ſhe ſhould preſently take Ship, and go to *Conſtantinople*, where their Bodies were: For God would deliver her from that Danger, and call her to the Enjoyment of himſelf, in the Company of them, and of her Huſband St. *Adrian*. Immediately the holy Woman leaving her Houſe and all her Goods, and taking with her the Hand of St. *Adrian*, took Ship, and by the Favour of our Lord, and by a Viſion ſhe had in that Voyage of the Saint her Huſband (by whom ſhe was delivered from a great Danger) ſhe came to *Conſtantinople*, and entered into the Houſe, where the Bodies of thoſe bleſſed Martyrs were, and kneeling down made her Prayer to them, laying the Hand of St. *Adrian* upon his Body: Having done ſo, ſhe retired herſelf into a Chamber, to repoſe a little after the Labour and Toil of her Journey, beſeeching the Faithful, that they would recommend her to God. There St. *Adrian* appeared to her, and ſaluted her in this Manner: *Welcome, Siſter* Natalia, *Servant of* CHRIST, *and Daughter of Martyrs, come and repoſe with us, and receive the Reward which is due to thee.* The Saint wakened, and recounted to the Faithful what ſhe had ſeen; ſhe returned again to ſleep, and gave up her Soul to God.

This was the End of that bleſſed Woman; and I thought good to ſet it down here, for the great Part ſhe had in the Martyrdom of St. *Adrian*, which we write. And becauſe I know not which of the two is more wonderful, the Fortitude and Conſtancy of St. *Adrian* in ſuffering his Torments, or the ardent Faith, and burning Deſire which *Natalia* had, that he ſhould ſuffer them: And the Words ſhe ſpoke, and the Works ſhe did, to animate him to die chearfully for God. What Fire of divine Love poſſeſſed the Breaſt of this manlike Woman, when underſtanding that her Huſband was taken, ſhe ran to to the Priſon to encourage him? When ſhe ſhut the Door of her Houſe, thinking he ran away like a Coward? When ſhe held his Feet to be cut off, and deſired him to ſtretch out his Hand, and permit it to be cut off, that he might ſuffer the more for CHRIST? When ſhe kiſſed his Chains, and annointed herſelf with his Blood, and cut off her Hair, and put on Man's Apparel, that ſhe might more freely ſerve the holy Martyrs? St. *Adrian* died upon the 4*th* of *March*, as ſays the *Roman* Martyrology; but his Feaſt is kept, and a Commemoration is made of him upon the 8*th* of *September*, which is the Day on which his ſacred Body was tranſlated to *Rome*, and placed in the Church of St. *Adrian*, which is one of the ancient Deaconries of the Cardinals: In which in our Days, in the Year of our Lord MDXC, *Sixtus Quintus* being Pope, his bleſſed Body was found. Of St. *Natalia* the *Roman* Martyrology makes Mention upon the firſt Day of *December*: And out of Devotion to this Saint, the Houſe in which ſhe died at *Conſtantinople* was made a Monaſtery, and in it many dedicated themſelves to the perpetual Service of our Lord. All the Martyrologies write of St. *Adrian* and St. *Natalia*, but more largely that of *Ado* and Father *Lawrence Surius*, in his fifth Tome of the *Lives of Saints*.

The Life of St. GORGONIUS *Martyr.*

SEPT. 9. THE Emperor *Dioclefian*, in the nineteenth Year of his Empire, commanded an Edict to be publiſhed in the City of *Nicomedia*, in which he ordained that all the Churches of the Chriſtians ſhould be thrown down, and levelled with the Ground, and the holy Scriptures burnt: And that the Nobility ſhould be deprived of their Honour and Dignity, and the common People of their Liberty, if they would not adore his Gods. He added afterwards, that all the Prelates, and Heads of the Church of CHRIST, whereſoever they were found, ſhould be taken, and be put to exquiſite and cruel Torments, to make them leave our holy Religion. This impious and barbarous Edict was ſeen by a very noble and valiant Gentleman, that was a Chriſtian, and was called *Peter*: Who enflamed with the Love of God, laid his Hand on it, being fixed in the Market-Place, and tore it, neither fearing the Anger of the Emperor, who was then in the City, nor the Penalties and Dammages which might befal him for this worthy Act. It cannot eaſily be believed how *Dioclefian* was incenſed when he heard what *Peter* had done in his Contempt and Reproach. He commanded him to be apprehended, and to be put to ſo many, and ſo cruel Torments, as in ſuch a Caſe might be expected from his great Rage and Cruelty: And the bleſſed Martyr *Peter*, endured them all with an admirable Conſtancy and Joy, till he gave up his Soul to our Lord. At this Time *Dioclefian* had two principal Gentlemen of his Chamber, his intimate Familiars and Favourites, called SEPT. 9.

SEPT. 9. *Gorgonius* and *Dorotheus*; who ſecretly were Chriſtians, and had by their Example, and good Counſel, brought many of their Companions to the Faith of CHRIST: And both of them being preſent when St. *Peter* was tormented, moved by his Example, and enflamed with an ardent Deſire to die for CHRIST, they both together ſpoke to the Emperor in this Manner: *What meaneth this O Emperor, that thou tormenteſt only* Peter, *for a Thing, which if it be a Fault, we alſo are Guilty of it? If thou tormenteſt him becauſe he is a Chriſtian, we are ſo alſo, and are of the ſame Opinion that he is.* The Tyrant was amazed to hear ſuch Words as theſe, and out of himſelf with Anger he turned all the Love which before he bore them, into Hatred and Deteſtation of them. He commanded them to be moſt cruelly whipped, and to be hanged up, and their Fleſh to be torn, and their Entrails being uncovered, Salt and Vinegar to be poured upon them, and then to be laid along upon certain Bars of Iron, and a ſlow Fire to be put under them: That by Little and Little, it taking hold of them and conſuming them, their Death might be ſo much the more Cruel, by how much it was the Longer: And finally, they ſtrangled them: And after this Manner, the two holy Martyrs, gave up their bleſſed Souls to their Creator. Although *Metaphraſtes* ſays, that *Dorotheus* died by being beheaded, and *Gorgonius* with a great Stone tied about his Neck. Their Bodies were buried by certain Chriſtians, and afterwards in Proceſs of Time, the Body of St. *Gorgonius* was carried to *Rome*, and buried in the Way called *Latina*: And from thence it was tranſlated by Pope *Gregory* IV. to the Church of the Prince of the Apſtles, St. *Peter*, as ſays the *Roman* Martyrology: The Martyrologies alſo of *Bede*, *Uſuarde* and *Ado*, make Mention of theſe holy Martyrs, whoſe Martyrdom was upon the 9*th* of *September* (on which the Church celebrates it) in the Year CCCII, in the Reign of *Diocleſian* the Emperor. SEPT. 9.

The Life of St. NICHOLAS *of* Tolentin, *Friar of the Order of St.* AUGUSTIN.

SEPT. 10. ST. *Nicholas* of *Tolentin*, a religious Man of the Order of the glorious Father and Doctor of the Church St. *Auguſtin*, was born in a Village, called St. *Angelo*, in the Territory of the City of *Fermo*, which is in the Province of *Mark-Ancona*. His Father was called *Campagnanus*, and his Mother *Amata*. They were honourable and very good Chriſtians; and having been married long, yet had no Children, which much grieved and afflicted them. *Amata* the Mother took St. *Nicholas* Biſhop for her Interceſſor, to whom ſhe had a particular Devotion; and promiſed to viſit his holy Body, which is in the City of *Bary*, in the Kingdom of *Naples*, if God would accompliſh her Deſire, and give her a Son. It was revealed to his Parents, that they ſhould make that Pilgrimage, becauſe in it ſhould be told them, what that Child ſhould be, that was born of them. They began their Journey, came to *Bary*; viſited the Church of St. *Nicholas*, and there the Saint appeared to them, and aſſured them, they ſhould have a Son, whom they ſhould call *Nicholas*, becauſe they had obtained him through his Interceſſion; and that he ſhould be a very faithful Servant of God, and a very exemplary Man, and of great Penance. All which was fulfilled; for *Amata* conceived, and at her Time brought forth a Son, whom they called *Nicholas*, who from his Childhood was inclined to the Service of God; frequented Churches, heared Maſs, and ſaid his Prayers very devoutly, ſhunned the Converſation of debauched young Men, took Delight to converſe with Religious, was good to the Poor, faſted, and employed himſelf in ſtudying, and prayed with ſuch Devotion and Attention, that he is ſaid to have ſeen, even when he was yet a Boy, as he was praying in the Church, CHRIST our Lord with his corporal Eyes; and as he grew in Age, ſo alſo he grew in Virtue and Knowledge. He was made Canon of our *Holy Saviour*'s Church: And although he lived very laudably, yet he was not ſatisfied herewith, for he always aſpired after another Eſtate of greater Perfection. And ſo having heard a Sermon made by a famous Preacher, of the Order of St. *Auguſtin*, concerning the Contempt of the World: His Heart being diſpoſed, and the Wood dry, that Spark of God's Word, which fell upon it, did ſo ſet it on fire, that *Nicholas* enflamed with the Love of God, reſolved to bid adieu to all the Things of this World, and to ſeek with great Care and Solicitude thoſe of Heaven. For this Cauſe he took the Habit of St. *Auguſtin*, in a Convent of the City of *Tolentin*, and the Religious thereof received him very willingly: Knowing how holy his Life was, and how great his Knowledge and Abilities, and hoping that he would be (as he after was) a great Ornament to their holy Order. St. *Nicholas* began immediately to give himſelf to all Virtues, and more eſpecially SEPT. 10.

SEPT. 10. especially to those that are more proper to a religious Man, to Humility, to Poverty, to Silence, to Obedience, to Prayer, to Fasting and Penance; in such sort, that he was a Pattern to the Religious, as he afterwards was to Priests, when he was a Priest; and to Preachers when he was a Preacher. But although he practiced all Virtues and excelled in them, that which they write of his Abstinence, was very wonderful; for he was thirty Years in the Convent of *Tolentin*, without eating Flesh, or Eggs, or Fish, or any thing made of Milk, or even Apples, whether he were well, or sick. And this he observed so rigorously, that having once fallen ill, and being brought even to the Point of Death, the Physicians commanded him to eat Flesh, because so it was convenient for his Health; and they being not able to prevail with him, it was necessary that his Superiour should command it him in Virtue of holy Obedience. Then the Saint bowed his Head, and tasted the Flesh that was brought him, and besought the Prior, that he would be satisfied with that Obedience, and that he would not urge him further, nor make him break the Purpose he had made; for God was not tied to Flesh, nor to the Rules of Physick for the giving of Health; and accordingly our Lord restored him to perfect Health within a few Days. He fasted every Week upon *Monday*, *Wednesday*, *Friday*, and *Saturday*, with Bread and Water, eating only once a Day; and from the seventh Year of his Age, three Days a Week; imitating herein St. *Nicholas* Bishop, who when he was an Infant would suck but once upon *Wednesdays* and *Fridays*. He disciplined himself in the Nights with a Chain of Iron. His Habit was poor, rough, and patch'd; his Bed hard, and proper for a Penitent; his Prayer was very fervorous, and continual; and in a Manner he spent all the Night, either in the Choir (in which he was the first) or in attentive and sweet Contemplation. But the Devil, who always watches to do us Mischief, endeavoured by divers Temptations to withdraw the Saint from his sweet Conversation; and one Night as he was praying before an Altar, according to his Custom, the Devil put out the Lamp, threw it upon the Ground, and broke it in Pieces, and getting upon the Top of the Church, he began to untile it, and made such a Noise, that one would have thought, the Church had been falling down. He took divers and horrid Shapes of fierce and savage Beasts, hereby to frighten him; and when for all this the Saint would not leave his Prayer, he gave him so many and such grievous Blows (our Lord permitting it for the greater Trial and Crown of his Servant) that the Marks hereof remained in his Body for many Days. Another Time coming to make his Prayer before a Crucifix, the Devil threw him down, and so misused him, that he left him for dead, and he was lame for all his Life; but strengthened by our Lord, he rose up, made his Prayer, and gave Thanks to God, that he so tried him, and gave him Victory over his Enemy. He was very charitable to the Souls in Purgatory, by reason of a Vision he had, in which he saw a great Number of the Souls in Purgatory, who with great Earnestness begged the Charity of his Prayers and Masses; which when he had said, they thanked him for them. Nor was his Charity to the Living less than it was to the Dead. He was very careful in visiting the Sick, and took great Compassion of them. He recreated them with his Words, encouraged them to bear their Pain with Patience, and gave them what he could for their Comfort. He received religious Men, that came as Strangers, as if they had been Angels from Heaven. He exhilarated the Sad and Sorrowful; comforted the Afflicted; reconciled those that were at Variance; succoured the Poor; delivered Captives, and those that were in Prison. Finally, the Life of St. *Nicholas* was as of a most perfect Man, and one come down from Heaven; and our Lord favoured and cherished him as such. Six Months before he died, every Night at the Hour of Mattins the Angels made him Musick; and he understood that the Hour of his happy Death approached; and so he fore-told it, and advertised his religious Brethren of it. And having fallen sick, and his Infirmity increasing, he called them, and asked them Pardon of his Faults; and desired the Prior to give him Absolution of all his Sins, and to administer to him the holy Sacraments of the Church; which he received with very great Devotion, and abundance of Tears. Afterwards he caused a Cross to be brought to him in which there was a Piece of the Holy Cross of our Saviour; which he reverenced with most profound Humility, beseeching our Lord by the Virtue of his most holy Cross to save him, and to defend him in that Journey from all bad Assaults and Illusions of the common Enemy. He rejoiced above Measure for the Desire he had to go out of the Prison of his Body, and to see God. And when the Religious asked him, why he was so glad and so well contented? He answered: *Because my Lord* JESUS CHRIST, *accompanied by his most sweet Mother, and our Father St.* Augustin *invites me to go hence, and bids me rejoice, and enter into the Joy of my God.* And saying these Words: *In manus tuas, Domine, commendo spiritum meum: Into thy Hands, O Lord, I commend my Spirit*; and lifting up his Hands and Eyes towards the Cross that was before him, with wonderful

SEPT. 10.

Tranquillity

SEPT. 10. Tranquillity he gave up his Soul to God, upon the 10*th* of *September*, in the Year of our Lord MCCCVI.

God honoured St. *Nicholas* with many and great Miracles, both in his Life, and after his Death. He had the Gift of Propheſy. He cured many that were dangerouſly ſick. He gave Sight to the Blind. He diſpoſſeſſed many of the Devil. And not only thoſe that lived in the City of *Tolentin* and thereabouts, but alſo others that were more remote, received great Benefits, and ſingular Favours by his Interceſſion. Amongſt other notable Things, by which God raiſed his Renown, one was, that one Night there appeared to him a Star of a wonderful Brightneſs; which came from the Village of St. *Angelo*, where he was born, in a direct Line to *Tolentin*, and ſtayed over the Altar, where the Saint was wont to ſay Maſs, and make his Prayer: God willing by this Viſion to declare, that this Saint was a very reſplendent Star in his Church; and that having had his Origin in a Place of little Name, he ſhould make an End at *Tolentin*, and ſhould be buried under that Altar where the Star ſtayed, as he was. And after his Death, every Year upon the ſame Day on which he died, the ſame Star appeared in that Place; which was ſeen by the People, who upon that Day flocked from all Parts to the Sepulcher of the Saint out of Devotion, and to be cured of their Infirmities, and to be comforted in their Sorrows; and this laſted for many Years. Afterwards Pope *Eugenius* IV. in the Year of our Lord MCCCCXLVI canonized him, and put him into the Catalogue of the Saints; and *Sixtus Quintus* in the firſt Year of his Popedom, which was the Year MDLXXXIX, commanded that the 10*th* Day of *September* ſhould be ſerved with a double Office of St. *Nicholas* of *Tolentin*, throughout the whole Catholick Church; (although afterwards in the reformed Breviary of his Holineſs *Clement* VIII. it was made a Semi-double.) And it is obſerved, that the Church having been many Years afflicted with great Diviſions, and a long Schiſm, immediately upon the Canonization of St. *Nicholas*, through his Merits and Prayers it obtained Peace and Union. The Life of St. *Nicholas* was written by a grave and ancient religious Man of his Order, and Father *Lawrence Surius* recites it in his fifth Tome of the Lives of Saints, and the *Roman* Martyrology makes Mention of him. SEPT. 10.

The Lives of St PROTUS, *and St.* HYACINTH *Martyrs.*

SEPT. 11. ST. *Protus*, and St. *Hyacinth*, were Eunuchs, and Servants to a very noble Virgin called *Eugenia*, Daughter to *Philip*, a Senator of *Rome*, who being made Prefect of *Alexandria* in *Egypt* went to live there, with his Wife called *Claudia*, and his Daughter *Eugenia*, and all his Family. *Eugenia* was a Virgin of a great Wit, and of a rare Beauty, and much inclined to the Studies of human Literature, which at that Time flouriſhed in *Alexandria*. *Eugenia* in good Earneſt applied herſelf to thoſe Studies; and out of Reſpect to her, her two Servants, *Protus* and *Hyacinth*, reading good Books, and enlightened by our Lord, came to underſtand the Blindneſs of the *Gentiles*, that adored Stones, and took for Gods Men ſo vicious, that they were unworthy not only of the Name of Gods, but alſo even of Men, ſince they lived like Beaſts. They made themſelves Chriſtians, and out of a Deſire of greater Perfection, they reſolved all three of them to take the Habit of Monks in a Monaſtery of religious Men, where there was a holy Biſhop and Abbot, called *Helenus*. *Eugenia* cloathed herſelf in Man's Apparel, and with her two Servants and Companions went to the Monaſtery, and demanded of *Helenus* the Habit of his Order; and although he knew by divine Revelation that ſhe was a Woman, who feigned herſelf to be a Man, and took the Name of *Eugenius*, and told her as much, yet he diſſembled with her, becauſe he underſtood that ſo it was the Will of God. He gave them all the Habit, and they all began to lead a moſt holy Life; and eſpecially *Eugenius*, who ſurpaſſed them all, and was to them a Pattern of all Sanctity and Virtue. In ſuch Sort, that the Abbot *Helenus* dying, *Eugenius* was choſen Superiour, although againſt her Will; and governed the Monaſtery to the great Satisfaction of the Religious, and with the Praiſe and Admiration of Externs. In the ſame City of *Alexandria* there was a certain Matron called *Melancia*; who being grievouſly ſick, recovered her Health by the Prayers of the Abbot *Eugenius*; and thinking him to be a Man, fell deſperately in Love with him, and upon a certain Occaſion diſcovered her wicked Deſires, tempting him to Sin; but the Saint ſharply reprehended her, and ſtopped his Ears againſt the Hiſſings of the venemous Serpent, and with all Speed fled out of the Place where he was: She ſeeing herſelf ſcorned and deſpiſed (like another *Joſeph*'s Miſtreſs) cried out, and ſaid, that the Abbot *Eugenius* would have raviſhed her. She gave Notice of this Lie and Falſhood to the Governor *Philip*, who was ſtill a Pagan, and knew not what was become of his Daughter; for ſhe had departed from him, and made SEPT. 11.

SEPT. 11. made herſelf Chriſtian, and taken the Habit of Religion without his Knowledge. Our Lord permitted this Affliction to befall *Eugenius*, that we might know the Frailty of Women, and defend ourſelves againſt them; and by this Occaſion to diſcover the Virtue of thoſe, who, armed by his Grace, reſiſt their carnal Appetites; and to make more manifeſt the Glory and Excellency of our holy Religion. For the Prefect *Philip* having heard the Complaint of *Melancia*, he commanded the Abbot *Eugenius* to be brought before him. He came, bringing with him *Protus* and *Hyacinth* in their religious Habits: *Philip* reprehended him very ſharply, aſking him, if their God CHRIST taught them to abuſe, and offer Violence to honourable Matrons. *Eugenius* made Anſwer with a grave Severity and Modeſty: *There is a Time to be ſilent, and a Time to ſpeak; by and by the Truth ſhall be ſeen of that which* Melancia *ſays, and for which you, O* Philip, *reprehend me.* Having ſaid this, ſhe tore her Habit, and ſhewed them her Breaſts, and they ſaw that ſhe was a Woman, to the Aſtoniſhment of them all: *Melancia* being quite confounded, and the Governor much admiring; who having underſtood, that ſhe was his Daughter *Eugenia*, and being informed of all ſhe had done, illuminated by a Ray of divine Light, he was converted to the Faith of JESUS CHRIST together with all his Family. He left his Office and Dignity of Governor, and not long after was a Martyr of our Lord. The holy Virgin *Eugenia* returned to *Rome*, with *Protus* and *Hyacinth*, and by their Example and holy Converſation, many were perſuaded to receive the Faith of CHRIST. The Emperor *Gallienus* heard of it, and commanded them to be apprehended; and ſentenced *Eugenia*, after ſhe had been put to grievous Torments, to be beheaded. *Protus* and *Hyacinth* underwent the ſame Sentence, which was executed upon them in the Year CCLXIII, upon the Day on which the Church celebrates their Feaſt, the 11*th* of *September*; although the Feaſt of the Martyrdom of St. *Eugenia* is kept upon the 25*th* of *December*. *Simeon Metaphraſtes*, the *Roman* Martyrology, and thoſe of *Bede*, *Uſuard*, and *Ado* make Mention of theſe Saints. SEPT. 11.

The Exaltation of the HOLY CROSS.

SEPT. 14. IT is moſt certain, that the Calamities we ſuffer, are moſt commonly the Puniſhments of our Sins, and are Chaſtiſements ſent us from Heaven; and one of the greateſt Scourges of God is, when he permits a diſſolute, ſlothful, and vicious Prince to hold the Scepter and Command. For he being the Head of the Common-wealth, derives his Infirmity to all the other Members. Such was the Emperor *Phocas*, who killed *Mauricius*, and ſucceeded him in the Empire; and becauſe our Lord would puniſh him, and together with him all his Subjects, he ſtirred up *Coſroas* King of *Perſia*, who ſhould make War againſt him, and ſhould overcome him, and kill him, and deſtroy many and great Provinces of the *Roman* Empire. After the Death of *Phocas*, *Heraclius* ſucceeded him in the Empire; who found it ſo unprovided, diſarmed, and without Strength, that for many Years he could not encounter with, or make Reſiſtance againſt *Coſroas*, that was armed, potent, and victorious; and as Maſter of the Field made War againſt *Heraclius* with great Advantage, ſetting upon now one City, and then another, and taking them by Force of Arms, and conquering all *Syria*, now called *Suria*. At laſt he came againſt the holy City of *Jeruſalem*, and took it, and ſacked it, and killed in it (as they write) eighty thouſand Perſons, and carried away Captive and Priſoner with him *Zachary* the Patriarch of *Jeruſalem*, a holy Man, and an excellent Prelate, together with a great Number of other People (although ſome Authors ſay, that this happened in the latter End of *Phocas*'s Reign.) But what was moſt reſented, was, that he took the Wood of the Croſs of JESUS CHRIST our Redeemer, which St. *Helena*, Mother of the Emperor *Conſtantine*, had left in *Jeruſalem*; and carried it into *Perſia*, and put it with great Reverence upon the Top of his Seat and Royal Throne, which was of pure Gold, ſet with many Pearls and precious Stones. *Heraclius* ſeeing the Damages of his Empire, and his own ſmall Forces, and the great Strength of his Enemy, he reſolved to demand Peace, or a Truce, and to make them, although upon diſhonourable and unreaſonable Conditions. But *Coſroas* was ſo inſolent with his great Power, and with his Victories, that he would admit of no Treaty of Agreement, but upon Condition that the Emperor *Heraclius* would deny the Faith of JESUS CHRIST. Then the Emperor converted himſelf to Almighty God, and taking great Confidence in him (for the Cauſe ſeemed to be his, and not Man's) he reſolved to gather an Army, and to fight his Enemy, and to do the utmoſt he could, that he might not triumph over Chriſtian Religion; as he had triumphed over the many Cities and Provinces, which he had pillaged and deſtroyed. For this Purpoſe the firſt Thing he did, was to recur to Almighty God, who is the Lord of Armies SEPT. 14.

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mies and of Victories; and to command throughout all his Empire many Prayers, Supplications, Proceſſions, Faſts, Alms-deeds, and other good Works, hereby to appeaſe the Anger of God. And then inſtantly he gathered an Army of new and freſh Soldiers (for he had no old ones) and to accuſtom them to their Weapons, he exerciſed them before he came to give Battel to the Enemy. With this Army *Heraclius* went out to ſeek *Coſroas*, reſolved to fight him, with Confidence that God would give him the Victory, and humble that blaſphemous and inſolent King, who was ſo puffed up with the good Succeſs, which the ſame God gave him for the Chaſtiſement of the Chriſtians, but he blindly attributed it to himſelf, and to his own Valor and Strength. And the Emperor, that he might go the more ſecurely, carried in his right Hand a very devout Image of our Lady, or (according to others) of JESUS CHRIST our Redeemer, and perhaps it was of both the Mother and her Son; and this Image (as they write) was not drawn by the Hand of any Man. But came from Heaven. For his Hope was not in the Number of Men and Forces which he led, but in the Mercy of our Lord, and in the Interceſſion and Patronage of his bleſſed Mother. With this Confidence *Heraclius* went with his Army, now exerciſed, and well diſciplined, and taught to keep themſelves from all Sin, from Robberies and Injuries, and to fight more for the Glory of God, than for other temporal Intereſts. *Coſroas* thought it not beſt in his own Perſon to expect *Heraclius*, and give him Battel, but he retreated into his own Country, and made all the Corn to be cut down, and all other Proviſions to be carried away out of thoſe Parts, through which he thought the Enemy would paſs; and by another Way ſent a very numerous Army of old and skilful Soldiers, under a General called *Saravage* or *Salvare*; with whom *Heraclius* fought, and got the Victory, although the Battel was ſharply and ſtoutly fought on both Sides. The King of *Perſia* was not diſheartened at this bad Succeſs, but gathering another greater Army, he ſent it againſt *Heraclius*, under a very ſtout General, and of great Fame, called *Sain* or *Satin*. There was fought betwixt the two Armies a very cruel and bloody Battel, which begun at the riſing of the Sun, and laſted till a good While after Midday, without either Parts getting of the Victory. And now when the *Perſians* charged very furiouſly, and the Emperor's Forces began to yield, *Heraclius* turning himſelf to Almighty God, begged his Aid, through the Interceſſion of the moſt ſacred Virgin; and our Lord ſo heard his Prayers, that immediately there aroſe a very ſtrong Wind with a Storm of Rain and Hail, which came on the Backs of the *Imperialiſts*, and in the Faces of the *Perſians*, whereby in a ſhort Time they were put to Flight, routed and overcome. But *Coſroas* being very powerful theſe two Victories, which the Emperor had gotten, were not ſufficient to make him yield, but he gathered a third Army yet greater and more numerous than the former, and ordained for the Captain of it a very underſtanding Man, and ſkilful in warlike Affairs, called *Razathenes*; who gave Battel to *Heraclius*, but by the Virtue of the holy Croſs was alſo overcome and killed, with a great Part of his Army, *Heraclius* ſtoutly fighting in his own Perſon; and like a valiant Soldier killing with his own Hand three prime Men, and like a wiſe and experienced Captain governing and animating his Army. By this third Defeat the Power of *Coſroes* was ſo weakened, and himſelf ſo diſheartened, that not daring to expect the Emperor, he fled into *Perſia*, and paſſed over the River *Tigris*; and in order to his Aid and Succour, he made Choice of his ſecond Son, called *Medarſes*, to be King together with himſelf, without having any Regard to *Siroes* his elder Son, who had more Courage and Diſcretion. Which *Siroes* did ſo reſent, that he reſolved to take away from his Father and Brother both their Kingdom and Life, for the Injuſtice that had been done him. And accordingly he did ſo, and made Peace with the Emperor *Heraclius*, and reſtored to him all the Provinces, which his Father had taken from the Empire, and delivered up to him all the Royal Treaſure which his Father poſſeſſed; and fulfilled many other Conditions very honourable and profitable to the Emperor. But the chiefeſt was, that he reſtored the Holy Croſs, which he had in his Power; and the Patriarch of *Jeruſalem*, and the reſt of the Chriſtian Captives, who were many. And this was the End of this War after ſome Years; Almighty God teaching us by it, the Confidence we ought to have in him; and that we ought not to be diſheartened, but to humble ourſelves when he chaſtiſes us; nor to be vainly puffed up with proſperous Succeſs, but to acknowledge that it comes from his Hand. The Emperor *Heraclius* went to *Jeruſalem* to give Thanks to our Lord for the great and glorious Victories he had given him, carrying with him the Croſs of our Redemption, which had been fourteen Years in the Poſſeſſion of *Coſroes*. He entered into the City with it, carrying it upon his Shoulders with the greateſt Pomp and Solemnity that can be imagined. But there happened a very ſtrange Thing in this Triumph of the Emperor, that coming to the Gate of the City with the Holy Croſs, he ſtopped, and endeavouring to go forwards, was not able to move himſelf, without being able to underſtand the Cauſe of his Detention. There went by the Side of the

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SEPT. 14. the Emperor the Patriarch *Zachary*, or *Modeſtus* (as *Suidas* ſays) who advertiſed him, that perhaps, the Cauſe of that ſo ſtrange a Miracle was, his carrying of the Croſs in a quite different Manner and Faſhion, than it was carried by CHRIST our Saviour. *Becauſe you, Sir* (ſaid the Patriarch) *carry it very richly attired and in your Imperial Robes; but* CHRIST *our Lord poorly and meanly cloathed: You with an Imperial Crown upon your Head; and he with a Crown of Thorns: He went barefoot, but you with your Shoes on. Zachary* ſeemed to the Emperor to ſpeak Reaſon: Wherefore he clothed himſelf poorly, took off his Crown from his Head, and barefoot went along with the Proceſſion (finding no Hinderance at all) till he had put the holy Croſs in the very ſame Place, whence *Coſroes* had taken it. And becauſe our Lord would comfort his People, and ſhew the Virtue of the holy Croſs, beſides the other wonderful Things which happened upon that Day, a dead Man was raiſed to Life, four troubled with the Palſey were cured, and fifteen that were Blind received their Sight, and ten Lepers were cleanſed, and many that were tormented by the Devil, were freed, and a great Number of ſick People reſtored to perfect Health. And this is the Cauſe of the great Feaſt which the Church celebrates to Day, under the Name of the *Exaltation of the Croſs*. The Truth is, this was not the Cauſe why this Feaſt was inſtituted; for many Years before the Reign of *Heraclius*, the *Grecians* kept a Feaſt upon this very Day, under the Name of the *Exaltation of the holy Croſs:* And the *Latins* did the ſame, as is to be ſeen in the *Sacramentary* of St. *Gregory:* celebrating the Glory of the Croſs, which was extended and illuſtrious throughout the whole World, in the Time of the Emperor *Conſtantin*. But the Victories which *Heraclius* obtained, and the Recovery of the Wood of the holy Croſs out of the Hands of the Enemies, and the reſtoring of it to the Chriſtians, and the placing it in *Jeruſalem*, to the great Glory of our Lord, and good of his Church, was the Cauſe why this Feaſt was celebrated with greater Solemnity and Joy than before, as Cardinal *Baronius* has obſerved. This Reſtitution of the Holy Croſs happened upon the 14*th* of *September*, and in the nineteenth Year of the Empire of *Heraclius*, which was the Year of our Lord DCXXIX, although *Sigebert* puts it in the Year DCXXXI. The Eccleſiaſtical Hiſtory ſpeaks of it in the eighteenth Book, and the Martyrologies, the *Roman*, and thoſe of *Bede*, *Uſuard* and *Ado*, make Mention of it. SEPT. 14.

The Life of St. NICOMEDES *Prieſt, and Martyr.*

SEPT. 15. WHEN the glorious Virgin St. *Petronilla*, to conſerve her Virginity for her moſt dear Spouſe JESUS CHRIST, refuſed to marry Count *Flaccus* (as we have ſaid in her Life) and beſought our Lord to take her to himſelf entire and pure; a holy Prieſt, called *Nicomedes*, came to her Houſe, and ſaid Maſs, and communicated her, and ſhe receiving her God, gave up her Soul to him. The holy Virgin had in her Company another young Maid, called *Felicula*, very like her in Sanctity, Beauty and good Manners: And the Count *Flaccus*, ſeeing his firſt Marriage with St. *Petronilla* had not ſucceeded, caſt his Eyes upon *Felicula*, and made Sute to her, that ſhe would accept of him for her Huſband: And when he could not win her Conſent by fair Means, he reſolved to obtain that by Force, which he could not get by Kindneſs, telling her ſhe muſt make Choice of one of the two, either take him for her Huſband, or elſe offer Sacrifice to the Gods. *Felicula* anſwered him with great Freedom; *I will not be thy Wife, becauſe I am eſpouſed to* JESUS CHRIST, *nor will I ſacrifice to thy Gods, becauſe I am a Chriſtian. Flaccus* was enraged above Meaſure, and delivered her up to his Vicar, that he might examine her Cauſe: And in fine, after they had ſhut her up ſeven Days in a dark Chamber, without giving her any Thing to eat, and had kept her as many other Days amongſt the Veſtal Virgins (where ſhe would not eat of their Meats, becauſe they had been offered up to the Goddeſs *Veſta*) they tormented her upon the Rack *Equuleus*, and afterwards threw her into a filthy Sink, where ſhe gave up her Soul to God. St. *Nicomedes* Prieſt (he who adminiſtered the Bleſſed Sacrament to St. *Petronilla* at the Hour of her Death) being advertiſed of it, went out of a Cave, where he was hid, and in the Night took the Body of St. *Felicula*, and buried it about a Mile from *Rome*, in the Way called *Ardeatina*. *Flaccus* hearing of this great Work of Charity, which *Nicomedes* had done, commanded him to be apprehended, and uſed all the Art he poſſibly could to perſuade him to ſacrifice to the Gods: But the Saint laughing at all his Promiſes and Threats, he commanded him to be ſo cruelly whipped, that in the Torment he rendered up his Soul to our Lord. The Judge commanded his Body to be caſt into the River *Tybur*; but a Clergyman called *Juſtus* (who was no leſs Juſt in Deed, than by Name) ſought for it, found it, and buried it in his own Garden, near the Wall of the SEPT. 15.

SEPT. 15. the City in the Way, called *Numentana.* Thither came many Chriſtians, and by his Merits obtained of God great Favours. He died upon the 15*th* of *September*, on which the Church celebrates his Feaſt. He had a Church and a burying Place of his Name in *Rome.* The Martyrologies write of St. *Nicomedes*, the *Roman*, and thoſe of *Bede*, *Uſuard* and *Ado*, and Cardinal *Baronius* in his Annotations. SEPT. 15.

The Life of St. CORNELIUS *Pope, and Martyr.*

SEPT. 16. BY the Death of the holy Pope *Fabian*, the Church of CHRIST became a Widow and without a Paſtor; and by the terrible Perſecution of the Emperor *Decius* ſhe was ſo afrighted and afflicted, that ſhe remained more than a whole Year without any ones being choſen to ſucceed *Fabian*, and without a ſkilful, couragious and holy Pilot, who might govern the Ship of St. *Peter* in that Tempeſt. But it pleaſed our Lord, that the *Roman* Clergy moved, by the preſent Neceſſity, ſhould aſſemble themſelves, with many Biſhops, who at that Time were in *Rome*, and chuſe *Cornelius* a *Roman* Citizen, Son of *Caſtinus*, for their Father and univerſal Paſtor. This was ſo fit a Choice, that St. *Cyprian* (who lived at that Time) ſays it was by divine Ordination, and that St. *Cornelius* did not aſcend to that Dignity, as others all on the ſudden, but after he had firſt ſerved and exerciſed himſelf in all the Eccleſiaſtical Orders and Offices. And he adds, that ſo great was the Purity of Conſcience, Humility, and Modeſty of *Cornelius*, that it was neceſſary to uſe Violence, to make him willing to be Pope: And he praiſes extraordinarily, the Courage, Spirit and Conſtancy of *Cornelius*, for having accepted of that Dignity, in a Time in which he could expect nothing but the Sword, the Croſs, the Fire, and all other Torments, which the Martyrs ſuffered: Offering himſelf up for our Lord, and ſuffering in Will and Affection, whatſoever the Will of the Tyrant could make him ſuffer. Thus St. *Cyprian.* After that St. *Cornelius* was ſeated in his Apoſtolical Chair, he ſuffered many and great Grievances both from Hereticks, and from Tyrants. For there roſe up a Biſhop in *Africa*, called *Novatus*, an Heretick, and who (as St. *Cyprian* ſays) was a Friend of Novelties, Covetous, Proud and Arrogant, and as it were a flaming Torch to ſet the World on fire with his Seditions; and like a Whirlwind and Tempeſt, to ſhipwrack our holy Faith; an Enemy of Peace, and of all Quietneſs and Tranquillity. This *Novatus* fearing to be puniſhed in *Africa*, where he was known, went to *Rome*, and there met with a *Roman* Prieſt, called *Novatian*, who was very malecontent, becauſe *Cornelius* was choſen Pope before him. Theſe two combined together, and began falſly to calumniate the holy Pope *Cornelius:* And raiſed a Schiſm in the Church againſt the true Pope, the Schiſmaticks chuſing *Novatian* Biſhop of *Rome*, and they committed many Inſolencies and Injuſtices. The which St. *Cornelius* as for what concerned himſelf, ſuffered with great Patience and Meekneſs: But as for what touched the Good of the Church, and his Office, he made Reſiſtance; and gathered a Council in *Rome*, in which *Novatus* and *Novatian* were condemned, and all their Followers, and the Errors thay taught: And a great Number of the Faithful, who had been deceived by them, were brought back to the Unity of the Church, and with many Tears and true Repentance begged Pardon of St. *Cornelius.* He received them with all Sweetneſs and Charity, aſſembling the Prieſts of *Rome*, and the Catholick People, that as their Fault had been Publick, ſo their Repentance might be Publick alſo: As the ſame St. *Cornelius* Pope writes to St. *Cyprian* in an Epiſtle. In this Manner our Lord gave the holy Pope Victory over his Enemies; and that Tempeſt ceaſed, which had cauſed him ſo much Trouble. But with this the other Tempeſt, and cruel Perſecution of the Tyrants did not ceaſe: Which was ſo terrible, that the ſame St. *Cornelius* ſpeaking of it, in an Epiſtle to *Lupicin* Biſhop of *Vienna*, has theſe Words; *I deſire you ſhould underſtand, moſt dear Brother, that the Ark of our Lord is grievouſly toſſed with the Wind of Perſecution, and that the Chriſtians in all Parts, by the Edicts of the Emperors, are afflicted with divers Kinds of Torments: And in* Rome *there is an Emperor to this very Purpoſe, ſo that the Chriſtians cannot offer up the holy Sacrifice of Maſs either Publickly, or in the more known Grots. Wherefore let your Charity exhort all that believe in* CHRIST, *that they fear not thoſe who kill the Body, but that Lord, who has Power to kill both Soul and Body. Many have been crowned with Martyrdom: Pray to God that he gives us Grace happily to end our Courſe, as he revealed unto us. God keep you, moſt dear Brother. Salute in our Name, all thoſe that love us in* CHRIST. Hitherto are the Words of St. *Cornelius*, in the Beginning of that Perſecution, in which he was baniſhed to *Centum cellæ*, a City now called *Civita-vechia.* When St. *Cornelius* was in Baniſhment, St. *Cyprian* writ a Letter to him, praiſing him for his great Fortitude and Conſtancy, with which, like a SEPT. 16.

valiant

SEPT. 16. valiant Captain he went before his Soldiers: And preceding them by his Example to the Crown of Martyrdom, he had made many Companions of his Glory: And he adds these Words: *Thou haſt given a great Example of Fortitude to all thy Brethren; thou haſt taught them glorioufly to fear God, cloſely to embrace* JESUS CHRIST, *that the People muſt unite themſelves with the Prieſts in Dangers, and that Brethren muſt not be ſeparated from their Brethren in Time of Perſecution, and that Union and Concord can never be overcome, and that the God of Peace grants to the peaceable, that which together, and with one Heart they ask him. The Enemy has underſtood, that the Soldiers of* CHRIST *watch, and are armed, and ready to fight, and that they can die, but not be overcome, and that therefore they are invincible, becauſe they fear not Death.* So St. *Cyprian*, who wrote many other Epiſtles to St. *Cornelius* Pope, praiſing him, exhorting him, animating him and advertiſing him, of what occurred to him for the Good of the whole Church. This Communication by Letters betwixt St. *Cornelius* and St. *Cyprian*, came to the Knowledge of *Voluſian* Emperor, who (*Decius* being unfortunately dead in Puniſhment for his Sins) reigned with *Gallus*, his Father, and underſtanding that many went to *Centum Cellæ* to ſee the holy Prelate, he commanded he ſhould be brought to *Rome*. He ſpoke with him in Private, and *Cornelius* anſwering him with great Courage and Conſtancy, he commanded him to be taken out of his Preſence, and to be beaten upon his holy Mouth with Balls of Lead, and to be carried to the Temple of *Mars*, there to offer Sacrifice, and in caſe he would not obey, to have his Head cut off. Before they carried St. *Cornelius* to the Temple of *Mars*, *Cerealis* who had Charge of him, deſired him that he would go to his Houſe and viſit his Wife, called *Saluſtia*, who was troubled with the Palſey, and had been ſo for fifteen Years. The Saint entered into the Houſe of *Cerealis*, took *Saluſtia* by the Hand, and ſaid to her, *In the Name of* JESUS CHRIST *of* Nazareth *ariſe, and ſtand upon thy Feet.* And immediately the Woman roſe up, and ſaid, *In very Truth* CHRIST *is God, and the Son of God*; and deſired forthwith to be baptized: And St. *Cornelius* baptized her; and alſo the Soldiers of *Cerealis*, that were preſent, having ſeen ſo great a Miracle, caſt themſelves at his Feet, and deſired him to baptize them; and he did ſo, and ſaid Maſs, and communicated them. When the Emperor underſtood what had paſſed in the Houſe of *Cerealis*, he commanded him to be apprehended, together with *Saluſtia* his Wife, and all the Soldiers, that had been baptized, and to be carried with *Cornelius* to the Temple of *Mars*, that they ſhould either offer Sacrifice, or die; but they all following the Example of their good Maſter, and holy Paſtor, derided and ſpit upon their falſe Gods, and were all beheaded with him, to the Number of twenty one Perſons. Bleſſed *Lucina* came that Night accompanied by many of the Clergy, and her Servants, and took the Bodies of the holy Martyrs, and buried them in a Field of her own, near the Church-yard of *Calixtus*. St. *Cornelius* ſuffered Martyrdom upon the 14*th* of *September*, in the Year of our Lord CCLV, in the Reign of *Gallus* and *Voluſian*, and not of *Decius*, as ſome write, deceived by the Title of the Perſecution, which was called the Perſecution of *Decius*, although it was continued by *Gallus* and *Voluſian*. For it was, as it were, a Continuation of the Perſecution which *Decius* had begun, and was executed by Virtue of the ſame Laws and Edicts, which *Decius* had promulgated. St. *Cornelius* ſate in the Chair of St. *Peter* two Years, as St. *Jerom* writes; although ſome give him more Time, becauſe perhaps they count the Beginning of his Popedom, from the Death of St. *Fabian*, not reflecting, that the Apoſtolical Seat was vacant more than a Year, before St. *Cornelius* was choſen. We read not that he gave any holy Orders; which is a very rare Thing, and hardly to be found of any other Pope. St. *Jerom* reckons St. *Cornelius* Pope amongſt the Eccleſiaſtical Writers, and ſays, that he writ four very grave Epiſtles. This holy Pope did divers Things very profitable for the Ornament and Glory of the *Roman* Church. He took the Bodies of the bleſſed Apoſtles St. *Peter* and St. *Paul* out of the Grots, becauſe they were not kept there with convenient Decency. *Lucina* a very noble *Roman* Matron buried the Body of St. *Paul* in her own Inheritance, in the Way of *Oſtia*, near to the Place where he was beheaded: And afterwards the Emperor *Conſtantin*, built there a very ſumptuous Church. St. *Cornelius* put the Body of St. *Peter* in the *Vatican Mountain*, where alſo the ſame Emperor built another Church with great Magnificence. That St. *Cornelius* took the Bodies of the Apoſtles out of the Grots, is to be read in the Book of the Popes of *Rome*, which goes under the Name of *Damaſus*; although Cardinal *Baronius* doubts of it. He alſo made certain Decrees of Things very profitable, uſeful and convenient, which are to be ſeen in the Book of the Councils. SEPT. 16.

The Life of St. CYPRIAN *Biſhop, and Martyr.*

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THE Life of the glorious Biſhop and moſt valiant Martyr St. *Cyprian* was written by *Pontius* his Deacon, and Companion in his Life, Baniſhment, and Death; and of whom the *Roman* Martyrology makes Mention as of a Saint, and St. *Jerom* puts him in the Catalogue of Eccleſiaſtical Writers, for having written the Life of St. *Cyprian.* Nor did only St. *Pontius* write his Life, but alſo many of the moſt famous Doctors of the Church, as St. *Gregory Nazianzen*, St. *Jerom*, St. *Auguſtin*, and others do highly praiſe St. *Cyprian*; whoſe Life was as follows. St. *Cyprian* was an *African* born, of a noble Extraction, a potent Man, a very honourable Senator in his City, and who had the chief Dignity of that Order, and of great Eſteem amongſt the *Gentiles.* He gave himſelf to the Study of Eloquence and Philoſophy with great Diligence, and became a very eminent Philoſpher, and Orator: And before he was baptized taught Rhetorick with great Honour and Applauſe. He was familiarly acquainted with a Chriſtian Prieſt, called *Cecily*; who by his holy Life and Learning, perſuaded him to make himſelf a Chriſtian: And *Cyprian* did ſo, with ſuch a particular Acknowledgment of the Favour which God did him by the Means of *Cecily*, that he took his Name, and ever after called himſelf *Cecily Cyprian*, and always reverenced him as his ſpiritual Father, and Maſter of his new Life. The World was amazed at the Converſion of St. *Cyprian* (as St. *Jerom* ſays) and the Chriſtians were much animated and encouraged, that our Lord had given them a Man of ſuch Renown, and ſo valiant a Captain: Although the *Gentiles* ſcoffed at him, as *Lactantius Firmianus* ſays, for leaving his School of Rhetorick, and in Deriſion, called him *Coprian*, that is to ſay *Goldfinder*, or one that *labours in Dung.* As ſoon as he had received the Light of Heaven, and was regenerated in CHRIST by the Water of holy Baptiſm, he recommended his Wife, and the Children he had by her, to *Cecily* the Prieſt; and leaving them what was neceſſary for their Suſtenance, he diſtributed the reſt of his great Riches to the Poor, and began to live a moſt perfect Life, and to teach the People ſuch ſublime and divine Doctrine, that it ſeemed rather to have come down from Heaven, than to have been learned upon Earth. For having been baptized, he became immediately a moſt excellent Divine: And although the ſame St. *Cyprian* ſays, that after his Baptiſm he made no Account of Eloquence, but endeavoured to ſuppreſs all Elegancy and Ornament of Words; yet his Writings make the greateſt Orators, and moſt ſublime Wits admire them. *Lactantius*, who was very eloquent, praiſes St. *Cyprian* for the Copiouſneſs, Sweetneſs and Clearneſs of his Style, and for his Force and Efficacy in Perſuading. And St. *Gregory Nazianzen*, a Man eminent for Eloquence, ſays of himſelf, that he was much affected to the Writings of St. *Cyprian*, for his ſingular Learning and Eloquence, in which he did ſo much ſurpaſs other Men as Men do Beaſts. And St. *Jerom* ſays of him, that he was a Torrent of Eloquence, clear, pure, and abounding. Whence we may gather, that if the Eloquence of St. *Cyprian* was ſo great, when he cut it ſhort, and endeavoured to ſuppreſs it, how great it was when he ſhewed it in its full Vigour and Excellency. And St. *Auguſtin* adds, that in ſome Places, by the Will of God, St. *Cyprian* elevates his Style, that we might underſtand the Greatneſs of the Eloquence he had before; and that the Doctrine of CHRIST cured him of that Superfluity, and gave him another Eloquence more grave and religious, as is to be ſeen in his Writings; which it is eaſy to diſcern when we read them, but is hard to attain. The Life of St. *Cyprian* was ſo excellent, and the Rays of Light, which immediately after his Baptiſm he began to ſpread abroad by his heavenly Doctrine, were ſo reſplendent, that a little after he was ordained Prieſt, and the Biſhop of *Carthage* being dead, by the common Conſent of the Chriſtians he was choſen for Prelate and Paſtor of that Flock of our Lord. The Saint refuſed it as much as he could, alledging that in that City there were many other Prieſts, more ancient than he (that a little before had left Idolatry) who for their Learning and holy Life better deſerved that Dignity: But the more he refuſed it, the more worthy he was of it, and the People was the more deſirous and preſſing that he, and none but he, ſhould be their Biſhop and Prelate. St. *Cyprian* retired himſelf into his Houſe; commanded the Doors to be made faſt: The People encompaſſed his Houſe about on all Sides; and at laſt he was conſtrained to yield himſelf up to the Will of God, and the Violence of the People. There wanted not ſome who out of Covetouſneſs and Ambition went about to hinder that Election (as a Prieſt called *Feliciſſimus*, with five others his Companions) but theſe afterwards both at *Carthage* and at *Rome*, promoted the Schiſm of *Novatus*, and became Hereticks, yea (as St. *Cyprian* himſelf ſays) in the Perſecution of *Decius*, they joined themſelves with the Pagans, to perſecute the Chriſtians. There were others alſo, who (although with a better intention)

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But what Tongue can worthily explicate the Way which this holy Paſtor took to feed, cure, and defend that Flock which our Lord had committed to his Charge? Great was his Mercy towards the Weak and Humble, wonderful his Rigor and Severity towards the Proud and Stubborn. His Countenance was cheerfully grave, and gravely cheerful, with ſuch a rare Mixture and Temperature, that thoſe who converſed with him, knew not whether they ſhould love him, or fear him more; for he deſerved both the one and the other. His Habit and Cloathing was neither curious, nor altogether vile and contemptible; for the Exceſs had not become his Perſon, nor the Defect his Function. He was merciful to the Poor, giving them large Alms, which the rich and devout People offered to him with a liberal Hand. In fine, he was a moſt loving Father to all, a moſt vigilant Paſtor, a Maſter come down from Heaven, a Form, Pattern and Model of holy Prelates. At that Time there aroſe a furious Tempeſt againſt the Church, *Decius* being Emperor, who, although his Reign was but ſhort, and God revealed to St. *Cyprian* that it ſhould be ſo, yet was he very fierce and cruel againſt our holy Religion. For (as the ſame St. *Cyprian* ſays) our Lord would prove his Family, and awaken and raiſe up the Faith of the Faithful, which was fallen down, and as it were, aſleep. For by reaſon of the Peace, which the Church had enjoyed, in the Time of the two *Philips*, Father and Son Emperors, Eccleſiaſtical Diſcipline was much relaxed; and all attended to their own Intereſts, and to their Riches with an unſatiable Thirſt and Covetouſneſs. There was not in the Prieſts a due Piety and Devotion; nor in their Officers Fidelity, nor in their Works Mercy, nor in their Manners and Cuſtoms a befitting Modeſty. Amongſt Women there was much Painting and Trimming, and amongſt Men great Licentiouſneſs and Ambition; many falſe Oaths, Hatreds, Rancours, and Diſſenſions. Some Biſhops neglecting the Care of their Flock, attended more to their own temporal Gain, than to the relieving the Neceſſities of the Poor; and in fine, the Church had loſt in a great Meaſure that Luſtre and Splendor, which before it had. And to reſtore it again, God ſent the Scourge of that great Perſecution; and St. *Cyprian* had a Revelation of it, and forewarned the People to prepare themſelves for it, and to appeaſe our Lord by Prayers, Faſtings, Tears, and other Fruits of true Repentance. The Perſecution came; and the holy Prelate hid himſelf, not to fly from it, but to ſuffer more, and in a more ſeaſonable Time. For the Holy Ghoſt commanded him to abſent himſelf, that the Flock of the Faithful might not be ſcattered, and put to Flight, and the Shepherd being dead, be torn in Pieces and devoured by the Wolves; as himſelf teſtifies in an Epiſtle, which he wrote to the Prieſts of *Carthage*. And *Pontius*, his Deacon, ſays the ſame; and the *Roman* Clergy approved of St. *Cyprian*'s retiring himſelf in that Seaſon. The Saint being hid, the Pagans and Miniſters of the Emperor ſought for him with all poſſible Care and Diligence; and as the Saint himſelf ſays oftentimes, when the People was in the Amphitheater, entertained with Feaſts and Spectacles, they exclaimed, and demanded *Cyprian* to be brought thither, that they might caſt him to the Lions. They confiſcated his Goods (as he ſays) and proclaimed, that whoſoever had or poſſeſſed any Thing of the Goods of *Cecily Cyprian*, Biſhop of the Chriſtians, he ſhould come and declare it. And St. *Cyprian* adds againſt the Schiſmaticks, who had choſen another Biſhop to ſtand in Competition with him, theſe Words: *To the end that thoſe who believe not in God, who made me Biſhop, might believe in the Devil; who confiſcating my Goods, calls me Biſhop. This I ſay grieving for their Perdition, and not by way of boaſting.* Thus St. *Cyprian*.

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It is not to be believed, what Good the holy Prelate did, when he was hidden in that ſecret Place. He was the Cauſe that many did Penance, and left the World, and that many Virgins conſecrated their Virginity to God. He preached Truth to the Hereticks, and Unity to the Schiſmaticks, and Peace to the Children of God: He animated the Martyrs to ſuffer couragiouſly for CHRIST, the Torments which were inflicted upon them, and even Death itſelf. He aſſembled in ſecret and By-places, now ſome, and then others; and preached to them that now the Time was come, in which it would be ſeen, who were the true Friends of God; and that they ſhould wiſh them no Hurt who perſecuted them, but they ſhould love them, and pray to God for them, ſeeing that the Pagan loves only his Friends, but a Chriſtian ought to love both Friends and Enemies. Beſides this he gave Order, that in the Night-time, and at leaſt ſuſpected Hours, the Bodies of thoſe who died for CHRIST, ſhould be buried; and that they ſhould take into their Houſes ſuch as were yet alive, but wounded and bruiſed with their Torments, and take Care to cure them; and that they

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ſhould ſuccour thoſe, and give them Meat and Cloaths, who had loſt their Goods, and were made Vagabonds. For theſe and other Things, the holy Biſhop provided in that Calamity and horrible Perſecution; and he had ſo great a Grace and Authority in commanding what he thought fitting to be done, that all obeyed him, although it were with eminent Danger of their Lives. That Perſecution being paſt, for the Emperor *Decius* reigned only a Year and three Months, and the Tempeſt blown over, the Heavens now clear, and the Sea calmed, St. *Cyprian* returned to his Church, and, like a good Shepherd, gathered together again his ſcattered and affrighted Sheep; and celebrated the Crowns and Triumphs of the holy Martyrs that had died for the Faith. But although the Church found ſome Eaſe by the Death of *Decius*, yet the *Barbarians* entering into *Numidia*, made great Havock and Spoil, and carried many away Captives; and St. *Cyprian* commanded a General *Benevolence* to be aſked in his Church (as the Cuſtom was in like Occaſions) and a great Alms was gathered, for the redeeming of thoſe poor People, the Faithful contributing every one according to his Ability, as the ſame Saint recounts. After this there came into *Africa* a moſt cruel Plague, and there was a great Mortality, and then the Charity and Compaſſion of St. *Cyprian* did indeed appear. He animated all; he ſerved the Sick, and exhorted thoſe that were well to ſerve and aſſiſt them, and to extend their Bowels of Pity and Mercy, not only to the Chriſtians, but alſo to the Pagans, by whom they had been cruelly perſecuted and miſuſed.

So many and ſuch ſignal good Works were not ſufficient to lenify the Hearts of the Pagans, more fierce than Tygers; for *Valerian* and *Gallienus*'s Son being Emperors, a Proconſul called *Aſpaſius Paternus*, ſeeing the Authority, which St. *Cyprian* had in *Carthage*, not daring to put him to Death, ſent him a Command to go out of the City into Baniſhment; and the holy Biſhop obeyed this unjuſt Command, and went out of *Carthage* to a City called *Curubitana*, where he was almoſt a whole Year. But *Aſpaſius* having ended his Office, and *Galerius Maximus* ſucceeding him in the Charge of Proconſul, St. *Cyprian* returned near to *Carthage*, and lived in certain Gardens, which had formerly been Part of his Patrimony, but he had ſold them, and given the Price of them to the Poor, and he that bought them, had freely given him them again; and if the Perſecution had not hindered him, he had once more ſold them, and once more given the Price of them to the Poor. He remained in theſe Gardens ſome Days, accompanied by many of the Clergy and his other Friends. There came to him from the City of *Carthage*, and from other Parts many People, to treat with him about the Affairs of their Souls; and they all found him affable, courteous, and a true Father, Comforter, and Remedier of their Neceſſities. Some of his Friends deſired him, that he would go a little farther off from the City, leſt the new Proconſul ſhould lay hold on him, and kill him. But the Saint would not do it; for that our Lord had revealed to him, that within a Year after his Baniſhment he ſhould obtain the Crown of Martyrdom, a Thing which he moſt earneſtly deſired. The Proconſul underſtanding where St. *Cyprian* was, and of the People that flocked to him; he commanded him to be apprehended; and he was Priſoner one Night in his Houſe who took him. There came thither many People, to ſee their holy Biſhop once more alive, aſſuring themſelves, that ſhortly they ſhould ſee him dead. St. *Cyprian* underſtanding before they took him, that the Proconſul had ſent his Miniſters and Soldiers to lay hold on him, and to carry him to the City of *Utica*, and there to execute him, he departed from the Place where he was, to another more private and ſecure, till the Proconſul ſhould go to *Carthage*, of which he was Biſhop; for he deſired to die in that City, in the Sight of his Children and Pariſhioners, and to encourage them by his Martyrdom. And to the End the Clergy and all the People might underſtand the Cauſe, why he did retire himſelf, he writ an Epiſtle to them, in which he has theſe Words: *Having underſtood, moſt dear Brethren, that Soldiers were ſent to take us, and carry us to* Utica, *by the Counſel of our Friends, we have abſented ourſelves, it ſeeming to us very fitting, that the Biſhop ſhould confeſs our Lord in that City, whereof he is Prelate, and ſhould rejoice and ſtrengthen all the People by his Confeſſion; for whatſoever the Biſhop ſays at that Time by the Grace of God, he ſays it in the Name of all the People. And without Doubt it would diminiſh the Glory of our Church, which is ſo glorious, if not in it, but in the City of* Utica, *I ſhould die by the Sentence of the Judge, and be a Martyr of our Lord. That which I continually deſire, and ask of God, is, that he would give me Grace to confeſs his holy Name, both for my own ſake, and for yours, in my Church of* Carthage, *and in your Preſence, and to die before your Eyes, and thence go to God.* Hitherto St. *Cyprian.* And our Lord fulfilled the Deſire of his Servant, for although he were not martyred in the very City of *Carthage*, yet he was not ſo far from it, in a Place, which was called *Sexti*, becauſe it was ſix Miles from *Carthage*, whither he was carried. There came thither ſuch a Multitude of People out of the City to ſee him, that one may ſay, he died in the Market-place of *Carthage.*

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Carthage. Amongſt others, there came to ſee him, and to take his Bleſſing many Chriſtian Damſels; and the holy Paſtor, leſs careful for himſelf and very ſolicitous for his Flock, fearing leſt among ſo many idolatrous Soldiers, and the Confuſion of Arms, their Chaſtity might be in Danger, and ſome Diſgrace might befall them, he ſpoke to the Chriſtians, and charged them with all Vigilancy to guard thoſe Virgins. And St. *Auguſtin* highly commends this his Caution and Care, for that the Death of his Body being ſo near the Watchfulneſs of a good Paſtor did not die in his Heart.

The holy Prelate was preſented before the Proconſul *Galerius Maximus*, who was there for his Health; and after he had aſked him, if he were *Cyprian*, and he that made himſelf Biſhop of the deluded Chriſtians, and had declared to him the Command of the Emperors, and that if he would not adore the Gods, he muſt die; St. *Cyprian* having anſwered what became his Perſon and Dignity, *Galerius* gave Sentence he ſhould be beheaded. When the Sentence was read, St. *Cyprian* ſaid: *Deo gratias: Thanks be to God, that has been pleaſed to free me out of the Priſon of this Body.* They carried him to Execution, with an infinite Multitude of People, who went along with him, weeping and crying out: *Cut off all our Heads with him.* Being come to the Place of his Martyrdom, he put off his Epiſcopal Robes, folded them up, and gave them to his Deacons, and remained in his innermoſt linnen Garment or Surplice, and commanded that five and twenty Pieces of Gold ſhould be given to the Executioner in Recompence of the good Turn which he hoped to receive from him. His Friends wept bitterly, and all the Clergy that were preſent. They ſpread their Garments and Hankerchiefs upon the Ground, that his bleſſed Blood might fall upon them, that they might keep it as a moſt precious Treaſure. He covered his Eyes himſelf, and kneeling down, the Executioner did his Office. As ſoon as he was beheaded, the Clergy and many Chriſtians with great Reverence took his holy Body, and interred it with great Pomp and Solemnity, carrying lighted Torches in their Hands, without regarding either the Proconſul, or the Violence and Fury of the Pagans; for they were all ready to die for CHRIST with their Paſtor. St. *Cyprian* was the firſt Biſhop of *Carthage*, that ſhed his Blood for our Lord.

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In the ſame Place and upon the ſame Day there died alſo the holy Martyrs *Creſcentian*, *Victor*, *Roſula*, and *Generalis*, as ſays the *Roman* Martyrology. The Martyrdom of St. *Cyprian* was upon the ſame Day on which St. *Cornelius* Pope died at *Rome*, although in a different Year; for St. *Cornelius* died (as we have ſaid) in the CCLV, in the Reign of *Gallus* and *Voluſian*; and St. *Cyprian* in the Year CCLXI, in the Reign of *Valerian* and *Gallienus*. It was upon the 14*th* of *September*, although the Church celebrates it upon the 16*th* of the ſame Month; becauſe upon the 14*th* is kept the Feaſt of the Exaltation of the holy Croſs, and upon the 15*th* the *Octave* of the Nativity of our Lady. Two ſumptuous Churches were afterwards built in Honour of St. *Cyprian*; the one in the Place were he was martyred, and the other where he was buried; and Multitudes of People were wont to flock from all Parts to the Sepulcher of the Saint, by reaſon of the Graces and Favours, they continually received from our Lord through his Interceſſion. And not only in *Africa*, but alſo in *Italy*, the Feaſt of St. *Cyprian* was celebrated with great Solemnity, as appears by an Epiſtle of King *Atalaricus* to *Severus*. Venerable *Bede* ſays, that the Relicks of St. *Cyprian* were tranſlated out of *Africa* into *France*, and that they are at *Lions*; and *Ado* of *Vienna* ſays the ſame. The Praiſes which the holy Doctors give St. *Cyprian*, are ſo many and ſo great, that they cannot be recited in a few Words. St. *Jerom* calls him a moſt holy and moſt eloquent Man. St. *Auguſtin* in one Place ſays, that our holy Mother the Church reckons him amongſt the moſt rare and moſt excellent Men. In another he calls him moſt ſweet Doctor, and moſt bleſſed Martyr. In another moſt glorious Martyr and moſt renowned Doctor. In another, victorious Martyr, moſt famous Doctor, and moſt glorious Witneſs of our Lord. And in this Manner the other Saints ſpeak of him, who becauſe they are ſo many, we will not here recount them.

The Life of St. EUPHEMIA, *Virgin and Martyr.*

THE Martyrdom of the glorious Virgin St. *Euphemia* is written by *Simeon Metaphraſtes*, and Father *Lawrence Surius* recounts it in the fifth Tome of his Lives of Saints, in this Manner. St. *Euphemia* was of the City of *Calchedon*, Daughter to *Philophronius* and *Theodora*, Perſons of honourable and rich Parentage: The Father was a Senator in that City; the Daughter *Euphemia* was endowed with great Virtues, of great Beauty, Modeſty and Chaſtity. There was kept at *Calchedon* a very ſolemn Feaſt to the God *Mars*, and by the Command of *Priſcus* the Proconſul of *Aſia*,

SEPT. 16. all were ſummoned under Pain of Death, to come to the Solemnity, to worſhip *Mars*; the holy Virgin *Euphemia* abhorring that prophane and ſacrilegious Worſhip of vain Gods, would not go to the Feaſt, that ſhe might not defile her Soul with ſo foul and abominable a Thing. She being a Perſon of prime Note, the Prieſts of the *Gentiles* preſently miſſed her, and accuſed her before the Proconſul; who commanded her to be apprehended, and endeavoured to perſuade her to adore the Gods, unleſs ſhe would ſuffer all the exquiſite and cruel Torments, which had been executed upon the other Chriſtians. The holy Virgin made no Account either of the Flatteries, or the Threats of the Proconſul. They caſt her into Priſon, and from thence after a few Days they brought her out to publick Audience; and finding her conſtant in the Confeſſion of our Saviour JESUS CHRIST, the ſavage Tyrant commanded her to be moſt cruelly tormented. They ſcourged her with Rods of Iron, they disjointed her tender Members upon the Rack *Equuleus*. They tied her to a Wheel, with Intent to break her Bones in Pieces; but ſhe armed with the Sign of the Croſs, and with Confidence in her dear Spouſe, beſought him to ſuccour her; and he did ſo, freeing her from the Wheel, and curing all her Wounds, ſo that ſhe appeared more beautiful than before, to the Aſtoniſhment of the Executioners who had tormented her. They heated an Oven full of Pitch, Brimſtone, Tow, and dried Branches of Vines; and two of the chief Officers of the Proconſul going about to caſt her into it, they ſaw two Angels by the Virgin to protect her, and they dared not to meddle with her. *Priſcus* commanded other two (who were called *Cæſar* and *Varius*) to execute his Order; and as they did it, the Fire burnt them, but the Virgin remained without any Hurt at all, and praiſing our Lord came forth of the Oven, without ſo much as a Thread of her Garments being ſindged. But the cruel Tyrant was not ſatisfied with theſe Torments; nor would he acknowledge his Creator and Lord, whom all Creatures ſerve and obey; but obſtinate and hardened, commanded new Torments to be inflicted upon her, and that ſhe ſhould be hanged up, and Stones of a great Weight be tied to her Hands and Feet, ſo to diſmember her. She having overcome this Torment, he cauſed a great Pit to be made in Manner of a Ciſtern, and filled it with ravenous Fiſhes, and caſt her into it, to be eaten up and conſumed by them. But they all reverenced her, and came not near her unleſs it were to defend her, and ſhew her Reſpect. But the Proconſul attributing this Victory, and all the reſt to Art Magick, he commanded her to be tormented anew, her Limbs to be ſawed off, and fried in Pans of Iron, prepared for that Purpoſe. They brought Saws to ſaw her with, but the Iron loſt its Force, and became ſofter than Wax, and the Fire went out, and the holy Virgin was not hurt at all, but glorioufly triumphed over the Fire and the Iron, the Tyrant and the Devil, who ſo many Ways perſecuted her. Finally, *Priſcus* commanded her to be caſt to four Lions and three Bears. She now deſiring to ſee her Spouſe, earneſtly beſought him by that his Charity and Omnipotency, by which he had given her Grace to overcome the Weakneſs of her own Body, the Fury of the Devils, the Rage of the Tyrant, and had made her triumph over ſo many Torments; that he would receive her Soul, and not permit thoſe Beaſts to ſpare her. Our Lord from Heaven heard the Prayer of the holy Virgin, and one of the Bears came to her, and gave her a Bite with his Teeth, and ſo left her without touching her any more, or eating of her Fleſh; and the other Bears and four Lions remained round about her, ſhewing her Reſpect, and liking her Feet. At the Time that the holy Virgin expired, there was a terrible Earthquake, which ſo frighted the People, that they run away. And by that Means the Parents of St. *Euphemia* had the Opportunity to take away her holy Body, and honourably to interr it in a Place near the City, ſhedding many Tears not of Grief, but of Joy. God wrought very great Miracles by this his glorious Spouſe; which are recounted by *Evagrius*. For ſometimes ſhe appeared to the Biſhop of *Calchedon* in his Sleep, and commanded him to keep ſome ſolemn Feaſt in that Church, praiſing our Lord, and receiving his moſt ſacred Body. And touching her holy Body with a Sponge, it was ſo plentifully filled with her Virginal Blood, that they were able to impart of it to other People and Cities, the Drops of the Blood remaining entire and perpetual, and not changing either their Form or Colour; and this Miracle our Lord wrought more or leſs frequently, according to the Merits of the Prelate who governed that Church. The Emperor *Mauritius* not believing this Miracle of the Saint, would needs know the Certainty of it, but having made Experience of it, he remained confounded, and with his Hands full of Blood, acknowledged, that God is wonderful in his Saints, and praiſed him for the great Things he wrought in the Body of St. *Euphemia*. Moreover, there came out of the Coffin where her Body was, ſo ſweet an Odor, that no Perfume on Earth may be compared with it. SEPT. 16.

But we muſt not paſs over in Silence another moſt ſtrange Miracle, which God wrought through the Interceſſion of St. *Euphemia*, in Confirmation of our holy Faith. In the Time of St. *Leo the Great*, Pope, and of

SEPT. 16. of the Emperor *Marcian*, in the Church of St. *Euphemia*, was held the great Council of *Calchedon*, in which there were preſent ſix hundred and thirty Biſhops, and in which were condemned *Dioſcorus*, *Eutyches* and their Followers. But the Council being ended, as Hereticks are ever unquiet, and rebellious againſt God and his Church, they murmured in a tumultuous Manner, and ſcoffed at the Decrees of the holy Council, ſaying that they were not founded in the Catholick Verity, but only in the Authority and Power of the Emperor. To break that Pride, and to ſtop the Mouths of the Hereticks, the Catholicks confiding in the Mercy of our Lord, and the Patronage of St. *Euphemia*, made this Compact with them: That the Catholicks ſhould write the Confeſſion of their Faith, in one Paper, and the Hereticks theirs in another: And that theſe two Papers ſhould be put into the Tomb of St. *Euphemia*, and that Paper of the Two which ſhe ſhould approve of, ſhould be held for true. They did ſo, the upper Stone of the Sepulchre was taken up; and the two Papers were put up-

SEPT. 16. on the Breaſt of the glorious Virgin and Martyr. They ſhut up the Sepulchre again, both Parties ſealing of it; then they all made their Prayer, beſeeching our Lord, that he would diſcover the Truth. After three Days, the Emperor being preſent, they opened the Sepulchre, and found the Paper of the Hereticks caſt at the Feet of the Saint, but that of the Catholicks in her Hand, which ſhe ſtretched out, and delivered the Confeſſion of the Catholicks to the Emperor, and the Patriarch: And at the Sight of ſo great a Miracle, ſome of the Hereticks were converted, and the others remained Obſtinate in their Perfidiouſneſs. All this is recounted by *Zonaras* and *Glicas*: *Metapraſtes* alſo and *Nicephorus* recite the Miracle, although in a different Manner. The Martyrdom of St. *Euphemia*, was upon the 16*th* of *September*, in the Reign of *Diocleſian*: And upon this Day the Church celebrates her Feaſt. Beſides *Metaphraſtes* and *Lawrence Surius*, all the Martyrologies make Mention of St. *Euphemia*.

The Lives of St. LUCY, *and St.* GEMINIAN *Martyrs.*

ON the ſame Day, the Church celebrates the Martyrdom of St. *Lucy* and St. *Geminian*; which *Ado* in his Martyrology recounts after this Manner. St. *Lucy* was a moſt virtuous Matron, and after the Death of her Huſband lived moſt holily, to the ſeventy fifth Year of he Age. She had a Son, called *Euprepius*, very lewd and vicious, and above all an Enemy of the Chriſtians. The Devil got ſo far Power over this young Man, that, forgetting all the Obligations he had to his Mother, he accuſed her before the Emperor *Diocleſian*, that ſhe was a Chriſtian. The Emperor commanded her to be apprehended, and to be caſt into Priſon, where ſhe was comforted by our Lord. The next Day they brought her to Judicature, and finding her conſtant in the Confeſſion of JESUS CHRIST, the Emperor cauſed her to be moſt cruelly whipped. Suddenly there aroſe a Whirlwind, and a terrible Earthquake, by which the Temple of *Jupiter* was thrown down, and ſo ruined, that of that Building there remained not one Stone upon another. The Emperor enraged hereat commanded a great braſs Cauldron to be brought, and to be filled with melted Pitch, and burning Lead, and the Saint to be caſt into it there to be boiled. But the Virtue of the Almighty protected her, and ſhe was three Days in that Veſſel praiſing God, as if ſhe had been all the while in a ſoft Bed. After this they led her through the City in an ignominious Manner, loaded with Irons and Lead: And paſſing by the Gate of the Houſe of a principal Man, called *Geminian*, where there was a great Number of Idols, a Pigeon more White than Snow came down from Heaven, and ſate upon the Head of *Geminian*: Who moved by what he ſaw, and illuminated with a heavenly Light, caſt himſelf at the Feet of the Saint, and demanded Baptiſm, and received it from the Hand of a Prieſt, called *Protaſius*, who was admoniſhed by an Angel, that he ſhould go to the Priſon to baptize him. *Diocleſian* committed *Lucy* and *Geminian* into the Hands of a moſt cruel Judge, that he ſhould torment them, and make an end of them. But when they were tormenting of them, and beating them with Cudgels, the Chamber where the Judge was fell down, and killed him. Another Judge, called *Abofraſius*, ſucceeding him, invented new Torments to put them to (as if the former had not been ſufficient.) There were converted ſeventy five Perſons, by ſeeing the Wonders which God wrought in his Saints: And they all received the Crown of Martyrdom. Moreover the Judge had no great Cauſe to boaſt, for going on Horſeback over a Bridge, he fell into the River, and was drowned,

and

SEPT. 16. and his Body could never after be found. At laſt the bleſſed St. *Lucy* and St. *Geminian*, ſuffered Death by the Sword, by the Command of *Megalius*, who had been ſometime Conſul, upon the 16*th* of *September*, in the Year of our Lord CCCIII. Their Bodies were taken up by a holy Woman, called *Maxima*, who buried them with great Reverence and Devotion. SEPT. 16.

The Feaſt of the miraculous Wounds of St. FRANCIS.

SEPT. 17. ON this Day the Church, by the Ordination of his Holineſs *Paul* V. celebrates with a particular Maſs and Office, the miraculous Favour which CHRIST our Lord was pleaſed to confer upon his great Servant, the ſeraphical Father St. *Francis*, imprinting in his Hands, Feet and Side, the Prints of his own moſt ſacred Wounds. The Hiſtory of which Miracle is recounted at large, upon the 4*th* of *October*, in the Life of the ſaid Saint, towards the later End of it: To which I have thought good to refer the devout Reader, and not to repeat the ſame Thing twice. SEPT. 17.

The Life of St. THOMAS *of* Villa-nova *Archbiſhop of* Valencia, *ſurnamed the* Aumonier, *Religious of the Hermitical Order of St.* AUGUSTIN.

SEPT. 18. THE bleſſed St. *Thomas* of *Villa-nova*, Light of *Spain*, Model of good Prelates, the Ornament of the Order of Hermits of St. *Auguſtin*, and the Glory of theſe later Ages, was born in the Year of our Lord MCCCCLXXXVIII, in the Dioceſe of *Toledo*, at a Place called *Fuenlana*, near to *Villa-nova* in *Spain*, of noble and honourable Parents: He was ſurnamed of *Villanova*, becauſe he was there brought up. His Father was called *Alphonſus Thomas Garcias*, and his Mother *Lucy Martinez*, both of them of *Caſtile*, very liberal towards the Poor. St. *Thomas* born of ſo holy Parents, from his Infancy gave great Signs of his future Sanctity. He gathered together his Companions upon feſtival Days, and in the Streets (Men of Years alſo making themſelves little ones, that they might hear him) he repeated with ſuch Force and Energy what he had heard in Sermons, that he cauſed both himſelf and his Auditors to weep. He was ſo enclined to the giving of Alms, that ordinarily as he went to School, he gave away his Breakfaſt to the firſt poor Body he met with, chuſing rather to faſt till his return, than to omit that Deed of Charity. He oftentimes returned home without Stockings, Shoes, or Doublet, giving them to the firſt Poor he found. One Winter-day meeting with certain poor People trembling for Cold, he gave his Coat to one, his Doublet to another, and his Breeches to a third, returning home ſcarcely covered with his Shirt. Upon a Holiday having a new Suit on, he gave it to a little poor Boy, ſaying it became the poor Boy better, and the poor Boy's Rags better became him. God alſo to ſhew, that theſe Alms were pleaſing to him, did oftentimes work Miracles: For in the Harveſt Time carrying the Reapers their Dinner, he gave almoſt half of it to the poor Gleaners, and yet the Reapers, who uſually have good Stomachs, had enough. Another Time his Mother having refuſed a poor Woman certain Bottoms of Yarn, which ſhe ſtood in Need of to make an End of her Web: St. *Thomas* was ſo afflicted at it, to wit, that the poor Woman ſhould be ſent away without an Alms, that by a pious Theft he took what ſhe had aſked, and gave it her, and his Mother the next Day making Uſe of her Yarn, could not ſay, that any of it was wanting. Whatſoever he could handſomely aſk of his Parents, whether it were Money, or Bread, or Eggs, or any Thing elſe, that could be eaten, he carried it inſtantly to the Hoſpital, for the Nouriſhment of the Poor. Being one Day in the Houſe without the Key of the Ambry, and by this Means having nothing to give to certain poor People, who were at the Door, he ran to a Hen, which had a Brood of Chickens following her, and gave to every one of the Beggars a Chicken. His Mother coming home, and aſking of him, why he had done ſo? He anſwered, he was ſo moved with the Miſery of the poor People, that he could not ſend them away without giving them ſomething. Nor was he in that his tender Age enclined only to Alms-deeds, but alſo to Mortification; beſides his Obſervation of the Faſts of the Church (a troubleſome Penance to Youth) afflicting his feeble and delicate Body with extraordinary Abſtinences; and in ſecret oftentimes diſciplining himſelf, and treating himſelf even then, as if he had been the greateſt Sinner in the World. Being ſent to School his excellent Wit began to appear: SEPT. 18.

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Having ended his firſt Year of Probation, he was made Prieſt, and ſaid his firſt Maſs upon *Chriſtmas-day*, to which Feaſt he had a particular Devotion: In ſuch ſort, that when the Hymn of the Angels, *Gloria in excelſis Deo*, was ſung, and the Words of the Preface, *Quia per incarnati verbi myſterium*, and thoſe which follow, he could not abſtain from weeping, and his Body remained ſometimes immoveable, his Spirit being rapt into God. And although he endeavoured to hide theſe Graces and Favours, yet he could not do it, for his Face after the holy Sacrifice, ſhining like that of *Moſes*, dazled the Eyes of thoſe that looked upon him. His Superiors well knowing that he excelled not only in Sanctity, but alſo in Learning, commanded him to teach Divinity in the Convent, both to Religious and Seculars: He employing himſelf at the ſame Time in Preaching, which he did with ſuch Zeal and Affection, that he ſeemed to be another St. *Paul*, a St. *Auguſtin*, or an Angel ſent from Heaven: Inſomuch, that ſome out of Admiration, called him *Elias*, of whom the holy Scripture teſtifies, that he was a Fire, and his Words like a burning Torch. The Fruit of his Preaching was ſo great, and his Auditors ſo many, that the Monaſtery ſeemed not to be in the City of *Salamanca*, but the City in the Monaſtery. He was often rapt into an Extaſy, when he preached to the People, or ſaid holy Maſs, or after the recital of the divine Office in the Choir. Father *Melchior de Gebre*, of the Order of St. *Francis*, recounted to certain Perſons of great Authority, that the bleſſed Saint, upon the Day of our *Lord's Aſcenſion*, reciting his Hours at ſix a Clock in the Morning, being come to the Antiphon of the ninth Hour, *Videntibus illis elevatus eſt*, he remained in an Extaſy till five a Clock at Night. When he was come again to himſelf, he who ordinarily was his Companion, caſt himſelf at his Feet, and beſought him for the Love of God, to tell him what meant that Extaſy, which had laſted the Space of eleven Hours. The Saint overcome by the Intreaties of his Brother, told him, that when he begun to pronounce thoſe Words, *Videntibus illis*, the Angels taking the Antiphon out of his Mouth, ſung it ſo melodiouſly, that they raviſhed him out of his Senſes; and he aſſured him that the Time ſeemed not to him the Space of Half an Hour. Preaching once in the Cathedral Church of *Burgos*, and reprehending with Zeal the Sins and Vices of the Inhabitants of that City, he held in his Hand a Crucifix, and ſaid from the Bottom of his Heart: *O Chriſtian, look hither, O Chriſtian:* Saying this with a broken Voice, he was not able to go on, rapt into an Extaſy. Preaching alſo at *Valliodolid* upon *Holy Thurſday*, before *Charles* V. being come to thoſe Words of St. *Peter: Domine, tu mihi lavas pedes?* Repeating and explicating of them: *Lord doſt thou waſh my Feet? Thou, Lord of all Creatures; thou, Creator of the Angels; thou infinite Majeſty, thou waſh my Feet? The ſovereign Monarch, a vile Creature's? The Maſter his Servants? The Innocent a Sinner's Feet?* He was ſo tranſported, that breaking off his Sermon, he remained for a certain Space of Time, with his Eyes lifted up to Heaven, pouring out an Abundance of Tears. God Almighty adorned him alſo with the Gift of Prophecy, he foretelling many Things which happened both in his Life, and after

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SEPT. 18. his Death. The Reverend Father *Chriſtopher Sanctotitius*, a great Divine of the ſame Order, recounts that one Day, a *Fleming* a great Friend of the Saint, called *Nicholas de Witte*, came to St. *Thomas* very jocund and glad, telling him how his Servant had been cured by a notorious Miracle, wrought at *Bergh*, at a Crucifix of the Church of the *Auguſtins*. And the Saint made him this Anſwer, *It is true, the Almighty has not done you a ſmall Favour, in giving Health of Body to your Servants; but he will do you yet a greater, giving you the Health of your own Soul.* And ſo it fell out; for *Nicholas de Witte*, took Occaſion hence to demand the Habit, in the Monaſtery of *Bergh*, where he lived ſo holily, that the ſame St. *Thomas*, afterwards being Provincial ſent him to preach to the *Indians*, where he died with a great Opinion of Sanctity, which was confirmed by a great Number of Miracles, wrought by him after his Death. In the Year MDLIII, the Clergy of the Pariſh of St. *Catharine*, began to build themſelves a Tomb in the Middle of the Church, to the Prejudice of others: Wherefore the Archbiſhop preſently ſent for them, and commanded them to leave off the Work they had begun, for that there would a Fire happen to that Church: And for that Reaſon, it more concerned them to reſerve that more honourable Place of Burial, for ſome rich and honourable Perſon, at whoſe Coſt and Charges, the Dammage which would be done that Church by Fire, might be repaired. And it happened juſt as he had foretold ſo long before. For in the Year MDLXXXIV, upon *Thurſday* in *Holy Week*, whatſoever was ſpecious or precious in that Church was conſumed by a terrible Fire, which had its Origin (by a ſtrange Providence) from a Sepulchre made at that holy Time according to the Cuſtom of the Catholick Church, in Memory of our Saviour's Burial. Nor had he only the Gift of Propheſy, but alſo our Lord gave him a ſtrange Power over the Devils, in ſuch ſort, that there was no Kind of Devils, which he did not drive out by his Faſting and Prayers. Examples of this kind are to be found in thoſe who have written his Life more at large. Nor was the Saint eminent alone, in all the Virtues and Graces we have ſpoken of, but alſo, he was endowed with a ſingular Prudence in the Managing of Affairs: For which Cauſe the Emperor made uſe of him not only as his Preacher, but alſo as his Counſellor, writing to him oftentimes, when he was at a Diſtance from him, and looking upon his Advice, as the Anſwers of an Oracle. The Superiors of the Order knowing this, employed him in the moſt eminent Charges of their Religion, although out of Humility he refuſed them as much as he could.

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But what ſhall I ſay, of the Authority he had in all *Spain*: Which was ſo great, that Perſons of all Qualities and Conditions came to him, to receive Counſel of him in their Affairs, leaving all to his Diſpoſal, as if he had been the Oracle of the World. The Emperor *Charles* V. having commanded Sentence of Death to be pronounced againſt certain Perſons of Quality, neither the Archbiſhop of *Toledo*, nor his own Son *Philip*, nor all the Nobility of *Spain* being able to move him to Mercy, our Saint at the Inſtance of *Philip* the Prince of *Spain* went to him, and after he had diſcourſed ſome Time with him, he ſo prevailed with him by his Reaſons,

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The firſt Thing which our holy Prelate did after the Ceremonies and publick Joys, was to viſit the Priſons of his Biſhoprick; and judging them too obſcure, and too cruel, he commanded them to be changed, believing that Perſons conſecrated to God, whom he called the Anointed of our Lord, were to be brought back to the Way of Salvation by ſome other Means; as he ſhewed by his Example. At the ſame Time the Canons of his Church, in Teſtimony of their good Will, offered him four thouſand Crowns of Gold, becauſe they ſaw he was very poor; the Saint received the Money which was preſent-

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Like a good Paſtor he viſited the Churches of his Dioceſe, preaching oftentimes to the People not only in great Cities, but alſo in little Towns and Villages, with ſuch Zeal and Affection, that the Words which came out of his Mouth ſeemed to be ſo many Flaſhes of Lightning or Claps of Thunder. After his Preaching immediately followed the Effect of his divine Eloquence, a notorious Change of Peoples Manners and Lives, in all the Places he viſited, ſo that one might ſay he was a new Apoſtle, or Prophet raiſed up by God to reform his Dioceſe. Having ended his Viſits, he aſſembled a Provincial Council, where with the Advice of the other Biſhops, he made holy Ordinations, to cut off the Abuſes he had taken Notice of in his Viſits. But expecting that new Difficulties would ariſe, like another *Moſes* he had Recourſe to the Tabernacle to learn the Will of God; he retired himſelf into his Oratory, where he often ſpent Nights and Days, that he might receive Light from on high, without which he knew he could not acquit himſelf of his Duty in ſo important a Charge. His Servants coming to ſeek him, found him ſometimes as it were, deprived of the Uſe of his Senſes, and his Spirit raviſhed into God, othertimes bathed in Tears, lying upon the Ground, or leaning againſt a Croſs. The Saint perceiving they made Difficulty to diſturb him, gave them an expreſs Command, that as ſoon as any one did aſk for him, they ſhould call him immediately without making the Party to expect, giving them this Reaſon, *that although he was a great Lover of Quiet and Solitude, yet ſince he had accepted of the Archbiſhoprick, he was no longer his own, but his Flock's.* By his Aſſiduity in Prayer, he obtained ſo great a Gift of Counſel, that the Lawyers and Advocates were wont to ſay, that when the Saint had given his Judgment in any Matter of Importance, there was no longer Reaſon to doubt of it; ſuch was the Opinion they had of his Wiſdom and Prudence, and with good Reaſon; for it was rather divine than human; alſo the Saint did not confide ſo much in his own proper Induſtry,

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As he was redoubling his Deſires and Prayers, the Prieſt lifting up his Head, ſpoke to him, begging his Pardon, and confeſſing, that through his Prayers he was delivered from the Darkneſs of his former Errors, and put in the lightſome Way of Truth. Then this good Paſtor cordially embracing him, gave him this wholeſome Counſel. *Alas, my Child! Doſt thou not remember how dear thou haſt coſt thy Lord, who has ſhed the very laſt Drop of his Blood to redeem thee? Why then wilt thou ruin thyſelf, having to do with ſo good a God, whoſe Mercies are infinite? Why wilt thou caſt thyſelf headlong into the bottomleſs Pit of Deſpair?* The poor Man, comforted by the Words of the Saint, promiſed Amendment; and changing the World for an Hermitage, ſpent the reſt of his Life moſt holily. This Work of Charity, and the reſt which we ſhall recount, proceeded from that Zeal and Affection, which the Saint believed it was neceſſary for a good Paſtor to have. There was a certain Prieſt, who, by reaſon of his bad Life, retained nothing of his Sacerdotal Dignity but the ſacred Character. The good Archbiſhop deſirous to draw him out of the Gates of Hell, in which he ſeemed to have one Foot already, carried him privately into his Oratory, where after he had ſharply reprehended him as he well deſerved, he paſſed, as we ſay, from Words to Blows, not to chaſtize the Criminal, but to puniſh himſelf: *Now*, ſaid he, *I ſee that my too great Indulgence has maintained and nouriſhed your Malice, and becauſe I have been too mild and merciful towards you, I am guilty of your Wickedneſſes, and conſequently it is I that am to do Penance for them, and not you.* After which Words he fell down before a Crucifix which was there, and powring out a Deluge of Tears, he unveſted himſelf, and began with ſuch Rigour and Violence to tear his Body with Whips, SEPT. 18. that his Garments were filled with Blood. The Prieſt ſeeing this ſo rare an Eample of Charity, and on the other Side aſtoniſhed at the Multitude of the Sins, which he had committed, conceiving a great Grief for them, began to weep together with the Saint; then caſting himſelf at his Feet, and beſeeching him for the Love of God to leave off that Cruelty to himſelf, he made uſe of the Words of the Prophet *David*, when God afflicted his People: *It is I*, ſaid he, *that have ſinned, 'tis I that have deſerved theſe Blows, in the mean Time you, who are innocent, feel the Smart of them. But I promiſe you before him who knows the Secrets of our Hearts and Souls, and before the Image of his moſt dear Son, that I will henceforwards live as beſeems my Eſtate.* And as he ſpoke from the Bottom of his Heart, ſo he accompliſhed what he had promiſed. By ſuch efficacious Remedies as theſe, this true Paſtor and Biſhop of Souls, oftentimes brought back to the Fold the hundredth ſtrayed Sheep. Whence one not unfitly made this Emblem of him: A Pelican wounding her Breaſt with her Bill, and fetching out Blood, wherewithal to nouriſh her young ones; and another added this Inſcription: *I am made like a Pelican of the Deſert*, for he exerciſed this Charity in ſecret, in the Privacy of his Oratory. Nor was he leſs ready to relieve the corporal Wants of his Subjects, principally taking Care of thoſe Poor, who by their Sickneſs, or otherwiſe were not able to work for their Living. In the firſt Place he took Care for their Nourriture, who for their Wickedneſſes were kept Priſoners in his Palace. He had a great Care that his Servants were well treated, and their Services recompenced, above all when they were ſick; which a Meſſenger, whom he had ſent upon a certain Buſineſs bountifully experienced; for returning back ſick, he ſent to viſit him, and cauſed a Couple of Fowls and a good Sum of Money to be carried him; fifteen Days after he went to ſee him himſelf, carrying with him a like Alms, and continued his Liberality, till ſuch Time, as he was perfectly recovered. He was the ſame towards the reſt of his Servants, leſt Neceſſity might make them uſe Deceit in the Adminiſtration of their Charges. The Revenue of his Biſhoprick was eighteen thouſand Crowns, of which he gave to the Poor thirteen thouſand, not reſerving one Penny of it for the following Year; which he would have thought a great Sacrilege, and a manifeſt Injuſtice in the Houſe of God. Of the five thouſand Crowns that remained, he gave two of them as an annual Penſion, to the moſt Illuſtrious Lord *George* of *Auſtria*, to whom they were due for his Reſignation of the Archbiſhoprick.

SEPT. 18. He ſpent the other three thouſand in maintaining his Family, and recompencing his Officers, and others whom he employed in his Service; ſo that it is a Wonder how that little which remained, ſhould ſuffice, I do not ſay to ſuſtain his Family, but even to keep his Palace in Repairs. There came to his Door every Day about five hundred poor People, and although they were ſo many, he would that every one of them, at what Hour ſoever they came, ſhould have an Alms, which ordinarily was Bread and Pottage, and a Cup of Wine, with a Piece of Money; and that which gave a Reliſh to all, was, the Cheerfulneſs with which he cauſed it to be given. When it was objected to him, that many feigned themſelves to be poor, and that others under a Diſguiſe came twice or thrice in the ſame Day, the good Father anſwered, that if any Counterfeit came cloathed in the Habit of a poor Man, it belonged to the Governor of the City and not to him to take Notice of him; he was to procure, that no Body, who made Profeſſion of Poverty, ſhould go from his Door without an Alms. He ſaid the ſame to his Almoner, that he ſhould not for this forbear to give Alms; but on the contrary, that he ſhould give to every one as often as he aſked: *For*, ſaid he to him, *it may be that an Angel ſent from Heaven preſents himſelf there under the Shape of a poor Man to try us; give then to all thoſe that ask you, an Alms, and give them it with a willing Heart, without ſhewing any Sadneſs in your Countenance; give, I ſay, with a great Confidence in him, who being Lord of Heaven and Earth, and Maſter of all Treaſures, for the Love of us would become poor, to enrich us by his Poverty; who, I ſay, having begun his Life with Poverty, continued it ſo all along, and would die naked nailed to a Croſs for the Love of us.* Underſtanding that a labouring Man had ſo loſt the Uſe of his right Hand, that he was no longer able to labour, immediately he commanded ſeven Rials a Week to be given him. Hearing alſo that a Silk-weaver was not able to exerciſe his Art for Want of Matter, he commanded a hundred and fifty Pounds to be given him, wherewithal to buy him Silk, that ſo he might be able to get his Living by his Hand-labour. Seeing a poor Beggar, who had ſcarce wherewithal to cover his Nakedneſs, he offered him his Cloak, but the poor Man out of Modeſty would not accept of it, but the Archbiſhop conſtrained him to take it. He had a Care of Orphelins and Pupils as of the Apples of his Eyes, ſhrowding them under the Wings of his Charity; and for the Space of eleven Years that he was Archbiſhop, not one poor Orphelin Maid was married, but ſhe was helped by his Charity and Alms: He had alſo a great Care of Infants, which were expoſed at Peoples Doors, and made them to be brought up, how many ſoever they were altho' ſometimes there were laid at the Gate of his Palace, two or three in a Night. Amongſt others one being brought to him by his Servants, he gave it his Benediction, and ſaid to them: *Go preſently and ſeek a Nurſe, for if we provide Nourriture for forty eight, which we have already, we ſhall be able by the Help of God to ſuſtain this, and more alſo if he ſend us them.* One that had ſeen the Saint's Care in this Act of Charity, would have taken him for a tender Mother, who having put out her little Ones to Nurſe, went oftentimes to viſit them to ſee how they did; for every Month he made every Nurſe come to his Houſe with her little One; then ſetting them all in a Row, he attentively looked upon the little Infants, and increaſed the Penſion of thoſe Nurſes that had been more careful in bringing up theſe Innocents, and ſharply reprehended thoſe that had been more negligent. And that the Porters of his Houſe might be more diligent to take in ſuch Children, he gave them for each Child they brought him, a Crown of Gold; and that this Work of Charity might be continued after his Death, he left a conſiderable Sum of Money to be employed in the ſame charitable Office. And he was ſo careful, that the Poor ſhould be relieved, that he would not wholly truſt to the Fidelity of his Servants in the Diſtribution of the Alms he gave, and therefore would oftentimes ſet himſelf ſecretly in a Window to ſee if they gave to every one as he had ordained. God recompenced alſo the Charity of the Saint, by many Miracles which he viſibly wrought, eſpecially upon the Poor, and in the Multiplication of the Alms. One Day he perceived amongſt the other Beggars a poor lame Man that went with two Crutches, and that with great Difficulty: The Saint moved with Compaſſion towards him, aſked him if he knew no Art; the poor Man made Anſwer, that heretofore he had been a Taylor, but now having loſt the Uſe of his Hands and Fingers, he was able to do nothing, but if he could recover his Health, he ſhould be able by labouring in his Trade to gain what was neceſſary to maintain his Family. The Archbiſhop then aſked of him, whether he had rather have Health or an Alms? The poor Cripple anſwered: *O! if it pleaſe God, I deſire Health*; which the Saint having heard, immediately he roſe up, and making the Sign of the Croſs upon the infirm Perſon, like another St. *Peter*, he ſaid to him: *In the Name of our Lord* JESUS CHRIST, *leave thy Crutches, and go Home to thy Houſe and Work.* He had no ſooner ſaid theſe Words, but the poor Man finding himſelf perfectly cured, returned Home praiſing and bleſſing God. In the Houſe of this great *Aumonier*, they were wont to bake

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SEPT. 18. bake a great Quantity of Bread, to give to the Poor. It happened that by a great Flood all the Mills of *Valencia* were ſpoiled: And conſequently, they were forced to carry their Corn to be ground a great way, and alſo by this Accident, the Number of Beggars was encreaſed; whereupon the Saint's Steward, ſeeing, that if they continued their ordinary Alms, within two Days their Bread would fail, he propoſed to the Archbiſhop to diſcontinue his Alms, till ſuch Time, as the Mills were repaired. The good Prelate having heard him, in Anger exclaimed: *What, ſhall we then ſend away the Poor without giving them any Thing? God defend me from ſuch a Misfortune: I had rather a thouſand Times put away all my Servants, than refuſe an Alms to thoſe that ask it of me. I will that to Day and to Morrow, you bake as much Bread as you were wont to do, and that according to our Cuſtom, you give to all that ſhall come: For I confide that God will not permit you to want any Thing.* It happened as the Saint had foretold, God crowning his Liberality with a glorious Miracle: For having baked that Day as much Bread as they were wont to do, the next Day they found as much Meal, as if it had not been touched: And of that Meal, which the Steward diffiding in God's Providence, thought would not ſuffice for two Days, there remained at the End of a whole Month.

One Evening very late there came to the holy Archbiſhop three Widows, who falling upon their Knees before him, beſought him to take Pity of them, for that they were brought to ſuch Miſery, that they had not Bread to eat. This Mirrour of Mercy taking Compaſſion of them, called for his Steward, and commanded him to give ſome Corn to theſe poor Widows: But he anſwering that there was none left, the Saint replied that could not be, and bad him go and ſee if there were not ſome: The Steward added, *I do aſſure you, my Lord, that there is none; and behold the Servants which come juſt now from ſweeping the Granary, will teſtify that there is not ſo much as one Grain.* But the Archbiſhop who believed in Hope againſt all Hope, repeated again: *I cannot believe it, and I will immediately go up to the Granary myſelf.* Being come to it, he turned himſelf towards his Servants, ſaying to them; *I do aſſure myſelf, that the Father of Mercy and the God of all Conſolation will have Pity on theſe poor Women:* And behold they found the Granary ſo full of Wheat, that they could hardly open the Door. At which the Steward, and the other Servants were greatly amazed. And the Saint commanded Part of the Corn to be given to the poor Widows, that they might taſte of the miraculous Favour: Beſides his ordinary Alms, he was very Charitable towards the Sick, ſending them whatſoever he believed to be neceſſary for them, as well for their Suſtenance, as Clothing; hence he gave away ſuch a Quantity of Coverlids, Sheets, Shifts, and other Linnens, that the Taylors, and and thoſe that ſold them, were not able to provide him ſufficient, and they found that theſe alſo increaſed, as they were diſtributed, he giving a greater Number away than he had received of them. And at other Times, God multiplyed the Silver, which he gave in Alms. Returning once from one of his Lordſhip's, he commanded his Servant who carried two Purſes with him, one for their own Neceſſities, and the other for the Relief of the Poor, to ſee what Money there was left. The Servant did ſo, and to his Aſtoniſhment found, that he had given away more than he had taken with him, and notwithſtanding there was yet much remaining. Nor did he work theſe Wonders only when he was preſent, but alſo when he was abſent. Having ſent his Viſitor into *Albaida*, his Purſe was taken out of his Chamber in an Inn, where he had left it, going down into the Garden to recite his Hours, whilſt Dinner was prepared, and two poor People coming to aſk him an Alms, he perceived his Money was gone. The next Morning he went to the Church to ſay Maſs: In which, he began to diſcourſe within himſelf, and as it were reaſoning with the Archbiſhop, to ſpeak to him after this Manner; *So it goes Reverend Father with the Cauſe of God, and your Cauſe: They have not only ſinned againſt God, but alſo againſt you, and the Poor whom you ſo tenderly love: You are particularly intereſted herein; be pleaſed then to pray to God, by ſome Means or other to remedy this Misfortune.* Having ended the holy Sacrifice of Maſs, as he went into the *Sacriſty*, two Men following him, ſaid they had a Secret to communicate to him; ſo every one going out, and the Door being ſhut, they both caſt themſelves at his Feet, aſking him Pardon: And one of them ſpake thus to him; *I am the Man, that took away your Purſe and your Money: And going about by Means thereof, to draw my Friend out of his own Country to dwell with me, as we were upon our Way, a venerable Father cloathed in Black, and in the Habit of a Biſhop, with a Mitre upon his Head, and a croſier Staff in his Hand, put himſelf before us, threatening to chaſtiſe us very ſeverly, if we would not return back, and reſtore what we had ſtollen.* After theſe Words, they put his Purſe and Money into his Hand. The Viſiter being returned home, the firſt Salute that the holy Prelate gave him, was to ſay to him; *How ill were you treated in your Journey?*

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ney? And yet how has God disposed of all? The other much astonished hereat demanded of him, how he could come to know this, seeing he had communicated it to no Body in the World? But the Saint immediately replyed: *Let us speak no more of it, only let us give God Thanks, who has been pleased so graciously to assist us.* In the Year MDL, the Night before the Feast of St. *Bernard*, *Dragutius Arax* a famous Pyrate, came to shore near a Town of his Diocese, to ruin and pillage it; which he did, carrying away their Corn, their Wine and their Flocks, taking with him many Men, and making them Slaves. Our Saint having heard this sad News, forthwith sent to the Inhabitants of the Town, one of his Religious to comfort them, and his *Aumonier* with two Servants, who carried two thousand four hundred Crowns, and Cloth worth as much more, to repair the Damages this Robber of the Sea, had done them; those whom he had sent having acquitted themselves faithfully of their Charge, and counting amongst themselves what they had laid out for the Redeeming of Captives, and for the Relief of those who were in Necessity, they found that they had laid out twice as much as they had brought with them from *Valencia*.

The good Archbishop was not only the Support of the Poor himself, but also he endeavoured that all those that were not such, might become such, but above all great Lords, Dukes and Marquesses; shewing to them, that if they desired to make their Greatness appear, they must not do it by maintaining a great Family, nor by other Pomps and Vanities of the World; but by making themselves Fathers and Protectors of their Vassals, governing them in Peace and Justice, and relieving their Necessities: And if they desired to have the Picture of a true Nobleman, or great One, they would find it in *Job*, who was one of the richest Men in all the *East*, but yet Richer in Mercy and Charity, than in Possessions and earthly Dominions. Otherwhiles he counselled them, as *Daniel* did *Nabuchodonosor*, to redeem their Sins by Alms-deeds: *Answer me*, said he, *O Sinner, what better Possession, what Moveable more Necessary for thee canst thou buy with thy Money and other Riches, than the Redemption of thy Sins, seeing that if thou doest not redeem them in this Life, they will serve as Fuel to burn thee in eternal Flames in the next?* Sometimes when he was Preaching he would say to his Auditors, *If you desire that God should hear your Prayers, hear you the Voice of the Poor. If you desire that God should prevent your Necessities, prevent the Necessities of the Poor, without expecting that they importune you; but especially their Necessities who are ashamed to beg, whom to make to ask an Alms, is to make them deserve it, not to say 'tis to make them buy it.*

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Together with this Virtue of Mercy towards the Poor, our Lord endowed St. *Thomas* with many other Virtues; of which the Principal was a very great Love of God, which could not be contained within his Heart, which was like a burning Furnace, but broke out not only by Works, but also by the Words and sweet Sighs which he cast forth. *Thou commandest me O Lord*, said he sometimes in Imitation of St. *Augustin, to love thee in all Things, and above all Things, and thou commandest me it very strictly, under Pain of being for ever deprived of the Vision of that beautiful Face, which the Angels desire continually to behold. And what! Is it possible, O my God, that I should be so ungrateful, that after having been created according to thy Image and Likeness, after having been redeemed, not with Gold or Silver, or any other corruptible Matter, but with the most precious Blood of thy dear Son, that after so many Graces and Favours, which I daily receive from thy bountiful Hand, I should still stand in Need of a Command to love thee? Ah! My God, thou confoundest me by such a Command, and I know not what more to say. Yet notwithstanding, O sweet and delicious Command! O light Burden! I give thee Thanks, O my God, for having obliged me by so holy and so desirable a Law to love thee. I ran already of my own accord; but thou hast given me the Spur: For what was there, that I should desire more ardently, than to love thee? Without doubt if thou shouldest command me not to love thee, it is a Thing which would be impossible and intolerable to me; I should rather chuse even Hell itself; and it would be less unsupportable, than a Command contrary to thy Love. And in very deed, when I think there is a Hell, I do not apprehend so much the Flames, nor the Racks and Tortures, as that which they say, that those reprobate and forlorn Souls hate thee, and curse thee. O miserable and unfortunate Creatures! Is this the Acknowledgment you render to your Creator? May I perish rather, O my God, than ever cease to love thee: If I forget thee, let my right Hand be put in Oblivion; let my Tongue cleave to the Roof of my Mouth, if I do not remember thee, if I do not put thee in the first Rank of the Objects which I love, and which cause me Joy.* Otherwhiles he said; *O my God! How justly is he damned in Hell, who made Choice rather to burn than to love thee: For if he had loved thee with a sincere Love, he should not be now burning in the eternal Flames and Fire of Hell.*

Although our Saint made sure his Salvation by so many good Works, notwithstanding he continually sighed after that Rest and Quiet

SEPT. 18. Quiet he had left, and was in a continual Apprehenſion, ſeeing himſelf under the Load of ſuch a Charge: And he ſaid oftentimes to a Doctor of his Order, with whom he was wont to communicate his moſt ſecret Affairs, that ſince he was elevated to the Dignity of a Biſhop, not one Day had paſſed, without his bewailing what he ſeemed to have loſt by changing his State and Condition: And *that he was never ſo afraid to be blotted out of the Number of the Predeſtinated, as ſince he was written and put in the Number of Biſhops.* This Fear ſo wrought upon him, that he ſought out all Means poſſible to quit his Mitre and croſier Staff, and to return to the Solitude of a monaſtical Life. But perceiving that he laboured in vain, Prayer was his only Refuge, which he ordinarily made proſtrating himſelf before his Crucifix. And in fine, it pleaſed God to comfort him, revealing to him, that ſhortly he ſhould be delivered from his ſo great Labours and Toils, to enjoy an eternal Crown: For being upon the Day of the Purification of our Lady in his Oratory, deploring his Condition, the Crucifix, at the Feet whereof he was proſtrated, ſpoke to him in this Manner: *Courage, my dearly beloved, thou ſhalt come unto me upon the Day of my Mother's Nativity:* And in Confirmation hereof, the Mouth of the Crucifix, which had been till then ſhut, remained open, and is to be ſeen at this Day with Teeth cut ſo artificially, that ſkilful Carvers confeſs, with all their Art and Induſtry they cannot make their like. With this Viſion our Saint was much comforted, and now ſeeing, as it were, his Grave open before him, he diſpoſed himſelf to die with ſo great Fervour, as if hitherto he had done nothing at all. Upon the 29*th* of *Auguſt* he was taken with a Quinſy, which he contracted by his Watchings and Labours: This Diſeaſe was alſo accompanied with a violent Fever. And knowing that God would call him to himſelf, although his whole Life had been nothing elſe, but a continual diſpoſing himſelf to die, yet he now prepared himſelf more particularly, and began with a general Confeſſion of his very leaſt Faults, weeping as bitterly for them, as if he had been the greateſt Sinner in the World. The next Day he cauſed his *Viaticum* to be brought him, which he received with incredible Joy and Content: And making a ſhort Exhortation to thoſe that were preſent, he ſpake to them with ſuch Devotion and Fervour, that they all fell a Weeping. As ſoon as his Sickneſs was divulged abroad, all the People fell to their Devotions, and there were nothing but Prayers and Proceſſions for the Health of their Prelate: In ſuch ſort, that one would have thought it had been *Holy-Week*, by reaſon of the Sorrow that every Body ſhewed in their Countenance. Our holy *Aumonier* deſiring, that Mercy and Charity ſhould accompany him to his very Grave, and after alſo, four Days before his Death he commanded him, who was wont to diſtribute his Alms, to take the four thouſand Crowns which he had left, and to diſtribute them amongſt the Poor of all the Pariſhes, beſeeching him not to bring him back again ſo much as one Farthing, for it would greatly afflict him. The Diſtributer of his Alms immediately performed his Will, taking along with him certain Servants, and Almighty God inſenſibly multiplyed the Alms in their Hands. For coming to the Houſe of a poor Cutler, they gave him four Crowns in a Paper to pay for his Houſe-rent for Half a Year: But they being gone, the poor Artificer having opened the Paper, found the Money well encreaſed, to wit, to the Sum of thirty Crowns. Upon *Saturday*, which was the Vigil of our *Lady's Nativity*, having made all his Money to be given to the Poor, he cauſed his Moveables alſo to be diſtributed amongſt them, except the Bed on which he lay, expecting Death: Notwithſtanding deſiring to go as Naked out of the World, as he came into it, he made the Keeper of his Epiſcopal Priſon to be called, to whom he ſpake thus: *I have nothing elſe but this Bed, which I give thee with a good Will, if thou wilt accept of it.* The Keeper having accepted of it with Thanks, the Saint added, *I pray thee lend it me till ſuch Time as I ſhall be dead; or if thou wilt not, I am ready to die upon the bare Ground.* The Goalor yielding hereunto, as it was fitting, the bleſſed Saint overjoyed, lifting up his Eyes and Hands to Heaven, whither he approached, began to ſay; *I thank thee, O my God, for having made me worthy to offer up to thee that which is thine own, and that having nothing of all the Goods of the World, I ſhall have the Happineſs to die like a poor religious Man.* After this perceiving his Forces to decay, and his End to approach, he made the Paſſion of our Lord, according to St. *John*, to be read to him, and when he felt himſelf to be moved by certain Words, he commanded the Reader to ſtop a while, and then lifting up his Eyes bathed in Tears towards the Crucifix, he attentively meditated upon the Myſteries he had heard. The Paſſion being ended, he cauſed Maſs to be ſaid: And the Prieſt being come to the Words of Conſecration, he began the Pſalm, *In te Domine ſperavi*, with two Streams of Tears which continually ran down from his Eyes. The Prieſt having communicated, and he having ſaid the laſt Verſe: *In manus tuas, Domine, commendo ſpiritum meum*, he rendered up his Soul to him who created him for his Glory, upon the 8*th* of *September*, the Day of the *Nativity*

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SEPT. 18. *tivity oof the Virgin*, in the Year of our Lord MDLV. His Face remained as fair and clear, as if he had been alive, raviſhing with its Angelical Beauty, all that beheld it. The Noiſe of his Death was ſoon ſpread all over the City, whereat all the Inhabitants were diſſolved into Tears and Lamentations, for the Death of ſo good a Paſtor: But eſpecially the Poor, who came from all Parts in great Multitudes, to bewail his Death, who had been their Father, and to the Number of eight Thouſand followed his Corpſe with great Devotion; which was carried with great Pomp and Solemnity out of the Cathedral Church, to that of *Our Lady of Succour*, of the Order of St. *Auguſtin*, and buried in the common burying Place of the *Monks*, as himſelf had ordained. God would inſtantly manifeſt the Sanctity of the good Prelate, by a notorious Miracle, which happened as they carried his Body. The Streets being full of People of all Eſtates and Conditions, who were come to honour the Funerals of the Saint, a young Man of nineteen Years of Age, having climed up to the Top of a high Houſe, that he might better ſee the Body of the Saint, as it was carried along, by ſome Negligence fell down. His Mother ſeeing this ſad Spectacle, immediately fell upon her Knees, and cryed out, *O holy Prelate, help my Son*, and inſtantly he came down as gently as if he had been let down by a Cord, and was found upon his Feet without any Hurt, or Damage.

After his Death he appeared firſt of all to one of the Biſhops that aſſiſted at his Conſecration, called *Segrian*, and afterwards to his intimate Friend *John de la Porte*, who were ſo oppreſſed with Grief, that they thought it impoſſible for them to live after the Loſs of ſuch a Father. And one Day when with a doleful Voice, and Tears in their Eyes they were ingeminating the Name of the Saint, betwixt three and four a Clock in the Morning, they ſaw a great Light, and in the Middle of it, Bleſſed St. *Thomas*, in the ſame Cloaths he was wont to wear in his Epiſcopal Palace, who approaching to their Bed's Head, ſpake thus to them: *Why do you Weep? If you love me put an End to your Tears and rejoice together with me, for I now enjoy the Crown of Glory, which no mortal Men could give me, nor can they take it away from me.* And having ſaid this, he diſappeared. He appeared another Time the Night before the *Epiphany* to a certain Man, to whom the Viſion was more troubleſome, but profitable. The holy Archbiſhop had given him in Charge, certain Alms to diſtribute to the Poor after his Death: But he who had ſhewed himſelf very officious in Words, was very negligent in fulfilling his Promiſe by Deeds. The Saint reprehended him very ſharply for having deceived him, failing to perform this Duty of Charity, which the Poor that are oppreſſed with Want, expect from the Faithful, and whoſe Neceſſity cries to God for Vengeance. The poor Man amazed at theſe Threats, proſtrated himſelf upon the Ground to aſk him Pardon, and proteſted that he would accompliſh what he had promiſed entirely and faithfully. But acquitting himſelf of it very coldly, the bleſſed St. *Thomas* appeared to him the ſecond Time in the Night before the Feaſt of the *Purification of the Virgin*, and threatened him with a ſudden Death, adding that God would not have more Pity of him, then he had of the Poor and Miſerable: And then turning himſelf towards a young Man that was hard by him, with a Whip in his Hand, he commanded him to ſcourge him ſo ſoundly, that he ſhould believe that theſe were not Illuſions, but Truths which ſhould make him Wiſe to his Coſt: Which the other did ſo rudely, that by reaſon of the Pain of the Stripes he had received, he was not able for ten Days to ſtir out of his Bed, and ſatisfied with theſe Viſions he fulfilled his Promiſe. Moreover there was a certain Woman, who being tormented with a very violent Fever, and in a Manner deſpaired of by the Phyſicians, ſeeing herſelf in that Extremity, had recourſe to our Saint, and cauſed ſome of his Relicks to be brought to her: And having received them with great Reverence and Affection, ſhe recommended herſelf to him with all her Heart: The Night following ſhe ſaw the holy Archbiſhop in his Pontifical Robes, upon his Knees before an Image of the Virgin Mother, which was in her Chamber, with his Hands joined and lifted up to Heaven. She much rejoiced at ſuch a Viſion, began to beſeech him, that was praying, to pray for her, that ſhe might obtain Health and ſufficient Strength to dedicate herſelf to the Service of JESUS CHRIST. At the ſame Inſtant the Viſion diſappeared, and the ſick Party found herſelf in perfect Health. In like Manner he appeared to another of his Devotes, whom the Doctors had given over, and laying his Hand upon him ſaid to him: *Son, do not fear, thou ſhalt ſhortly recover.* From that Time his Diſeaſe began to remit, and within a few Days he was perfectly well: Which Viſit the Perſon that was cured was wont to recount with Tears in his Eyes, affirming with a great Senſe of Piety that it was not a ſeeming, but true Apparition. Indeed the Charity of this bleſſed Saint was admirable, ſeeing he not only ſhined gloriouſly during his Life, but alſo after his Death caſt forth his reſplendent Rays: For who will not wonder at the great Care of this good Prelate,

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SEPT. 18. late, who cured the Sick, viſiting of them and honouring them with his Preſence, even after his Death? In fine, God wrought ſo many Miracles in Favour of thoſe who had Recourſe to the Saint, whether by Means of the Duſt of his Grave, drunk down out of Devotion in a little Water; or by applying to the Place affected the Flowers which had been caſt upon the ſame Grave, or by annointng it with Oil of a Lamp, which burned before his holy Body, that it would require a whole Book to write them all. I ſhall content myſelf to ſay in general, that he cured many Children that were deſpaired of; ſome of Fevers, others of Swellings and the King's Evil, others bruiſed and cruſhed with Coach-wheels. He made alſo Milk to come into the Breaſts of Nurſes, who were not able to ſuckle their little Ones. He helped alſo many Women, who could not bring forth their Fruit. In a Word, he cured Paralyticks, reſtored Sight to the Blind, Hearing to the Deaf, and Health and Strength of Limbs to the Lame, as is to be ſeen in the Tables carried to *Rome* in Order to his Beatification. He raiſed eleven Perſons from Death to Life, to wit, five Boys, and ſix Girls. One of which coming dead out of its Mother's Womb, was already deſtined to the Grave. The Mother being come to the End of her Time, and her Pains every Day increaſing, the Midwife ſaid, ſhe could not be delivered without a Miracle, becauſe her Fruit came Croſswiſe, and without Doubt ſhe would die in her Labour; they counſelled her to prepare herſelf for Death, by receiving the holy Sacraments. She, without deſpiſing their Counſel, with great Affection made her Addreſs to St. *Thomas*, ſaying: *O holy Biſhop, have Pity on me, and ſuccour me in my Affliction!* She had no ſooner ended her Prayer, but ſhe perceived her Fruit to turn in her Body, and brought it forth, but dead, of a black and hideous Colour, and caſting forth a moſt noiſome Stench. Whereupon thoſe of the Houſe reſolved to bury the little Infant in a Stable cloſe by, becauſe it died without Baptiſm. They were now ready to put the Body in the Ground, when one of the Neighbours that was preſent, began to ſay: *Let us implore the Aid of the Saint. Why cannot he by his Merits as well give Life to the Daughter, as he has preſerved the Mother from Death?* The others liking the Propoſal, ſet themſelves to pray, and when they had prayed about an Hour, the dead Child began to open his little Eyes, and to cry and weep, as Infants when they are newly born, are wont to do; the unſavory Odour vaniſhed, the black Colour was changed into a freſh and vermillion; all that were preſent, bleſſing God, and praiſing the Virtue of the Saint. Theſe and ſuch like Miracles being examined, and repreſented to his Holineſs *Paul* V. he put him in the Number of the Bleſſed, in the Year MDCXVIII. And he was canonized for a Saint by our holy Father *Alexander* VII. in the Year MDCLIX, and his Memory ordained to be celebrated upon the 18*th* of *September*. This Narration of his Life is chiefly taken out of rhe Reverend Father *Nicaſius Baxius* of the Eremitical Order of St. *Auguſtin*. SEPT. 18.

The Life of St. JANUARIUS, *Biſhop and Martyr.*

SEPT. 19. ST. *Januarius* was Biſhop of the City of *Beneventum*, which is in the Kingdom of *Naples*; and a holy Confeſſor called *Soſius*, being in Priſon in the Perſecution of *Diocleſian*, and *Maximian*, and St. *Januarius* viſiting him to comfort him, and to encourage him to ſuffer Martyrdom, *Timothy* the Preſident commanded him to be apprehended, and to be brought before him, and endeavoured to pervert him and to draw him by many Words, and falſe Reaſons to the Adoration of his vain Gods. But perceiving it was loſt Time, he cauſed an Oven to be heated for the Space of three Days, and St. *Januarius* to be caſt into it: But our Lord ſo preſerved him, that he came out of the Oven, without having a Thread of his Garment, or a Hair of his Head ſinged by the Fire. The Tyrant was yet more enraged, ſeeing the Flames ſpared him, whom he deſired to make an End of; and commanded the Martyr to be ſo cruelly tormented, that all his Members were disjointed. *Feſtus* Deacon, and *Deſiderius* Lector came to viſit him; and being known to be Chriſtians, were taken, and led with their Biſhop St. *Januarius*, loaded with iron Chains before the Coach of the Preſident to the City of *Puzoli*. There they were all caſt into the ſame Priſon, in which were Priſoners, *Soſius* Deacon of the City of *Micene*, and *Proculus* Deacon of *Puzoli*, and two of the Laity called *Eutyches* and *Acutius*; who had all been condemned to be torn in Pieces by wild Beaſts, and were expecting the Execution of their Sentence of Condemnation. The Day following they were all caſt to the Beaſts, who forgetting their natural Fierceneſs, threw themſelves at the Feet of St. *Januarius* and his Companions, as if they had been ſo many tame Sheep. The Preſident attributing this Miracle of our Lord to Sorcery and Art Magick, gave Sentence againſt them, and commanded them to be beheaded; SEPT. 19.

SEPT. 19. beheaded; but inſtantly he loſt his Sight, and by the Prayers of St. *Januarius* recovered it again; and by this Miracle near five thouſand Perſons were converted. The Favour which the wicked Judge had received, was not ſufficient to aſſwage his Fury, and to make him acknowledge the powerful Hand of God, which wrought in his Saints; but ſeeing the Converſion of ſo many People, and fearing the Anger of the Emperors, he pronounced Sentence of Death againſt the holy Martyrs. They led them to the Place of their Martyrdom, and cut off their Heads. Their Bodies were carried to different Places: That of St. *Januarius* having been firſt at *Beneventum*; and afterwards in the Monaſtery called *the Mountain of the Virgin*, was tranſlated to *Naples* in the Time of Pope *Alexander* VI. and placed in the Cathedral Church; where it is honoured with great Devotion and Reverence by all that City, who take him for their Patron, and receive great and continual Favours by his Means. Two Miracles amongſt others our Lord has wrought through the Merits of St. *Januarius*. The firſt is, that he has delivered the City and Kingdom of *Naples* from the burning of the Mountain called *Veſuvius*; which is not far from *Naples*, and caſts forth Fire, and ſometimes ſuch an Abundance of Fire comes out of it, that one would think it would conſume and burn up all thoſe Countries; as it happened in the Time of the Emperor *Titus*; and in which burning *Pliny* the Second died, for he went nearer it than he ſhould have done, out of a Curioſity to ſee it. But another Time the Fire that came out of this Mountain, was ſo dreadful and terrible, that it ſeemed all *Europe* was to be turned into Aſhes; for it broke forth ſo often, and with ſuch Violence, that it reached even to *Conſtantinople*, and it ceaſed by the Prayers of St. *Januarius*; and the *Grecians* inſtituted a Feaſt in his Honour, and every Year made two ſolemn Proceſſions, giving Thanks to God for having delivered them from that Danger, and beſeeching him to preſerve them for the future. Upon this Occaſion the Devotion to St. *Januarius* encreaſed in the People, who came to viſit his holy Relicks, and founded many Churches in divers Places in his Honour. The other Miracle is perpetual, and laſts to this very Day. They have at *Naples* the ſacred Head of St. *Januarius*, and a glaſs Vial apart, full of the Blood of the ſame Saint congealed, and joining it with the Head, or putting it before it, immediately the Blood begins to melt, and diſſolve, and to become liquid, as if it were but newly ſhed; and this Miracle I myſelf have ſeen ſeveral Times, and the whole World is Witneſs of it. The Martyrdom of St. *Januarius* was upon the 19*th* of *September*, in the Year of our Lord CCCV, in the Reign of the above-ſaid *Diocletian*, and *Maximian*. His Holineſs *Sixtus* V. in the firſt Year of his Popedom, which was the Year MDLXXXV, on the 27*th* of *January*, commanded St. *Januarius* to be ſerved with a ſingle Office. And afterwards Pope *Gregory* XIV. ordained, that his Feaſt ſhould be kept in the City and Kingdom of *Naples*, and that he ſhould be ſerved there with a Double Office, and in the reſt of Chriſtendom with a Semi-Double. *John* the Deacon wrote the Martyrdom of St. *Januarius*, and of his holy Companions, and *Surius* recounts it in his fifth Tome, and the *Roman* Martyrologies, and thoſe of *Bede*, *Uſuard* and *Ado*, as alſo other Authors *Latin* and *Greek*, who write the Lives of Saints, do make Mention of them. SEPT. 19.

The Life of St. EUSTACHIUS, *Martyr.*

SEPT. 20. THE Life and Martyrdom of St. *Euſtachius*, and *Theopiſta* his Wife, and their two Children, *Agapius* and *Theopiſtus*, was written by *Metaphraſtes* after this Manner: St. *Euſtachius* was a Gentleman and a valiant Soldier, and when he was a Pagan, was called *Placidus*, or, as as others ſay, *Placidas*; and Cardinal *Baronius* thinks it probable, that it was that *Placidus*, of whom *Joſephus* makes Mention in the *Jewiſh* War; who was Captain of the Horſe, and valiantly ſerved *Veſpaſian* and *Titus* in the War they made againſt the *Jews*, in which alſo *Trajan* himſelf ſerved, who afterwards was Emperor. *Placidus* had a Wife and Children, and although he were a Soldier and a Pagan, yet he was a Man of good Behaviour, and morally virtuous, modeſt, courteous, and loved to do good. He was delighted in hunting, uſing that Exerciſe inſtead of War. One Day as he was a hunting, and ſeparated from his Servants and Huntſmen, he ſaw a Stag of an extraordinary Bigneſs, and purſuing him as faſt as he could, with a Deſire to catch him, was caught himſelf, and enlightened by our Lord. For the Stag ſtopping, he ſaw between his Horns a Crucifix of an immenſe Brightneſs, and heard a Voice that ſaid to him: Placidus, *why doeſt thou perſecute me? I am* JESUS CHRIST *that died for the Love of thee, and now deſires to ſave thee. Placidus* inſtantly lighted off his Horſe, and proſtrated himſelf upon the Ground, affrighted and amazed at the Newneſs of the Thing, till, recovering himſelf, he took Courage, and like another *Saul*, aſked our Lord, what his Pleaſure SEPT. 20.

SEPT. 20. Pleaſure was that he ſhould do? And our Lord commanded him to enter into the City, and go to a Prieſt of the Chriſtians, and be baptized together with his Wife and his Children, and afterwards return to that very Place; becauſe there he would appear to him again, and tell him what he would have him to do for the future. *Placidus* immediately with great Chearfulneſs and Diligence did what God had commanded him. He was baptized, and took in Baptiſm the Name of *Euſtachius*; and his Wife, who before was called *Trajana*, was called *Theopiſta*; and his two Sons the Elder *Agapius*, and the Younger *Theopiſtus*. This being done, *Euſtachius* returned to the Place where our Lord had appeared to him, to be inſtructed what his Pleaſure was that he ſhould do. As he was praying and beſeeching our Lord with great Affection to ſhew himſelf to him, and to accompliſh his Promiſe, our Saviour appeared to him; and praiſing him for what he had now done, he advertiſed him, that the Devil was to tempt him, and try him like another *Job*, that his Virtue might be the more pure, and better known; but that he ſhould take Courage, for he would aid and aſſiſt him, and after he had tried him, would make him glorious, both on Earth and in Heaven. And with this the Viſion diſappeared, and *Euſtachius* went back to his Houſe with great Joy and Courage, arming and preparing himſelf againſt the Aſſaults of Satan, and confiding in God, that he would give him the Victory, as he had promiſed him. And becauſe *Theopiſta* was a diſcreet Woman, and one that feared God, *Euſtachius* communicated to her what had been revealed to him, to forwarn her, and diſpoſe her for the Miſeries that were to befal them. Within a few Days the Houſe of *Euſtachius* was infected with the Plague, and it killed all his Servants both Men and Women. Another Diſeaſe fell upon their Cattel, little and great, and deſtroyed them all; and in a ſhort Time he became poor, and was deprived of thoſe great Riches, which before he poſſeſſed, and began to be contemned in his Adverſity, by thoſe very Perſons who had accompanied him, and ſerved him a little before in his Proſperity. He thought it was beſt for him to leave his Country, and to go live in ſome remote Place where he was not known; and taking his Wife, and his two Sons (who were very little) and ſome ſmall Matter which was left him of his Goods, he departed in the Night towards *Egypt*, where he thought to live. Following his Way, he came to a Haven, and found there a Ship ready to put to Sea, he went a-board her, and the Maſter of the Veſſel caſt his Eyes upon *Theopiſta* (who was very beautiful) and captivated with the Love of her, reſolved to take her away from her Huſband; and did ſo without his being able to deliver her, and to get her out of his Hands. Although our Lord delivered her without the Knowledge of *Euſtachius*; for the Maſter of the Ship going about to offer Violence to her, God took away his Life, and preſerved her entire by his Death, and brought her to the End we ſhall relate afterwards. *Euſtachius* went out of the Ship ſad and lamenting, for having loſt his Wife by ſuch Violence and Force; but remembring the Words, which our Lord had ſaid unto him, and begging of him Patience and Perſeverance in his Love, he followed on his Way with his two Sons. He came to a River, which by reaſon of the Violence of the Stream could not eaſily be waded over; but *Euſtachius* being of a great Courage, and very ſtrong, leaving one of his Children upon the Bank of the River, he took the other upon his Shoulders, and carried him to the other Side, and ſet him down there, till he went back to fetch his ſecond Son. And as he was going to him, he ſaw a fierce Lion ſnatch him up, and carry him away with him. This ſad Miſchance tranſpierced with the Sword of Grief the Heart of the loving Father, becauſe he was not able to ſuccour his Son, nor to deliver him out of the Paws of the Lion; and recommending himſelf to God, he reſolved to return to his other Son, whom he had left on the other Side of the River; and going towards him, he ſaw a Wolf carry him away, he his Father not being able to relieve or help him. Who will not wonder at the Judgments of God? Who will not be aſtoniſhed at the Ways he takes to try, crown, and glorify his Elect? *Euſtachius* having loſt his Servants, his Riches, and his Honour; he loſt alſo his Wife, and his Children; but he did not loſe his Fortitude and Conſtancy, becauſe he was founded in God, and confided in his Promiſes and Words. *Euſtachius* ſeeing his Poverty, and that it was neceſſary for him to labour with his Hands if he would have Bread to eat; being come to a Town called *Badiſo*, he agreed with a rich Huſbandman to till his Ground, and labour in his Fields; and he did ſo for the Space of fifteen Years, with great Patience and Longanimity, expecting the Time of Comfort and Benignity of our Lord; who although ſometimes he ſeems to us to delay, yet in the End he never abandons his Servants, and his deferring their Conſolations, is, that he may double them, and more encreaſe their Crown, as it happened to *Euſtachius*, in the manner which I ſhall here relate. SEPT. 20.

It fell out that the Emperor *Trajan* had a very dangerous War; and having been Companion to *Placidus* in the War of *Veſpaſian* and *Titus* againſt the *Jews* (as we have ſaid) and knowing his great Valour and Experience in warlike Affairs, he reſolved to chuſe

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him for Captain General of his Army, and to commit to him that ſo difficult an Enterprize; but having underſtood, that *Euſtachius* for the Misfortunes which were befallen him, had abſented himſelf with his Wife and Children, and appeared no more; he ſent his Servants and Meſſengers into all Parts to ſeek him, out of the great Deſire he had to find him, and to give him in Charge that Expedition. The Meſſengers of the Emperor, after they had ſought him with great Curioſity and Diligence in divers Places, at laſt they found him, but ſo changed, and in ſuch a different Habit and Attire, that although he knew them, yet they did not know him, till afterwards by certain Signs and Tokens they underſtood that he was the Man they ſought for; and then with incredible Joy they ſignified to him the Mind and Pleaſure of the Emperor, and cauſing him to put off his poor and ruſtical Garments, they cloathed him with the Robes which they brought him. *Euſtachius* permitted them ſo to attire him; for he underſtood it was the Work of God, who would ſerve himſelf of him in that Expedition, and began to accompliſh his Promiſes, and to give him ſome Serenity and Solace, after ſo cruel and horrid a Tempeſt. *Trajan* made him his Captain General, and gave him the accuſtomed Enſigns of that Dignity; communicated to him all Power requiſite to that Enterprize, confiding much that it would have good Succeſs by reaſon of his great Valour and Skill. *Euſtachius* commanded a Levy of new Men to be made, for thoſe which he had already ſeemed not to him to be ſufficient. 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SEPT. 21. to him: immediately bad farewel to all the Delights and Vanities of the World, to be a true Diſciple of our Lord. And he who before took the Goods of others, now left his own: And being enflamed with the Love of God, and deſirous that others ſhould know him, and be converted to him, he made a Feaſt in his Houſe for the ſame our Lord, and for the other Publicans and Sinners; to the end, that upon this Occaſion, they might be drawn by the Sweetneſs of his Converſation to ſerve and love him. This is what we find in the Goſpel of St. *Matthew*, and alſo an Example of his profound Humility, out of which, reckoning up the twelve Apoſtles which our Lord choſe, and naming himſelf amongſt them, he ſays: *Bartholomew*, *Thomas* and *Matthew* the PUBLICAN: Confeſſing what he had been, the more to praiſe and magnify the Grace of our Lord, who called him, and of a Publican made him his Diſciple, and a Preacher to the World. After our Saviour's Aſcenſion into Heaven, and the coming of the Holy Ghoſt upon that Apoſtolical College, and happy Company, St. *Matthew* began to ſow the Doctrine of Heaven with the reſt of the Apoſtles in the Provinces of *Juda*, and to gather great Harveſts into the Granaries of our Lord. And the Apoſtles being to be diſperſed throughout the World, and the Countries to be divided amongſt them, in which every one was to preach, *Æthiopia* fell to the Lot of St. *Matthew*, a very remote and hard Miſſion: Although by reaſon of the great and fervorous Spirit which he had, all Labour ſeemed Reſt to him, Pain Delight, and Difficulties eaſy. Before this Partition and Diviſion of Provinces he had written his holy Goſpel, about eight Years (as ſome Authors ſay) after the Aſcenſion of our Lord: He being the firſt of all the Evangeliſts, who by the Inſtinct of Heaven wrote a Goſpel; and he writ it in *Hebrew* or *Syriack*, which was the common and vulgar Language of the *Jews* at that Time, to inſtruct and confirm thoſe, who of that People had believed and received the Faith of our Lord. And this Goſpel by the Revelation of the ſame holy Apoſtle and Evangeliſt, was afterwards found in the Iſland of *Cyprus*, with the Body of St. *Barnaby* Apoſtle, in the Time of the Emperor *Zeno*, and by it God wrought many and great Miracles. It is not known who tranſlated the Goſpel of St. *Matthew* out of *Hebrew* into *Greek*, as ſays St. *Jerom*, who affirms, that in his Time the ſame Goſpel in *Hebrew*, was found in the Library of *Cæſarea*, which *Pamphilus* Martyr had gathered up with great Induſtry and Care; and that the *Nazareans* made uſe of it, and lent it to him to write out.

St: *Matthew* entered into *Æthiopia*, to preach the Goſpel: Where he endured great Labours, wrought many Miracles, converted a great Number of Souls, and illuminated with the Light of Heaven all that Country by his Life and Doctrine. *Clemens Alexandrinus* ſays, that he did eat Herbs, and Pulſe, but no Fleſh. The Particulars which happened to him, we know not for certain: *Nicephorus Calixtus* relates ſome in his Hiſtory, which being not approved by other grave Authors, we eſteem them not ſufficiently grounded. *Abdias* of *Babylon*, St. *Antoninus*, *Joachim Perionius*, and other modern Authors, in the Life of St. *Matthew*, recount, that which in brief, I ſhall here ſay. After St. *Matthew* had preached to the *Hebrews* and *Egyptians*, he went to preach in *Æthiopia:* And entering into the City called *Nadabar*, where lived the Eunuch of the Queen of *Candace*, whom St. *Philip* Deacon baptized, of whom Mention is made in the *Acts of the Apoſtles*, he was entertained in his Houſe. He found here two Magicians, called *Zaroes* and *Arphaxad:* Who by their wicked Arts did much Miſchief to the People, depriving many of them of the Uſe of their Limbs by divers Sorts of Infirmities. The holy Apoſtle oppoſed himſelf to the Magicians, and began to undeceive and comfort the People, who ſtood in great Awe of them. The Magicians, by the Power of the Devil, brought out of the Deſert two terrible Dragons to terrify and endamage the People: The holy Apoſtle made the Sign of the Croſs, and immediately they left their Fierceneſs, and like meek Sheep returned back into the Deſert. At this Miracle the People were much amazed, and began to loſe their Fear of the Magicians, and to give Credit to the Words of the holy Apoſtle. And they were much confirmed, when they ſaw that St. *Matthew* had raiſed to Life the King's Son, called *Egippus*, which the Magicians were not able to do. The King, the Queen, and their Children were converted to the Faith of our Lord; a great Part of the People, following their Example, were baptized. And *Iphigenia* the King's Daughter, who was very beautiful and of great Prudence, hearing the Apoſtle praiſe the State of Virginity, reſolved with his Advice, to conſecrate herſelf to God; and ſhut herſelf up in a Monaſtery with two hundred other Damſels, who would needs keep her Company. St. *Matthew* was twenty three Years in *Æthiopia*, gaining Souls to God, building Churches, ordaining Prieſts, conſecrating Biſhops, to the great Encreaſe of our holy Religion. In this Time King *Egippus* died, and his Brother called *Hirtacus* took Poſſeſſion of the Kingdom: He deſired to marry *Iphigenia*, as well for her great Beauty,

SEPT. 21. Beauty, as alſo to make the Kingdom more ſure to him: He made Uſe of St. *Matthew*, as an Inſtrument to perſuade her hereunto: But the holy Apoſtle in a Sermon which he made, *Iphigenia* being preſent with her Religious, the King alſo with the Chief of his Court being there, after he had declared, how God inſtituted Matrimony, and how neceſſary it was for the Conſervation of the Univerſe, he added how much more excellent the State of Virgins was, and the Puniſhment that Servant ſhould deſerve, who ſhould dare to take away his Lord and Sovereign's Spouſe from him, and that *Iphigenia* being eſpouſed to JESUS CHRIST, he that ſhould go about to take her away from him, ſhould incur his juſt Anger and Indignation. The King *Hirtacus* was enraged above Meaſure hearing his Diſcourſe, and went out of the Church, threatening the holy Apoſtle; who went to ſay Maſs, which when he had ended, he was wounded with a Lance by the Miniſters of *Hirtacus*, leaving the Altar beſprinkled with his Blood, and his dead Body before it. *Hirtacus* endeavoured afterwards to perſuade *Iphigenia* to be his Wife: But being not able to draw her from her holy Purpoſe, he commanded Fire to be put to her Monaſtery; but St. *Matthew* himſelf was ſeen in the Air quenching of it. God ſtruck the ſacrilegious *Hirtacus* with ſo painful a Leproſy, that he killed himſelf with his own Hands. This is in brief what thoſe Authors write. St. *Iſidore* in his Breviary makes Mention of St. *Matthew*'s raiſing to Life the King's Son. That which is ſaid concerning *Iphigenia* cannot be doubted of: For upon this very Day the *Roman* Martyrology makes Mention of St. *Iphigenia* Virgin, and ſays, that ſhe was baptized and conſecrated to God by St. *Matthew*: And from hence ſome infer, that the vailing and conſecrating of Virgins, had its Origin from St. *Matthew*, and that it is an Apoſtolical Ordination; and *Hippolytus* calls this holy Apoſtle, Victim and Sacrifice of Virginity; for that he was martyred to protect and defend the Virginity, which *Iphigenia* had promiſed, and offered to God. It is written in the Conſtitutions of St. *Clement* Pope, that St. *Matthew* is the Inſtitutor of holy Water, and the Prayer is ſet down, with which the holy Apoſtle commanded it ſhould be bleſs'd: Although St. *Alexander* Pope and Martyr, made a Decree concerning holy Water, and ordained, that what the Apoſtles had commanded, ſhould be obſerved, as we have ſaid in his Life; St. *Matthew* alſo ordained, that the Faithful ſhould offer to our Lord their firſt Fruits and Tithes, for the Maintenance of the Officers of the Church, and the Poor, as the ſame St. *Clement* recounts in the eighth Book of his *Apoſtolical Conſtitutions*, Chap. 35. tranſlated out of *Greek* into *Latin*, and commented upon by the Reverend Father Doctor *Francis Turrian*, a very learned Man of the Society of JESUS. The Body of this holy Apoſtle was kept many Years with great Veneration and Devotion in the City of *Nadabar*, where he died. Afterwards it was tranſlated to the City of *Salerno*, in the Kingdom of *Naples*: And the *Roman* Martyrology makes Mention of this Tranſlation upon the 6*th* of *May*, although the Time when it was made is not known. But it was gathered out of an Epiſtle of Pope *Gregory* VII. written in the Year of our Lord MLXXX, to *Alfan*, Biſhop of *Salerno*, that in his Time the holy Body of the Apoſtle was found in that City. The *Roman* Martyrology ſays, that a ſumptuous Church was built in his Honour; which *Leo Hoſtienſis* writes to have been built by the Command of *Robert* Prince of *Salerno*: And at this Day his Body is there reverenced by the Chriſtians with great Devotion, as is due to ſo great an Apoſtle, Evangeliſt, and Martyr of our Lord. The Death of St. *Matthew* was upon the 21*ſt* of *September*, in the Year of our Lord XC, *Domitian* being Emperor. Of St. *Matthew*, do write *Euſebius* in his Hiſtory, Book iii. Chap. 1. *Socrates* Book i. Chap. 78. *Dorotheus* in his *Synopſis*: *Iſidore* in his Book of the Life and Death of the *Saints*, Chap. 78. and *Hippolytus* in his Book concerning the *Twelve Apoſtles*: *Metaphraſtes*, *Peter Damian* in a Sermon of St. *Matthew*, and the Authors that write upon the Goſpels, and all the Martyrologies. SEPT. 21.

The Life of St. MAURICE, *and of the* Thebean *Legion Martyrs.*

SEPT. 22. THE Martyrdom of St. *Maurice*, that brave and valiant Colonel of the *Thebean* Legion, was written by bleſſed St. *Eucherius*, Biſhop of *Lions* in *France*, above a thouſand Years ago, in this Manner. *Diocleſian* being come to be Emperor, he made *Maximian* his Aſſociate, and ſent him into *France* with a powerful Army, to aſſwage certain Tumults, which *Amandus* and *Elianus* had raiſed. Amongſt others, that he carried with him, was a Legion of ſix thouſand ſix hundred and ſixty ſix Soldiers, who were of the City of *Thebes*, and Chriſtians, and had been baptized by *Zambda*, Biſhop SEPT. 22.

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of *Jeruſalem*, and confirmed in the Faith by St. *Marcellinus* Pope, when they paſſed by *Rome*. The Army had paſſed the Sharpneſs and Ruggedneſs of the *Alps*, and they now came near the Sight of their Enemies. *Maximian* thought it fitting to make a Muſter of his Men, and to offer Sacrifice to his Gods, and upon their Altars to take an Oath of Fidelity from his Soldiers, and that they would fight couragiouſly. St. *Maurice*, who was Captain of that Legion, *Exuperius* who was Enſign, and *Candidus* a Man of Quality, and of the Order of Senators, underſtood the Reſolution of the Emperor, and were of Opinion that they were to ſeparate themſelves from the reſt of the Army, that they might not be defiled with that ſacrilegious and abominable Sacrifice: And accordingly they went eight Miles from the Army, to a Place which was then called *Agaunum*, but is now called St. *Maurice*. *Maximian* underſtanding the withdrawing of the *Thebean* Legion, and the Cauſe of it, he ſent them an expreſs Command to come and join themſelves to the Army, and to do what the reſt the Soldiers did. All the holy Soldiers unanimouſly, and with a ſtrange Courage, anſwered by the Mouth of their Colonel, *Maurice*, that they were ready to obey *Maximian* in any Thing which was not againſt God, and to fight for him as they had done many other Times: But being Chriſtians, they could not ſacrifice to, nor acknowledge for Gods, thoſe that were not ſo. *Maximian* was enraged beyond Meaſure at this Anſwer, and commanded the *Thebean* Legion to be tithed, which was a military Puniſhment, by which, to the end all that were faulty might not die, they killed One of every Ten, upon whom the Lot did fall. The holy Soldiers, underſtanding this cruel Decree of the Emperor, rejoiced at it, as if it had been to give them Life, and a moſt glorious Crown, and by an Exhortation which St. *Maurice* made them, they were enflamed with the Love of our Lord, and a Deſire of Martyrdom. That rigorous Puniſhment was executed upon the valiant Soldiers of JESUS CHRIST: And *Maximian* believing that thoſe that remained, terrified herewith, would be more ſupple and pliant to his Will, he commanded them again to come to the reſt of the Army, and to offer Sacrifice: But they remained conſtant, and would not obey him, all of them preparing themſelves to loſe their Lives, that they might not loſe JESUS CHRIST, and to obey rather the Emperor of Heaven, than of Earth. To which they were much helped by a Speech, which St. *Exuperius*, their Enſign made them, ſaying to them: *You ſee well, my Brethren, that I carry the Colours of the Emperor; but now I invite you not to this temporal War, but to another more ſublime. A great Courage and Conſtancy is neceſſary, that we may pay to God, that which we have promiſed him: Laying down our Arms, let us die, that we may obtain the Crown prepared for us.* When the Emperor ſaw the reſolute Mind of thoſe moſt valiant Soldiers of our Lord, eſteeming it Obſtinacy and Stubborneſs, in an incredible Fury and Rage he commanded the whole Army to fall upon them, and not to leave one Man of them alive. Theſe holy Soldiers were well able to make Reſiſtance, and to fight, and ſell their Lives dear: But armed with Faith, and the Spirit of Heaven, they would not take up their Arms, but overcome by a new Kind of Victory, without fighting, and obtain the glorious Crown of Martyrdom, not by applying their Hands, but by offering their Lives to the Sword. And ſo animated continually by their Captain *Maurice*, without lifting up a Sword to defend themſelves, all kneeling down, and lifting up their Hands and Hearts to Heaven, they received Death, and offered themſelves up in Sacrifice to JESUS CHRIST. Many of the Soldiers of the Army ſtripped the holy Martyrs, that they might make their Profit of their Cloaths and Arms, and afterwards ſate themſelves down to eat, very well contented for what they had done. There came thither a Chriſtian Soldier called *Victor*, not a *Thebean*, but of another Nation; who ſeeing ſo many dead Bodies in the Field, and not knowing the Cauſe, he aſked it of thoſe, whom he ſaw ſo jocund and merry. When *Victor* underſtood what had paſſed, he cried out with a ſad and lamentable Voice: *O miſerable Man that I am, and why was not I in the Company of theſe holy Soldiers, that I might have died with them?* By theſe Words the other Soldiers underſtanding that *Victor* was a Chriſtian; they roſe up againſt him, laid Hands on him, and cut him in Pieces; and ſo he deſerved the ſame Reward with the holy *Thebean* Soldiers, whoſe Martyrdom was on the 21*ſt* of *September* in the Year of our Lord CCXCVII. The Bodies of the glorious Martyrs by the Natives of that Country were caſt into divers Pits and Caves, which they made to this Purpoſe. They remained there till in proceſs of Time, our Lord revealed them to a holy Biſhop, called *Theodore*: Who built a Church in their Honour, and afterwards their holy Relicks were diſperſed into divers Provinces and Countries, for the Relief and Comfort of the Faithful, our Lord working many and very great Miracles by them. St. *Martin* Biſhop of *Tours* went to viſit that Church, and carried thence a Vial of the Blood of the Martyrs; which he kept as a moſt precious Treaſure,

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and

SEPT. 22. and carried always about him. The *Roman* Church is wont in Battels againſt the Enemies of the Faith always to invocate the Favour of God through the Interceſſion of St. *Maurice*, of St. *Sebaſtian*, and of St. *George*; as is gathered out of the *Roman* Order. Of St. *Maurice* and his holy Companions do write, beſides St. *Eucherius*, the Martyrologies, the *Roman*, thoſe of *Bede*, *Uſuard* and *Ado*; and *Ado* ſays, the Cauſe why *Maximian* made them be killed, was, that they would not be their own Executioners, and perſecute and kill the other Chriſtians. SEPT. 22.

The Life of St. LINUS, *Pope and Martyr.*

SEPT. 23. ST. *Linus* was an *Italian* by Nation, and Native of the City *Volterra*, which is in the Province of *Tuſcany*; his Father was called *Herculan*, a Noble-man, and of prime Account. Being at *Rome*, and hearing the Apoſtle St. *Peter* preach, he followed him, and was one of the firſt Diſciples, which he had there. The holy Apoſtle ſaw in *Linus* great Proofs of his Virtue, Learning, and Prudence, and made Uſe of him in Preaching, and in the Adminiſtration of the holy Sacraments; and afterwards he made him as it were his Co-adjutor, and Miniſter in all the Things, which he could not attend to himſelf; and *Linus* took Care of them all, by the Direction and Authority of St. *Peter*, with exceeding great Prudence. After the Martyrdom of the glorious Apoſtle St. *Peter*, *Linus* ſucceeded him in the Pontifical Chair, and ſat in it eleven Years, two Months, and three and twenty Days; and ſo was the firſt Pope, and Vicar of CHRIST our Lord upon Earth, that immediately ſucceeded St. *Peter*. He gave holy Orders twice; and ordained fifteen Biſhops, and eighteen Prieſts. He commanded that Women ſhould not enter into the Church with their Heads uncovered, as St. *Peter* had commanded, and St. *Paul* left written. St. *Linus* wrote the Story of the Diſpute, which was betwixt St. *Peter*, and *Simon* the Magician; but it is not to be found. He wrote alſo two Books concerning the Martyrdom of St. *Peter* and St. *Paul*, which are in the ſeventh Tome of the Work called, *Bibliotheca Sanctorum Patrum*; although Cardinal *Baronius* thinks, they are corrupted, and that ſome Errors have been inſerted into them, and that they have not that Purity and Verity, which they had when St. *Linus* wrote them. The Sanctity of this glorious Pope was admirable, and illuſtrated by many and great Miracles, which our Lord wrought by him. He cured many Sick, raiſed the Dead to Life, and caſt Devils out of the Bodies they poſſeſſed. And having once delivered the Daughter of *Saturninus* Conſul from the Devil, the ungrateful and wicked Father commanded him to be killed for the Faith of CHRIST our Lord; rendring him Evil for Good, and a bad Turn for a good one. His holy Body was enterred in the *Vatican*, near to his Father, Maſter, and Predeceſſor St. *Peter*; and his Martyrdom was upon the 23*d* of *September*, on which Day the Holy Church celebrates his Feaſt, in the Year of our Lord LXXX, *Veſpaſian* being Emperor. The Apoſtle St. *Paul* makes Mention of St. *Linus*, and the Martyrologies, the *Roman*, and thoſe of *Uſuard* and *Ado*, and the Book of the Biſhops of *Rome*, which goes under the Name of *Damaſus*, and the reſt who write the Lives of the Popes. SEPT. 23.

The Life of St. TECLA, *Virgin and Martyr.*

AMONGST other Books, which *Gelaſius* Pope in the *Roman* Council declared to be Apocryphal; one was the Acts of St. *Tecla*, and St. *Paul*. And before him the great Doctor of the Church St. *Jerom* had given that Book the ſame Cenſure; and without Doubt thoſe Acts were feigned, and as *Tertullian* ſays, written by a Prieſt of *Aſia*, and perhaps added to, and corrupted by the Hereticks, to give Licence to Women to preach in publick, and to baptize, and to do other Things, which ſuit not with their Eſtate. Laying aſide then thoſe Things that are apocryphal and falſe, we will write the Life and Martyrdom of St. *Tecla* gathered out of grave, ancient, and certain Authors.

St. *Tecla* was of the City of *Iconium*, in the Province of *Cilicia*; ſhe was a very beautiful Maid, and her Mother had eſpouſed her to a young Man called *Tamyrus*. At this Time the Apoſtle St. *Paul* came from *Antioch* to *Iconium*. *Oneſiphorus* a virtuous Man received him into his Houſe; certain People well inclined and deſirous to be ſaved, met together; and the Apoſtle preached to them, to the great Profit of thoſe that heard him. Amongſt which St. *Tecla* was one, who hearing the heavenly Doctrine which St. *Paul* taught, and the Words of Life he

ſpoke,

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ſpoke, and the divine and fervorous Spirit, with which he uttered them, ſhe was ſo changed, that ſhe made herſelf a Chriſtian, and conſecrated her Virginity to our Lord, renouncing all the Delights and Pleaſures of the Fleſh. The Mother underſtanding, that her Daughter had changed her Purpoſe, and would not marry, ſhe ſo reſented it, that after ſhe had advertiſed *Tamyrus*, the Spouſe of the Damſel, of what had paſſed, ſhe went to the Judge, and accuſed her Daughter that ſhe was a Chriſtian, and had caſt off her Spouſe, to whom before ſhe had promiſed Marriage; and the perverſe and cruel Mother counſelled the Judge, to burn her own Daughter alive, to ſerve for an Example to other Women. The Judge commanded her to appear before him, and having underſtood by her Confeſſion, that the Information of her Mother was true, he cauſed a great Fire to be made, and commanded *Tecla* to be caſt into it; but the holy Virgin arming herſelf with the Sign of the Croſs, did not expect the Executioners to throw her into the Fire, but of herſelf went into it with great Alacrity, and ſtood in the Midſt of the Flames with an extraordinary Security, and a manlike Conſtancy. All upon the ſudden there aroſe a Storm, and there fell ſuch an Abundance of Rain, that it quenched the Fire, and the People ran away, and the bleſſed Virgin, God's Will being ſo, remained free from any Damage either in her Body, or in her very Garments. After this the holy Damſel gave herſelf to great Penances, Faſtings, Watchings, and Prayer; and was again accuſed and preſented before the Judge, who condemned her to be caſt to the wild Beaſts, to be torn in Pieces, and devoured by them. They carried her to the Theater, and all the People being preſent, and exclaiming and crying out againſt her, they let looſe the wild Beaſts; but they dared not to touch her, unleſs it were to do her Reverence, and mildly and gently to kiſs her Feet. Upon another Day they caſt her again to the Bears, and Lions; but they forgetting their natural Fierceneſs, became tame, amazed at the glorious Virgin there before them; which Miracle St. *Ambroſe* deſcribes in theſe Words: *St.* Tecla *flying the Delights of Matrimony, and being condemned for the Reſentment of her Spouſe, ſhe altered the Nature of the Beaſts, who changed themſelves in Admiration of her Virginity. They caſt her to the wild Beaſts, and ſo great was her Chaſtity, that there in the Theater, ſhe held down her Eyes, that ſhe might not ſee Men, and offered her Bowels to the cruel Lion; and upon this, thoſe that came with laſcivious Eyes, returned back with Eyes chaſte and modeſt. The ſavage Beaſt was ſeen to lick the Feet of the holy Virgin, and to proſtrate himſelf before her, and by a ſilent and ſtill Muttering to give to underſtand, that he had no Power over the Body of the Virgin. The Beaſt adored its Prey, and forgetting its own proper Nature, cloathed itſelf with the Nature which Men had put off, and by a ſtrange Change were to be ſeen, cruel Men commanding the Beaſt to be cruel, and the ſavage Beaſt kiſſing the Feet of the Virgin, teaching Men what they were to do. Virginity is ſo admirable, that even the Lions admire it, and reverence it. Neither could Hunger provoke the Lions to prey upon the holy Virgin, nor their natural Fierceneſs, nor the Cuſtom they had to tear others in Pieces, nor the Fury of the People, nor the Means they uſed to irritate and incenſe them againſt the Saint; but adoring the Martyr, they taught us Piety and Chaſtity; then alſo they kiſſed the Feet of the Virgin, as aſhamed, and ſhewing that they bore her Reſpect, and feared leſt any Man or Beaſt ſhould ſee that holy Body naked.* Hitherto St. *Ambroſe*. This Miracle was not ſufficient, to make the Tyrant acknowledge the Hand of our Lord, who ſo protected his beloved Spouſe; but more ſavage than the ſavage Beaſts themſelves, he commanded her to be caſt into a Pit, full of Vipers and venemous Serpents. At the Time that they caſt her in, there came down from above a Cloud of Fire, that killed all thoſe poyſonous Creatures, and ſo the holy Virgin was freed from that third Torment, as ſhe had been freed from the two former, of Fire and of wild Beaſts. They prepared again other Beaſts; they tied her to two wild Bulls, that they might tear her in Pieces; and to make them the more furious, they caſt at them fiery pointed Darts; but our Lord ſo preſerved her, that ſhe remained without any Hurt. So many Miracles having been ſeen by the People, and eſpecially by a Lady called *Tryphena*, to whoſe Cuſtody the Judge had committed St. *Tecla*, they began to cry out, and ſay, *that the God, whom* Tecla *adored, was moſt powerful, and worthy to be adored*; and the Proconſul fearing the Fury of the People, ſet St. *Tecla* free, who returned back to the Houſe of *Triphena*, and converted her, and all her Family to the Faith of CHRIST our Saviour; and from thence ſhe went to the City of *Seleucia*, where ſhe lived many Years, giving admirable Examples of Sanctity, enlightening thoſe People with the Splendour of her Virtues, and teaching them the Way of Heaven; and loaded with Years and Merits, after ſo many Combats and Victories, ſhe went to Heaven, to enjoy the Crown of a Virgin and Martyr. She died upon the 23*d* of *September* in *Seleucia*, and upon this Day the holy Church celebrates her Feaſt.

Of St. *Tecla* do write almoſt all the holy ancient Doctors; as St. *Gregory Nazianzen, Epiphanius, Ambroſe, Jerom, Chryſoſtome, Severus Sulpicius*, and many others; and it

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SEPT. 23. is wonderful what Praiſes they give to this glorious Virgin, and bleſſed Martyr, for having been the firſt Woman, that was tormented for CHRIST our Lord; and as it were, the Captain and Guide of the reſt. They call her the eldeſt Daughter of St. *Paul*; and the Sanctity of St. *Tecla* was ſo known and eſteemed, that to praiſe a Woman, and to ſay that her Virtue was great and very excellent, they would ſay that ſhe was a St. *Tecla*. And ſo St. *Jerom* gives this Name to *Melania*; and St. *Gregory Nyſſen* to his Siſter St. *Macrina*; and St. *Gregory Nazianzen* went to *Seleucia*, to viſit the Sepulcher of St. *Tecla*; and from divers Parts the People flocked thither for the ſame Cauſe, and for the many and great Miracles, which our Lord continually wrought by her at her holy Sepulcher. And not only in that Place, but alſo in another, where they ſay the Saint was hidden for a Time, within a certain Rock (which ſoftened, and received into itſelf the Body of the holy Virgin) our Lord wrought many and great Miracles, not only in Favour of the Faithful, that recurred thither, but alſo of the Infidels. Beſides, it is a Thing very uſual in great Afflictions, to beſeech our Lord to deliver us from them, as he delivered St. *Tecla* from her Torments; and ſome Martyrs in the greateſt Violence of their Torments prayed to God, that he would deliver them from them, as he delivered St. *Tecla* from the Fire, the Theater, the ſavage Beaſts, and Bulls, and the reſt of her Torments. And St. *Cyprian* in the Prayer he made to God upon the Day of his Martyrdom, ſays: *Aſſiſt me, O Lord, and be with me, as thou waſt with St.* Paul *in his Chains, and with St.* Tecla *in the Fire.* And the holy Church in the Prayers which ſhe makes to our Lord, in Recommendation of the Soul of one that is agonizing, beſeeches him to deliver the dying Party, as he delivered St. *Tecla* from her moſt cruel Torments. Whence we ſee the great Merits of this bleſſed Virgin and Martyr, and the Devotion which we ought to have to her. The Emperor *Zeno* built a ſtately Church in Honour of St. *Tecla*, for having recovered the Empire through her Favour. And the Emperor *Juſtinian* built another not leſs magnificent in her Honour; and throughout all the *Eaſt* and *Weſt*, her Memory has been very famous. Her holy Body is in the City of *Tarragona*, in the Principality of *Catalonia*; and ſhe is Patroneſs of that *Metropolitan* Church. Upon a Time, when the King of *Arragon*, *Peter* the fourth of that Name (pretending that the Lands and Vaſſals belonging to the Church of St. *Tecla*, appertained to him in Fee) did them much Damage, and went about to reduce them to his Service by Force of Arms, the conſtant Fame is, that St. *Tecla* gave the King a Cuff on the Ear, of which he fell ſick and died, acknowledging his Fault, and that it was God's Chaſtiſement, he commanded Reſtitution to be made of what he had taken from the Church, and the Damages which he had done it to be repaired. The Martyrologies write of St. *Tecla*, and eſpecially that of *Ado*; and Cardinal *Baronius* very learnedly in his Annotations upon the Martyrology, and in the firſt Tome of his Annals. SEPT. 23.

The Lives of St. CYPRIAN *and St.* JUSTINA, *Martyrs.*

SEPT. 26. THE Ways which God our Lord takes to ſave Souls, are many and wonderful; for out of our Evils he draws Good, and of Poyſon he makes Treacle, and of Death Life. The Truth of this is ſeen in the Life and Martyrdom of St. *Cyprian*; who being a Magician and a Necromancer, ſetting Snares by the Means of the Devil, and the Miniſters of Hell, to make the glorious Virgin St. *Juſtina* to fall into Sin, was taken and entrapped himſelf, and converted to CHRIST, and afterwards was together with her a Martyr of our Lord. The Martyrdom of theſe Saints *Cyprian* and *Juſtina*, was after this Manner. St. *Juſtina* was of the City of *Antioch*. Her Father was called *Duſius*, or (as *Metaphraſtes* ſays) *Edeſius*; and her Mother *Cledonia*, who were both *Pagans*, as was alſo their Daughter *Juſtina*; but by the Doctrine of a holy Deacon, called *Praylus*, or *Proelius*, ſhe was converted to the Faith of our Lord; and by her Means, and by a Revelation they had, her Parents alſo were converted and baptized. *Juſtina* was very beautiful, and had very great natural Gifts; but was much more beautiful for her Virtues, for which her Soul was gracious in the Eyes of our Lord, whom ſhe took for her Spouſe, and conſecrated her Virginity to him. The Devil envied the Sanctity of *Juſtina*, and endeavoured to make her fall from that Perfection in which ſhe was. To which end he incited a rich and laſcivious young Man, called *Agladius*, who caſting his Eyes upon *Juſtina*, became enamoured of her, and by all the Ways which blind Love is wont to take, he endeavoured to draw her to his Will. No Means were ſufficient to overcome the Purpoſe of the holy Virgin; for ſhe was founded upon a firm Rock, and did not fear the Inundations of Rivers, nor the Impetuoſity and Fury of SEPT. 26.

SEPT. 26. Winds and Storms. *Agladius* perceiving that all his Endeavours were in vain, for his laſt Remedy he had Recourſe to the Devils to incite her, that he might by their Means obtain, what he could not compaſs by himſelf. In the ſame City of *Antioch* there was a great Magician and Necromancer, called *Cyprian*; to this Man *Agladius* diſcovered his Pretenſions concerning *Juſtina*; the Means he had uſed to gain her; her obſtinate Mind, and more hard than a Diamond; and beſought him, if he would not ſee him die for Love of that Damſel, that he would be pleaſed to aſſiſt him by his powerful and preternatural Arts, and he would liberally reward him, and remain his perpetual Slave. *Cyprian* undertook to overcome *Juſtina*, and to render her pliant to *Agladius*'s Will. He called the Devils, commanded them what they were to do; they went to the Saint three ſeveral Times, aſſaulted her, encountered with her, tranſformed themſelves into a thouſand Shapes and Figures, and after they had uſed all their Arts and Deceit againſt her, they remained confounded, and conquered. For the holy Virgin, aided by her dear Spouſe JESUS CHRIST, and armed with Prayer and Faſting, and eſpecially with the Sign of the holy Croſs, triumphed glorioufly over them. *Cyprian* was aſtoniſhed to ſee that his Arts had ſo little Force; and that the very Devils themſelves confeſſed their Weakneſs, and that they were not able to prevail againſt *Juſtina*, becauſe ſhe was a Chriſtian, and was armed with the Virtue and Power of CHRIST Crucified. By this *Cyprian* underſtood, that JESUS CHRIST our Saviour was God, and more powerful than all the Devils, whom he ſo much reverenced; and the Light of Heaven entering into his Heart, he reſolved to make himſelf a Chriſtian. He went to *Anthymus* Biſhop, and diſcovered to him what had paſſed; and in fine, burning his magick Books, and renouncing the Devil and his black Arts, he was baptized, and afterwards ordained Deacon, and was very famous for his great Sanctity, and for many Miracles, which our Lord wrought by him. And becauſe God had done him ſo great Favours by means of the holy Virgin *Juſtina*, he was always very ſolicitous to help her, and to promote her holy Deſires, ſhe being Abbeſs, and Mother of a Monaſtery of Virgins, who with great Purity ſerved our Lord. Theſe Saints flouriſhing in the Manner we have related, a certain Count called *Eutolemy*, commanded them to be apprehended, and *Cyprian* to be tormented by having his Sides torn with Claws of Steel; and *Juſtina*, after many Buffets, to be whipped with raw Sinews. Afterwards they carried away *Cyprian* to Priſon, and *Juſtina* to the Houſe of an honourable Matron. Some few Days after, they were brought before the cruel Judge, who ſeeing their Conſtancy and Perſeverance in the Faith, commanded them to be caſt into a great Caldron, full of boiling Pitch, Tallow, and Roſin. The holy Martyrs went into the Caldron, and came out of it again without any Hurt, by the Virtue of that Lord, whom all Creatures obey; and a Pagan Prieſt, called *Athanaſius*, was burnt by that Fire, which had ſpared the Saints. From thence they were carried to *Nicomedia*; and after they had ſuffered other Torments with great Courage and Joy, they were beheaded, and their Bodies left ſix Days without Burial, that they might be eaten up by wild Beaſts; but they remained entire, God keeping them. Certain Chriſtians in the Night took their Bodies, and put them in a Ship, and carried them to *Rome*, where they were firſt buried in the Farm of a noble Matron, and afterwards tranſlated to the Church of St. *John Lateran*, where they are at preſent, cloſe by the Font. The Church celebrates the Feaſt of theſe two Saints upon the 26*th* of *September*, which was the Day of their Martyrdom, in the Reign of *Diocleſian* and *Maximian*. The Martyrologies write of theſe Saints, the *Roman*, thoſe of *Bede*, *Uſuard*, and *Ado*, and alſo *Metaphraſtes*. It is to be noted, that ſome *Greek* Authors confound this St. *Cyprian*, with St. *Cyprian* who was Biſhop of *Carthage*, a moſt renowned Martyr, and a moſt eloquent Writer, whoſe Feaſt the Church celebrates upon the 16*th* of this Month *September*; but they were two, and not one; and different in Country, Degree, Profeſſion, Time, and Place of their Martyrdom. SEPT. 26.

The Lives of St. COSMAS *and St.* DAMIAN, *Brothers and Martyrs.*

SEPT. 27. THE holy Martyrs *Coſmas* and *Damian* were Brothers and Natives of *Ægea*, a City in *Arabia*, and came of Chriſtian Parents. They loſt their Father when they were Children; their Mother, who was called *Theodora*, and was a Woman of a good Life, and a faithful Servant of God, who took Care to bring them up in his holy Fear. They gave themſelves to Learning and eſpecally to the Study of Phyſick, and became very excellent SEPT. 27.

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lent Phyſicians; and cured and healed many ſick People that ſeemed incurable, rather by the divine Power, than by human Art. They did not fix their Eyes upon temporal Intereſt, nor did they cure People for Money, but for Charity, and the pure Love of God, by whoſe Virtue they wrought their Cures: And for this Cauſe, they were called in *Greek*, *Anargyri*, that is to ſay, thoſe that were without Money, becauſe they took none: And ſo they were beloved and reſpected by all the People, for the good Offices they received from the holy Brothers, and their Fame ſpread itſelf through all Parts. There was at that Time in the City of *Ægea*, a Proconſul called *Lyſias*, a moſt cruel Man, and a deadly Enemy of the Chriſtians: Who hearing of the two Brothers, commanded them to be brought before him, and aſked them of what Country they were, and their Names. They anſwered, that they were of the Country of *Arabia*, and born in the City of *Ægea*, and their Names were *Coſmas* and *Damian:* And that they had three other Brothers, whoſe Names were *Anthymus*, *Leontius* and *Euprepius*, and that they were all Chriſtians. Immediately they apprehended the other Brothers, and the Proconſul endeavoured by all the Art that he could uſe to perſuade them to ſacrifice to his Gods: But perceiving it was loſt Time, he commanded them to be bound Hands and Feet, and to be rudely Whipped, and otherwiſe cruelly and painfully tormented; and then as they were ſo bound, to be caſt into the Sea. Our Lord ſent an Angel to preſerve them, who untied them, and ſet them on Shore. *Lyſias* underſtood this, but attributing it, not to the Power of JESUS CHRIST (whom Sea and Earth obey) but to Art-magick, he commanded them to be put in Priſon, and the next Day cauſed a great Fire to be made, and them to be caſt intō it. The Saints were in the Middle of the Flames without being burnt, praying to God, and praiſing him for the Mercy he ſhewed towards them. All on the ſudden the Flames came from the Fire, and burned many of the Pagans that were preſent. The Proconſul aſtoniſhed hereat, but not converted, commanded them to be put upon the Rack *Equuleus*, and their holy Members to be disjointed; but the Angel of our Lord protected them, and they came out of that Torment in great Peace and Joy. *Lyſias* was confounded, but yet underſtood not the Power of God, and the Force and Virtue of the Chriſtian Religion: But full of Wrath and Fury, commanded them to be tied to two Croſſes, and there to be ſtoned. But what can the Strength of Man do againſt the Arm of God? They threw Stones at them, but none of them hit the Martyrs, and many of them fell upon thoſe that threw them, and upon thoſe that looked on, and they went away with broken Heads. The Preſident affirming, that all this was Wichcraft, commanded them to be ſhot with Arrows, but the Shafts returned back to thoſe that ſhot them, and not one hit the Bodies of the Saints. The Judge hereupon pronounced Sentence of Death againſt them, and that they ſhould be beheaded; and in this Manner the two holy Brothers Martyrs glorioufly ended their Lives, and with them their three other Brothers; and their Bodies were buried by devout Perſons without the City of *Ægea*. The Church celebrates their Martyrdom upon the *27th* of *September*, and it was in the Year of our Lord CCLXXXV, *Dioclefian* being Emperor. The Bodies of St. *Coſmas* and *Damian*, were afterwards carried to *Rome*, and were placed in a fair Church, which St. *Felix* Pope, great Grandfather to St. *Gregory the Great*, built in their Honour, where they are at this Day reverenced with great Devotion: And as St. *Gregory* of *Tours* ſays, God our Lord wrought many and great Miracles by them, and the Sick that came to viſit their Sepulcher, returned back Well and in Health: Other Times the Saints appeared to infirm Perſons in their Sleep, and told them what they were to do, and by doing of it, they were cured. Amongſt other ſick Perſons, that obtained Health by the Prayers of theſe Saints, the Emperor *Juſtinian* was one, who in Memory of the Benefit and Health he had received, built two magnificent and ſumptuous Churches in their Honour. The Chriſtians were wont to go in Pilgrimage to the Church of St. *Coſmas* and St. *Damian*, which was in *Paleſtine*. *Nicetas* writ the Life of theſe Saints, and it is related by *Metaphraſtes*, and by *Surius* in his fifth Tome. The Martyrologies make Mention of them, the *Roman*, thoſe of *Bede*, and *Uſuard*, and more copiouſly that of *Ado:* And Cardinal *Baronius* in his Annoations upon the Martyrology, and in the ſecond Tome of his Annals. And the ſecond *Nicene* Council recounts certain Miracles, which our Lord wrought through the Interceſſion of theſe Saints, giving Health miraculouſly to the Sick who recommended themſelves to them.

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The Feaſt of the Dedication of St. MICHAEL, *Archangel.*

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THE Feaſt of the Dedication of the glorious Archangel, and Prince of the Church, St. *Michael*, which the Church celebrates upon the 29*th* of *September*, has two Parts. The firſt is, to give Thanks to God our Lord for the Favour he did his Church in giving her St. *Michael* for her Patron and Defender, and for having manifeſted, that he would have us honour and reverence him, in that Apparition which was made upon *Mount Garganus* (of which we have written upon its Day, which was the 8*th* of *May*) and for having commanded, that in the ſame Place a Church ſhould be built in Honour of St. *Michael*, to the end, that the Faithful viſiting it, might receive by his Means, many and incomparable Benefits from our Lord: And becauſe, as upon this Day, that Church was dedicated, our holy Mother does to Day celebrate the Feaſt of St. *Michael*.

The ſecond Part of this Feaſt, which is the chiefeſt, is jointly to celebrate the Memory of all the holy Angels and to reverence and honour them, and to give Thanks to our Lord, for having created them of that Excellency for his own Glory, and our Profit: And to beſeech the ſame Angels, to aid, protect and defend us in this our Pilgrimage, acknowledging the much that we owe unto them, for the Perfection and Dignity of their Nature, and for the Good they continually do us. Certain more dull Philoſophers (as *Ariſtotle* ſays) and amongſt the *Jews* the *Sadduceans*, believed nothing, but what they perceived by their Senſes; and ſo ſaid that there were no Angels. And in our Time there have not wanted Hereticks, who have held this very Error: Which is ſo groſs, that even the more underſtanding and wiſe Philoſophers, as *Plato*, *Ariſtotle*, *Triſmegiſtus* and others, have held it for ſuch. But the Catholick Faith teaches us, that there are Angels, and that God created them, and uſeth them as his Miniſters, in Heaven, and upon Earth. The holy Scriptures are full of this Truth; which becauſe it is ſo clear and undoubted, we will not here go about to prove it. And it was very convenient, that God creating in this Theater of the World ſuch a variety of corporeal Creatures, he ſhould alſo create in the Heavens, an immaterial, incorporeal, inviſible, and incorruptible Creature, ſuch as is an Angel: Who being in regard of his Eſſence or Subſtance more noble, and more perfect, than all the other Creatures, does more perfectly repreſent unto us the Goodneſs and Omnipotency of God, who created him.

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We ought to honour and ſerve the Angels for two Reaſons eſpecially. *Firſt*, For their great Excellencies: And, *Secondly*, For the Benefits we continually receive by their Means, from the Hand of our Lord. Of theſe two Particulars we ſhall here briefly treat, to the end we may declare the Cauſe of the Inſtitution of this Feaſt; and what we owe to thoſe glorious Spirits, and may endeavour to pay it them, and ſerve them.

Although it be true, that a Man and an Angel be both Creatures of God, and the Work of the ſame ſovereign Artificer, and that they are created according to the Image of God; and by Reaſon of their Memory, Underſtanding and Will, are capable of his Grace, and of the Participation of his Glory and Bleſſedneſs, and that for theſe and other Reſpects a Man may be ſaid to be equal to an Angel, and that conſidering the hypoſtatical Union of the eternal Word with human Nature, and that Man God is ſeated at the right Hand of the eternal Father, and that alſo his bleſſed Mother, our Lady, the Virgin *Mary*, is elevated and exalted above all the Choirs of Angels, we may truely ſay, that in this regard human Nature ſurpaſſes the Angels: Yet conſidering more exactly the Nature of an Angel and of a Man, there is no doubt, but that the Angel has very great Pre-eminencies: Which Man ought to acknowledge and reverence, and to praiſe our Lord for, who gave him them. For as Lead, be it never ſo fine, cannot come to the Perfection of Silver, nor Silver to that of Gold, ſo a Body, how noble and excellent ſoever it is, can never come to the Excellency of a Spirit: Nor the Soul of Man to the Dignity of the leaſt Angel in Heaven, conſidering the Nature of each one. And for this Cauſe our Lord ſaid, as ſome Doctors interpret it, that amongſt the Born of Women none was greater than St. *John Baptiſt*; but that the leaſt in the Kingdom of Heaven was greater than he. For (to ſay ſomething of the Excellencies of the Angels) if we conſider their Beginning, we ſhall find that our Lord created them, either before all other Creatures (as many Doctors are of Opinion) or at leaſt (which is more probable) together with the firſt of all. If we conſider their Life and Duration, they are incorruptible and immortal. If the Manner and Condition of their Nature, they have no Body, nor are they ſubject to the Neceſſity of Death, nor to Cold and Heat, Hunger and Thirſt, Wearineſs and Sickneſs, nor to the other Miſeries of a Body. Then if we caſt

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What of their Power, which is ſo great, that one Angel alone killed in one Night, a hundred and eighty five thouſand Men, of the Army of the *Aſſyrians?* And which is more, an Angel without any Labour, and with a wonderful Facility moves the firſt Heaven, in Compariſon whereof all this Machine of the Earth, and Water, is but a Point, and has for ſo many thouſand Years moved it, which is continually in ſuch an Uniform and orderly Motion? And who can worthily declare the Number of theſe Soldiers and bleſſed Miniſters of our Lord? *Daniel* ſpeaking of the Multitude of the Angels, ſays; *Dan.* vii. *Thouſands of thouſands miniſtered unto God, and ten hundred thouſand ſtood before him.* And St. *Denis* the *Areopagite* ſays, That the Number of the Angels exceeds, and is greater, than the Number of all corporeal and material Things. For God our Lord in this moſt beautiful and admirable Machine of the Univerſe pretending principally the Perfection of it, and his Power being not limited, but infinite and immenſe, he has created Things in ſo much greater Plenty and Abundance, by how much they are more perfect in themſelves. And ſo we ſee, that all the low and fading Things, which are under the Moon, are as it were, a Point in Compariſon of the Heavens; which are more perfect and noble Bodies. And in the Heavens themſelves, the Higher and Superior much exceed the Inferior: And the higheſt of all exceeds all the reſt. And for this Cauſe ſome Stars of the Firmament, which to our Sight ſeem ſo little, are much greater than all this Globe compoſed of all the inferior Things. The ſame Proportion is alſo in ſpiritual Things, and in thoſe ſupreme Spirits, in reſpect of corporeal Things: Which they exceed not in continued Quantity, but in Number and diſcrete Quantity. And it ſeems to be ſo; For if every Man, from our firſt Father *Adam*, to the laſt Man that ſhall be in the World (excepting CHRIST our Lord, who for that he was God, and as Man, Comprehenſor, and Lord and King of all the Angels, had no need of an Angel to guard him) has his Angel-guardian deputed him for his Defence, as our Mother the holy Church teaches us: And in this there is no Exception of Good or Bad, nor of Believer or Infidel (for we all as Men do participate of this Benefit) we muſt needs confeſs, that there are more Angels of this laſt Choir alone (out of which are deputed thoſe that guard Men) than there have been, and ſhall be Men to the End of the World. What is then the Number of the other Choir: Seeing that by the Reaſon aboveſaid, the Number of them is by ſo much the greater, by how much their Order is higher, and their Perfection greater? And for this ſome ſay, it is eaſier to count the Stars of the Heavens, and the Drops of Water in the Sea, and the Piles of Graſs of the Earth, and the Motes of the Sun, than to comprehend the innumerable Multitude of the Angels, which although to our Lord it be finite and limited, to us it ſeems infinite. And for this Cauſe *Job* ſaid, *Numquid eſt numerus militum ejus:* Is it poſſible to count the Number of his Soldiers? Which declares to us the Glory and ſovereign Majeſty of that Lord who created them, and is ſerved by them as by his Servants and Soldiers. Seeing it is a great Honour to a King to have many Nobles, and powerful Miniſters, and a ſplendid Family of Servants, who follow him, and ſerve him. Wherefore the Holy Ghoſt ſays: *Prov.* xiv. *The Dignity and Majeſty of a King is known by the Multitude of his People; and to have a few Subjects is a Diſgrace to a Prince.* But it is a wonderful Thing, that the Angels being ſo, yet, according to the Opinion of St. *Thomas*, there is not one of them, that is not ſpecifically different from all the reſt. In ſuch ſort that as it would be a moſt beautiful and wonderful Thing, if in a Field, or a Meadow, full of infinite Flowers, there ſhould not be amongſt them all, two that were of the ſame Kind, but that every Flower ſhould be of a Kind proper to itſelf, and different from all the reſt: So (according to this Opinion) in the moſt large and ſpacious Field of Heaven, where there are innumerable Angels, which, as ſo many moſt beautiful and fragrant Flowers, adorn and clothe it, there are not two of the ſame Kind. And from hence we may gather, how great the Excellency and Perfection of the higheſt Angel muſt needs be, ſeeing the Perfection of the loweſt and leaſt of them all is ſo great. Alſo we are to conſider, that altho' (as we have ſaid) there be an innumerable Multitude of Angels, they are notwithſtanding without Diſorder and Confuſion, and with admirable Conſort and Order diſtinguiſhed into three Hierarchies, higheſt, SEPT. 29.

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For *Angel* properly ſignifies a Meſſenger, and it is not a Name which ſignifies the Nature of a Thing, but its Office: And becauſe the Office of the inferiour Spirits of this Choir, is to announce and to be Ambaſſadors of the Will of God, they are for this Reaſon called Angels, taking for their proper Name, that which is common to them all. The Truth is, that the Apoſtle St. *Paul*, *Heb.* 1. ſays, that all the ſovereign Spirits are Miniſters of our Lord, ſent for the good of thoſe that are to inherit Salvation and eternal Happineſs: Which Words of the Apoſtle, St. *Denis* his Diſciple, and St. *Gregory*, and St. *Damaſcen*, and St. *Thomas* interpret ſo, that he underſtands, that the Choirs of the firſt Hierarchy are not ſent to Men, but to Angels of the ſecond Hierarchy; and thoſe of the ſecond, to thoſe of the third. But St. *Gregory Nazianzen* and St. *Cyril*, St. *Chryſoſtom*, St. *Auguſtin*, and many Eccleſiaſtical Doctors are of Opinion, that although it be true, that commonly the ſuperiour Angels are not ſent about the Affairs of Men (becauſe this is proper to the Angels of the loweſt Hierarchy) yet ſometimes they do come for our Good, upon certain very important Occaſions; ſeeing that they want neither Humility, nor Charity; nor ought they to diſdain to do ſo, ſeeing the Son of God, and their King, has humbled himſelf, and made himſelf Man for us. And ſuch they ſay were, the Seraphin who purified the Lips of *Eſay*, and the Cherubins that were ſent to *Ezekiel*, and St. *Raphael* who was ſent to *Tobias*; and much more the Archangel *Gabriel*, who came Embaſſador from the eternal Father, to the Virgin *Mary* our Lady; and St. *Michael*, who as Prince of the Church, has been many Times ſent to it, for its Protection and Defence. The ſecond Hierarchy is illuminated and does illuminate; is purified and does purify; is perfected and does perfect (which three hierarchical Acts St. *Denis* the *Areopagite* teaches, having learned this Doctrine of his Maſter St. *Paul*, after he had been in the third Heaven) but in a different Manner: For it is illuminated, purified, and perfected by the firſt and higheſt Hierarchy, but illuminates, purifies, and perfects the third. So that the three Hierarchies are thus diſtinguiſhed: That the firſt receives all theſe divine Gifts immediately from God, and communicates them to the ſecond Hierarchy: And the ſecond having received them mediately from God, by means of the firſt, communicates them to the third: And ſo the firſt illuminates and is not illuminated; the ſecond is illuminated, and illuminates; the third does not illuminate, but is illuminated. And this is done by a Manner hidden to us, and ineffable: The Angels communicating themſelves, and declaring their Conceits, and ſpeaking to one another in that Language, which the Apoſtle St. *Paul* calls the Language of Angels: Which is ſuch, that to explicate it well, the Tongue of an Angel is neceſſary. And although the natural Gifts and Excellencies of the Angels are ſo many and ſo ſublime, and for ſuch we ought to honour them with particular Affection and Devotion; yet much more Honour is due to them for the ſupernatural Graces, which our Lord with ſo liberal a Hand has imparted to them. For if we conſider well, we ſhall find that all the Angels are cloathed with the Stole of Grace and Innocency, and that they never loſt it, nor ever were ſeen without it, nor ſtained it with any Offence; but have perpetually conſerved the Grace in which they were created, without ever loſing it. And having ſo great Abundance and Excellency of natural and ſupernatural Gifts, that which we ought moſt to admire is, the moſt profound Humility, and unſpeakable Reverence, with which they ſtand before, miniſter unto, and ſerve our Lord: Of which *Job* ſays, Chap. ix. and the xxvi. *Coram eo incurvantur, qui portant orbem & columnæ Cœli pavent in conſpectu ejus.* Thoſe that carry the World bow and proſtrate themſelves before him, and the Pillars of Heaven tremble in his Preſence. And they are ſo reſigned, ſo prepared, and ſo ready to execute moſt diligently and efficaciouſly, that which God commands them, that the royal Prophet *David* ſays of them, *Pſal.* cii. *Praiſe our Lord all ye Angels, who are powerful, and execute that which he commands you, obeying like faithful Servants the Voice of his Commands.* Inſomuch that there is nothing ſo low and humble, which the holy Angels do not embrace and accompliſh moſt willingly, to obey our Lord, and to profit Men. And this is the firſt Cauſe, for which we ought to praiſe, honour, and reverence

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verence them; conſidering the Nature and Excellency of thoſe celeſtial Spirits and Courtiers of the Palace of our Lord; which we have here declared in brief; leaving other Subtilities and acute Queſtions, which Divines move in the Schools; as of the Manner how they were created; how they are moved, in an inſtant, or ſucceſſively; how they were diſpoſed to receive Grace; of the Time when they began to be bleſſed; and whether they merited their Bleſſedneſs; and what was their Sin, for which the Bad were caſt out of Heaven; and the ſecret Manner of their teaching one another, and manifeſting their Thoughts unto one another; of their admirable Motion from one Place to another; and Efficacy in their Operation; and other ſuch like Difficulties, which ſerve rather to exerciſe ſharp Wits in the Schools, than to inflame the Wills of thoſe that read them; which is the End I here aim at.

The ſecond Cauſe of honouring the Angels is, for the Benefits they continually do us, as the chief Miniſters of our Lord. For although he be the Head-fountain, the Root, Origin, and firſt Cauſe of all the Goods of Nature, and of Grace, which are derived unto us; yet the holy Angels are the Conduits, by which they are derived, of whom Almighty God makes uſe as of a Hand and Inſtrument, to do whatſoever he pleaſeth in Heaven and on Earth. Of theſe Benefits ſome are particular, and proper to each particular Man; others pertain in general to all, and to the Government and Conſervation of the Univerſe. For (as we have ſaid) every Man from the Hour of his Birth has an Angel-Guardian, that accompanies him to the Hour of his Death; and is as his Maſter and Tutor, and a certain and ſecure Guide to conduct him through the right and peaceable Paths of Virtue, and to divert him from ſtumbling Blocks, and bad Ways, and dangerous Snares which the Devil ſets for him; and to defend and preſerve him from his Ambuſhes, Deceits, and Illuſions, which the holy Angel-Guardian does with great Care and Vigilancy, for that God has ſo commanded him, and for the Love which for the Love of God he bears us. For as St. *Bernard* ſays very gravely: *In theſe ſovereign Spirits is not only found an admirable Dignity, but alſo an amiable Charity and Condeſcenſion.* That is to ſay, thoſe celeſtial Spirits, although they be ſo high, and ſo ſublime, yet they do not diſdain to abaſe themſelves to low Things, and to take upon them the Inſtruction and Conduct of ſuch a feeble Thing as Man is. For the Creator of Angels and Men, ſo commands, by this Means to bring Man to Glory, and to place him in the empty Seats, which *Lucifer* and thoſe of his Faction, loſt by their own Fault. Who reading the holy Scriptures does not admire at the Things recounted in them, to have been wrought by the holy Angels, in the Aid and Favour of God's Elect? Who does not acknowledge and ſtand amazed at the Humility with which the Angel St. *Raphael* made himſelf a Traveller, and as it were a Foot-man, to accompany, guide, and protect *Tobias*, and to diſpatch his Buſineſs for him, and to defend him from the Fiſh that would have devoured him, and to give him for his Wife ſo good a Companion as he did; and to reſtore to his Father the Sight of his Eyes, which for the Exerciſe of his Virtue, and to give us an Example of Patience, he had loſt? Who does not praiſe our Lord, when he reads, that an Angel wreſtled all Night with *Jacob*, and yet could not prevail againſt him? And that another came from Heaven to awake, and to encourage the Prophet *Elias*, and to bring him Meat? And that another ſhould take up the Prophet *Abacuck* by a Hair of his Head and carry him into *Babylon*, that he might give the Prophet *Daniel* to eat, who was in the Lions Den; and that he might (as *Daniel* himſelf ſaid) ſhut the Mouths of the hungry Lions, that they might not tear him in Pieces, and eat him up? And that another, after St. *Philip* Deacon had baptized an *Æthiopian Eunuch* to *Candace* Queen of *Æthiopia*, ſhould carry him through the Air to the City of *Azotus?* Finally, there is nothing ſo low, that theſe moſt high and ſovereign Spirits do not do with ſingular Promptitude and Joy, at the Command of our Lord for the Benefit of Men; for as Bleſſed *Lawrence Juſtinian* ſays, ſpeaking of the Guard of Angels: *They are thoſe that reſtrain the Devils, that they tempt us not ſo much as they would, and diſcover to us their Deceits, and anſwer their falſe Arguments; if we fall, they lift us up; if we be ignorant, they inſtruct us; if tepid, they inflame us; and as faithful Companions are always with us, and defend us when we ſleep, when we walk, and when we ſtand ſtill, when we work, and when we reſt; they never leave us, nor abandon us. They alſo illuminate our Underſtanding, exciting it, and diſpoſing it, and darting Rayes of divine Light into it, and diſperſing the Darkneſs, Miſts, and Shadows that might obſcure it. When we give Alms, and when we pray, they take our Prayers and Oblations, and preſent them to our Lord, and bring us from him Graces and ſpiritual Gifts, rejoycing at our ſpiritual Profit, and taking Delight in our Virtues.* Hitherto Bleſſed *Lawrence Juſtinian.* But becauſe in the Feſtivity of the Angel-Guardian, which is the firſt Day of *March*, we have treated more copiouſly of the Benefits of our Lord, and of the great and innumerable Goods, which we receive from him by Means of our Angel-Guardians, I will not enlarge myſelf in this Matter,

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SEPT. 29. Matter, but will pass to the other Benefits, which all Mankind, and the whole Universe perpetually receives, by the Ministery of the Angels. For they (as we have said) are the principal Ministers of the divine Providence, to govern, and conserve the World; they are those that move the Heavens, and by their well-ordered Motion and Influences, are Cause of all the Life, Variety, Distinction, and Beauty that is in all corporeal Creatures. They are the Presidents of Provinces, Princes of Kingdoms, Conservers of the *Species* or Kinds of all visible Things, and Distributers of the Gifts, and Executors of the Will of God. For this Cause they are called in holy Writ the Soldiers of God, the Army of our Lord, Princes of Provinces, Presidents of the People, Guardians and Masters of Men, Mediators and Intercessors to God, Rulers and Governors of the World. They are called Light, for their great Clarity and Subtility; they are called Fire and burning Coals; because they are most ardently inflamed with Love. They are called Morning-stars, because as the corporeal Stars do embellish the visible Heaven, so do they much more excellently adorn the supreme and intellectual Heaven.[4] They are called the Throne of God, because he reposes, and rests upon them. They are called precious and and burning Stones, because by their Prayers, Admonitions and Counsels they inflame our Souls, to desire and seek after the holy and precious Things of Heaven, and contemn those of Earth. They are called Suns, because they enlighten the World; the Pillars of Heaven, because they sustain it; the Chariots of God, the Citizens of Paradise, and finally the Friends and Children of God. By all these Titles we ought to invocate all the holy Angels, to praise them, and imitate them, and with a more special Devotion the Captain of them all, and the Prince of the Church, St. *Michael*; as Blessed St. *Lawrence Justinian* says in the Words, which, to conclude this Matter, I will here recount. *Let us honour* (says he) *but in our Lord, our Fellow Citizens, and the most faithful Helpers and valiant Captains of our Warfare; and seeing they help us, let us co-operate with them, that they may the more efficaciously help us, and the Fruit of their Labour may not be lost. For our Fortitude is their Joy. They rejoyce when we repent after our Falls; our Lord saying: There is Joy amongst the Angels of God over a Sinner that repents. They instruct us in our Doubts, defend us in our Dangers, hold us up in Adversity, humble us in Prosperity, carry our Prayers to God, bring us back Grace, increase our Merits, and without Wearysomness exercise their Ministeries towards us. Wherefore let us love them as ourselves, and as far as our Frailty will permit, let us imitate them, and reverence them from our Hearts. And although we ought to honour all the Soldiers of Heaven, yet more particularly the glorious St.* Michael, *as the Leader and Captain of them all; let us reverence him for his sublime Grace, for his singular Prerogative, for the Office with which he is charged, for his invincible Fortitude, for the Favour of our Lord his Creator, and for the Constancy with which he served him in that Battel he had with the infernal Dragon, and all his Followers. For not without Cause does the holy Church honour him; because she knows that he is her particular and proper Defender, and continual Intercessor, and Prince of the Court of Heaven, and he who entertains and receives into his Bosom with great Charity all the Souls of the Elect of our Lord. Wherefore let every one in particular, and all jointly together acknowledge our Protector, and praise him, visit him often with our Prayers, embrace him with our Desires, incline him to hear us by our Devotion, and rejoice him by the Amendment of our Lives. He will not despise those that pray, nor reject those that confide in him, nor forsake those that Love him, seeing he defends the Humble, loves the Chaste, embraces the Innocent, guards our Life, guides us in our Way, and carries us to our Country; where* JESUS CHRIST *our Lord, the true Spouse of his Church, with the Father and the Holy Ghost reigns for ever and ever.* Amen. SEPT. 29.

The Life of St. JEROM, *Doctor of the Church.*

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Works, Cardinal *Baronius*, and other Authors, is as follows.

St. *Jerom*, (which in *Greek* is to say, *Sacred Name*) was born at a Town in the Confines of *Dalmatia* and *Hungary*, anciently called *Stridon*, but at present *Sdrigna*, which in his Time (as himself affirms) was in a Manner destroyed by the *Goths*. He was born in the Time of the Emperor *Constantius*, Son to *Constantine* the Great, as is gathered out of what himself writes, altho' we know not precisely in what Year he was born. His Parents were Christians, noble, and rich. His Father was called *Eusebius*. He had a Brother called *Paulinian*, and a Sister, whose Name, as also the Name of his Mother is not known. His Brother and Sister made a happy End in a religious Life. He had also an Aunt, Sister to his Mother, who was called *Castorina*, with whom he had some Contests, although we know not the Cause; but the Saint invited her to Peace and Concord, and endeavoured to reduce her to due and Christian Amity. As soon as he was of Years fit for Study, he gave Proofs of his quick and rare Wit; and that he might study with greater Convenience, his Parents sent him to the City of *Rome*, as to the Head of the World, and School of our holy Religion, and of all good Literature. There he had for his Master in Grammar *Donatus*, he who writ learnedly upon *Virgil*, and *Terence*. After he had learnt of him, what he was able to teach him, he studied with great Care and Diligence the Art of Rhetorick, and gave himself to Eloquence, in which he became very eminent; and exercised himself in compounding, and reciting Declamations and Controversies, and in reading the Books of all the excellent Orators, Historiographers, and Poets, *Greek* and *Latin*; joyning together in one the Elegancy and Propriety of the *Latin* and *Greek* Tongue, to perfect himself, as he did, in both the one, and the other. But not content with this, he passed on further to all kinds of Sciences; he studied Philosophy, turned over the Books of *Plato*, *Aristotle*, and the other Philosophers, omitting nothing that might make for his Profit. For our Lord that intended to make use of him, to illustrate our holy Mother the Church by his Learning, went disposing him, and enriching him in this Sort, that he might be able to do it. There at *Rome* he was baptized, and received the Garment of CHRIST, as himself wrote afterwards to St. *Damasus* Pope. He gave himself much to Works of Piety and Devotion, visiting the Relicks of the Martyrs, and went into the Grots and Places under Ground, where their holy Bodies were; and spent in this holy and pious Manner the *Sundays*, as Days dedicated to our Lord. Having learnt at *Rome* the liberal Arts, as we have said, and collected a copious Library with great Industry and Pains, it seemed to him convenient, that he should apply himself to higher Studies, and to learn sacred Divinity; and to this Purpose to travel into divers Countries and Provinces, and to hear, and see the most knowing Men of them; as did *Pythagoras*, *Plato*, *Apollonius Tyaneus*, and other Philosophers, who, to get the Knowledge of natural Things, left their own Homes, and made themselves Travellers throughout the World. Taking then in his Company one *Bonosus* (who was a young Man like himself, noble, rich, and his Foster-brother, who had been brought up with him in his Country, and came to *Rome*, and remained there with him) he went into *France*, where at that Time were very learned Men, to treat and converse with them, and to see what was worthy to be seen in that Province. At *Trevers* (which at that Time was a City of *France*, but now belongs to *Germany*, and its Archbishop is Elector of the Empire) he stayed some Days, and copied out with his own Hand a great Book of St. *Hilary* Bishop, of the Synods, esteeming it a very rich Treasure. In this Journey, which he made from *Rome* into *France*, he passed by a Town in *Lombardy*, called *Concordia*, not far from *Mirandula*; and there he contracted Friendship with a holy old Man, called *Paul*, to whom afterwards he sent the Life of St. *Paul* the first Ermite, written by him. Out of *France* he returned with his Companion *Bonosus* into Italy, and staied for some Time at *Aquileia*, conversing with St. *Valerian* Bishop, and with *Heliodore*, *Nepotian*, and *Ruffinus*, and other Servants of God; to whom he wrote many very familiar and friendly Letters. From thence (upon what Occasion we know not) he was necessitated to depart, and to return into his own Country; where he found that his Sister, by reason of her youthful Age, and the Frailty of her Sex, was fallen from the glorious Estate of Virginity. He gave her his Hand and lifted her up; and recommended her to one *Julian* a Deacon, and afterwards to *Chromatius*, by whose wholsome Counsels she made herself a Religious Woman, and persevered in Virtue. Out of his own Country he passed into *Greece*, and travelled through the Provinces of *Thracia*, *Pontus*, *Bithynia*, *Galatia*, *Cappadocia*, *Cilicia*, and *Syria*, and staied some Time at *Antioch* with *Evagrius*, who afterwards was Bishop of that City; and spoke with *Malchus* a fugitive Monk, whose Life afterwards he wrote, relating what himself had heard from him, to teach religious Men, how dangerous an inordinate Love of Parents is, and that sometimes, under the Colour of Piety, it is sufficient to disquiet a religious Man, and to draw him out of his Order, as it happened to *Malchus*.

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Here also at *Antioch* he knew and familiarly conversed with *Apollinaris* of *Laodicea*, who was very famous for his Learning and Eloquence, although he was an Heretick, but not detected and known to be such; and so St. *Jerom* might hear him and be his Scholar; but when he came to know it, he left him, abhorring and detesting his Errors.

Being in *Syria*, by the Example of so many holy Monks as were in that Province, and by the Counsel of one *Theodosius* an Anchoret, a most perfect Man, but chiefly by the Impulse of the Spirit of God, he resolved to bid adieu to all the Delights of the Flesh, and the Vanities of the World, and the great Hopes of raising his temporal Fortunes and Honour, which his rare Parts promised him. For this Cause, and also that he might give himself to God with more Quiet, and more attentively, and enjoy the Pleasure of Contemplation, he went into a solitary and uncouth Desert in *Syria*, with three Companions *Innocent*, *Hylas*, and *Heliodore*, whom *Evagrius* provided of all Necessaries, and furnished St. *Jerom* with Scribes and learned Men, and such as were well skilled in all Things of Antiquity, that they might help him in his Studies, and in copying out such Books as he stood in need of. But it being our Lord's Pleasure to try him, *Innocent*, one of his Companions died within a short Time, and *Hilas* also a little after, and *Heliodore* returned into his own Contry; and St. *Jerom* began to suffer great Infirmities in his Body, and much more grievous Temptations, and Troubles in his Soul; which were so terrible, that the Saint himself writing to the Virgin *Eustochium*, describes them in this Manner: *O how many Times* (says he) *when I was in the Wilderness, and in that sharp Desert, which burnt up with the scorching Heats of the Sun, gives Horror and Terror to the Monks that dwell in it, did I seem to myself to be in the Middle of the Delights of* Rome? *I sat all alone, because I was filled with Bitterness; my deformed Body was horrid with Sackloth; my Flesh was grown black and almost consumed. I wept and sighed all Day long, and when Sleep came upon me, and oppressed me against my Will, I cast my Bones which hardly could hang together upon the bare Ground. I say nothing of my Meat and Drink, for Monks, even when they are sick, do not drink any thing but cold Water, and to eat any thing that has been at the Fire, they look upon as Sensuality. In this Exile and Prison, to which I myself, and of my own proper Will, for Fear of Hell, had condemned myself, having no other Company but Scorpions and wild Beasts, many Times I found myself with my Memory amidst the Dances of the* Roman *Ladies. My Face was pale with much Fasting, and my Will burned with bad Desires. In my cold Body and in my Flesh that was dried, and dead before Death, did only live the Heats of Concupiscence; and although I repressed them, they always strove to increase, and to cast forth more vigorous and dangerous Flames. And finding myself abandoned and without any Succour, I threw myself at the Feet of* JESUS, *and watered them with my Tears, and wiped them with the Hair of my Head, and subdued my rebellious Flesh by fasting whole Weeks together. I am not ashamed to recount my Temptations and Conflicts, but I deplore, that I am not now, what I then was. I remember oftentimes to have joined Day and Night together, crying and sighing, and beating my Breast continually, till that Tempest ceased, and the desired Calm returned. I feared the very Cell I lived in, as a Witness that knew my Thoughts; and being angry and severe against myself, I entered alone into the most secret Parts of the Desert, and if any where I discovered a deep Valley, a sharp, craggy Rock or Mountain, there was the Place of my Prayer, thither I threw this Sack of my miserable Body. The same Lord is my Witness, that after so many Sobs and Tears, after having with much Discomfort attentively looked up to Heaven, I felt certain Gusts and Sweetnesses; and Anguishes so amorous, that transported and absorpt, I seemed to myself to be amidst the Choirs of the Angels; and glad and joyful did sing: After thee, O Lord, will we run in the Fragrancy of thy celestial Ointments. But if the Flesh make such a War upon him, that afflicts and torments it, what think we, shall he suffer, who entertains and cherishes it with Delights? It is possible that such an one may not have so violent Temptations; but in such a Case I think he can not have a greater Temptation, than not to be tempted.* These are St. *Jerom*'s own Words, to declare the Combats he had with his Flesh, and the rigorous Penance with which he tamed it, and the Consolation which our Lord gave him after the Victory. But he did not only arm himself with Prayer and Penance, against this so perilous a War, but also with the Study of the Holy Scriptures, employing himself Day and Night in it, that the Enemy finding him so well employed, might not be able so easily to throw him down; and the better to understand them, he desired to learn the *Hebrew* Tongue, in which the Old Testament was written, and made himself Scholar to a Monk, who of a *Jew* was become a Christian; and with great Pains he perfectly learnt that Language, which helped him much to understand the holy Scripture, as the Saint himself, writing to *Rusticus* a Monk, says in these Words: *When I was a young Man, and when the Deserts of Solitude compassed me in, I was not able to endure the Incentives of Vice, and the Ardour of my Nature, which I tamed with often Fasting, yet my Soul*

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Soul was all on fire with bad Thoughts. That then I might tame my Fleſh, I made myſelf a Scholar to a certain Monk, who of a Jew, *was become Chriſtian, to learn of him the Alphabet, and to pronounce the harſh and liſping Words of the* Hebrews, *after having ſtudied with ſo much Diligence the Books of acute* Quintilian, *copious and moſt elegant* Cicero, *grave* Fronto, *and ſmooth* Pliny. *What Labour it coſt me, what Difficulties I went through, how often I deſpaired, how often I left it off, and how I began again with a Deſire to learn, both I myſelf, who felt the Burden, am witneſs, and alſo thoſe who lived with me: And I thank our Lord, that now I gather ſweet Fruit from the bitter Seed of thoſe Studies.* Hitherto the glorious Doctor.

But theſe were not the greateſt Afflictions he endured in that Deſert of *Syria:* There aroſe others more heavy and more difficult. For the Church of *Antioch*, and all that Province being divided into three Parts; the one which followed *Paulinus*, the other which obeyed *Meletius* (both Catholick Biſhops) and the third which, infected with the Hereſy of *Apollinaris*, had for their Captain *Vitalis*, a ſtiff Maintainer and Defender of it: Every one of theſe three Factions endeavoured by all Means poſſible to make St. *Jerom* to be of their Party; judging, that becauſe he was a Man, who had the Name of ſo great Sanctity and Learning, that ſide would gain much Authority to which he ſhould incline: And he deferring to declare his Judgment, thoſe that treated with him began to ſuſpect him. Others preſſed him that he would declare, whether in the Myſtery of the moſt Holy Trinity, we were to ſay, that there are three Hypoſtaſes, as we ſay, that there are three Perſons, becauſe the Word Hypoſtaſes at that Time was not ſo received. To get himſelf out of this Labyrinth, and out of thoſe dangerous Waves, and contrary Winds that beat againſt him, he made to the ſecure Harbour of the Chair of St. *Peter*; and wrote two admirable Epiſtles to St. *Damaſus* Pope, who at that Time preſided in it, propounding to him his Difficulties, and beſeeching him that he would ſolve them, and command him with which of the two he was to communicate, *Paulinus* or *Meletius*, and how he was to ſpeak in ſo delicate, and myſterious a Matter. *For he was* (he ſays) *united with the Chair of St.* Peter, *as with his Head: And knew that the Church was built upon that Rock, and that he was prophane that did eat the Paſchal Lamb out of that Houſe; and that he periſhed in the Flood, who was out of* Noah's *Ark, and he that gathered not with him ſcattered; and he that was not with* CHRIST, *was with* Antichriſt. What St. *Damaſus* anſwered to St. *Jerom*, we know not, but it is to be believed that he anſwered him, that he ſhould communicate with *Paulinus*, and join himſelf to him: For the holy Pope ever held the Part of *Paulinus* for the more ſound, and favoured it, as is gathered out of a certain Epiſtle of St. *Baſil*'s, and alſo from what St. *Jerom* himſelf did, ſeeing he made himſelf Prieſt by the Hands of *Paulinus*; which he would not have done, if St. *Damaſus* had not written to him to communicate with him. St. *Jerom* being in the Deſert, began to ſpread his Sails, and to diſcover the Treaſures of his great Wit and Knowledge, and to illuſtrate the Church by his Writings. For he interpreted the Prophet *Abdias*, which Interpretation, he ſays, that he afterwards corrected; becauſe he thought he was too Young when he writ it, and not ſo mature as was convenient. He tranſlated out of *Greek* into *Latin* the Homilies of Origen for the Uſe of the People, and wrote many admirable Epiſtles to divers Perſons. But the *Arian* Hereticks, and the Monks of the Party of *Meletius* made ſuch a ſtrange War againſt him, and were ſo troubleſome to him (coming continually to examine him about his Faith, and curiouſly to enquire of him what he believed, and calling him, and thoſe that followed *Paulinus*, *Sabellians)* that the Saint reſolved to quit the Deſert, to free himſelf of thoſe Men, who perſecuted him more than the Serpents, and ſavage Beaſts that there inhabited.

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Having then lived four Years in that Solitude, ſuch a rigorous and penitent Kind of Life, and having been proved by our Lord with ſuch hard Combats, and having overcome and vanquiſhed the Enemy, he left the Deſert, and following our Lord, who guided him, and called him to greater Things, he went to *Jeruſalem*, as well to ſee and reverence thoſe holy Places, in which our Redemption was wrought, as to perfect himſelf in the *Hebrew* Tongue, and to ſtudy more in good earneſt the holy Scriptures, and to ſee with his own Eyes the very Place, in which the Things had happened that are recounted in it, that he might more eaſily underſtand them; and ſo it happened. He took for his Maſter in the *Hebrew* Language and Affairs, a *Jew*, called *Barabanus*, or *Baranina*, who came in the Night to the Monaſtery (for fear of the other *Jews)* to teach him, and the Saint rewarded him very liberally. Here alſo he conſulted with St. *Damaſus* Pope, who being the ſupream Maſter of the whole Catholick Church, and a moſt holy and moſt wiſe Man, and now old, diſdained not to write to St. *Jerom*, who was at that Time young, and to aſk him Doubts, and hard Places of holy Scripture: And with ſo great Humility on his own Part, and ſuch an Eſteem of St. *Jerom*, that in a certain Epiſtle he ſays theſe Words: *I do not*

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not think that we can find out a ſweeter Converſation, or a more profitable Communication betwixt us, than to ſpeak of the holy Scriptures, I asking Queſtions, and you anſwering of me: For there is nothing in this Life more delightful, nor any Honey ſo ſweet, as is the Food of the Soul. Thus St. *Damaſus* writes to St. *Jerom.* Whence is ſeen the Eſteem he had of him, and the Opinion he had of his ſacred Learning and Virtue.

But although St. *Jerom* had an inſatiable Thirſt to know and underſtand the profound Myſteries, which are ſhut up in the holy Scriptures, yet he wanted not his Impediments and Difficulties to be overcome in that ſacred Study. For having given himſelf ſo much to Eloquence, and Elegancy of Style, and finding not (in his Opinion) that Ornament of Words in the holy Scripture, he took ſometimes a Prophet in his Hands to read him, but preſently laid him down again, offended at the plainneſs and lowneſs of the Style, with which the Holy Ghoſt (to confound the Proud, and to inſtruct the Humble) would that the ſacred Books ſhould be written. But God having choſen him to be an Interpreter, and chief Expoſitor of the ſame ſacred Scripture, chaſtized him ſeverely, for that he read it with leſs Diligence and Attention, than he did *Cicero*, and other prophane Authors. And it is fitting we ſhould ſet down the Manner how this happened, in the very Words of the Saint, who writing to the Virgin *Euſtochium*, his beloved Daughter in CHRIST, ſpeaks thus: *I will relate unto thee the Hiſtory of my Misfortune and Miſery. Being reſolved long ſince for the Kingdom of Heaven to deprive myſelf of my Houſe, Parents, Brethren, and Kindred; and that which is more difficult, of the Cuſtom of faring delicately; and having departed to go to reſide at* Jeruſalem; *I could not leave my Library, which with ſo much Care and Coſt I had gathered together at* Rome. *And I miſerable Man did faſt, to read* Cicero: *And after long Watching in the Night and an Abundance of Tears, which from the Bottom of my Heart diſtilled from mine Eyes for my Sins, I ſet myſelf to read* Plautus; *and if ſometimes conſidering my Damage, and coming to myſelf, I began to read ſome Prophet, the plain and unpoliſhed Style did diſguſt me, and being not able with my blind Eyes to ſee the Light, I thought the Fault was in the Sun, and not in them. At that Time then that the old and crafty Serpent deceived me in this Manner, in the Middle of* Lent, *I was taken with a violent Fever, which finding my Body weak and exhauſted, reduced me to Extremity, and thoſe that were with me prepared what was Neceſſary for my Burial. When now the vital Heat of my Soul, had abandoned the other Parts of my Body, and reſided only in my Breaſt, I was ſuddenly rapt in Spirit, and carried to Judgment before the Royal Throne of* JESUS CHRIST; *where there was ſuch a Light and Splendor, that came from all thoſe that were there preſent, that caſting myſelf upon the Ground I dared not to lift up my Eyes. Being asked concerning my Condition and Faith, I anſwered freely, that I was a Chriſtian. Thou lieſt, anſwered he that preſided in that Court, thou art not a Chriſtian, but a* Ciceronian; *ſeeing that where thy Treaſure is, there is thy Heart. Hearing this I was mute; the Judge commanded me to be cruelly whipt: And although I felt the Smart of the Laſhes, the Fire of my own Conſcience much more tormented me, and weeping and ſighing, I began to ſay, pardon me, O Lord, O Lord pardon me. No other Voice was heard amidſt the Noiſe of the Laſhes. At laſt thoſe that were preſent fell upon their Knees before the Judge, beſeeching him that he would pardon my Fault, becauſe I was a young Man, and would give me Time to do Penance for my Error: Upon Condition that I ſhould be obliged to undergo a greater Puniſhment, in caſe I did not mend myſelf (greater Things I would have promiſed in the Diſtreſs I was in) I took an Oath to perform all, and then they let me free; and I came again to myſelf, and opened my Eyes, ſo bathed in Tears of Grief, that all that were preſent admired at it, and took them for a ſufficient Witneſs of what I had ſuffered.* The Saint adds: *And let no Man think this was a vain Dream, or certain Phantaſies with which we are often deceived: The Judge is witneſs, in whoſe Preſence I was whipped, the holy Angels were Witneſſes, alſo the Marks of the Stripes, which for many Days remained in my Body. And from that Time forward, I gave myſelf to read divine Matters, with ſuch Diligence and Attention, as I had never read Books of Humanity.* Hitherto St. *Jerom:* Of the Truth whereof there can be no Doubt. Although certain Men, that they might ſeem to be *Ciceronians*, have taken the Liberty and Boldneſs to mock at this, and to ſay, that there was no Reaſon, that St. *Jerom* ſhould be whipped for being a *Ciceronian*, for that he was not one in his Style: Not adverting that he was not chaſtized for following the Style of *Cicero*, but for the Affection with which he read him, and becauſe to read him, he omitted the reading of the holy Scriptures, which it was God's Will he ſhould read: Delighting himſelf more in the dead Words of *Cicero*'s compounding, than in the living and divine Sentences of our Lord. Nor do they likewiſe conſider, that to be a *Ciceronian* does not conſiſt ſo much in uſing the Words and Phraſes which *Cicero* uſed, as in imitating him in the Gravity of the Things, and Strength of the Words, and in the Diſpoſition and Order of that which is written, to inſtruct,

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SEPT. 30. instruct, delight and persuade the Reader: All which St. *Jerom* had in as great Eminency as any other Author. For what Orator is there amongst the *Greeks* or *Latins*, who teaches with more Clarity, who delights with more Suavity, and moves with more Efficacy? Who is there that praises with such Sincerity, and reprehends with such Vehemency, and exhorts with such Spirit and Fervour? Who so raises or depresses, that which he would exalt or abase? What Doctor of the Church is there, who treats sacred Things with so great Majesty, plain Things with so great Erudition, the Knotty with so much Eloquence, and the Obscure with so much Light? Who so makes use of all Sciences, Divine and Human, to explicate and to represent before our Eyes the Mysteries of our most holy Religion? This it is to be a great Orator, to be a *Ciceronian*, to imitate *Cicero*, who was a most excellent and perfect Orator, and for his Eloquence is deservedly called the Prince of the *Roman* Eloquence. For all other human Sciences are, as it were, Hand-maids, that ought to serve sacred Divinity as their Lady and Queen: As the Treasures of the *Egyptians* served the People of God, as St. *Jerom* himself most gravely teaches us, more by his Works than by his Words. But to return to our glorious Doctor, after he saw himself obliged by so rigorous a Chastisement to change his Study of *Cicero*, and human Learning into the Study of sacred Things: Renouncing and cutting off from him whatsoever might hinder him, he gave himself wholly to heavenly Wisdom, and endeavoured with great Earnestness to meditate Day and Night in the holy Scripture, and to seek after Men that were best able to teach him it, sticking at neither Cost, nor Labour, nor other Inconveniences of Travelling. To this Purpose he first made himself Priest at *Antioch*, being thirty Years old, by the Hands of *Paulinus* Bishop, who persuaded him to it: Although he could never prevail with him, so to be ordained, as to tie himself to a Residency, and to be under the Subjection of any Church, but to remain as he was before. For he desired to remain free, that he might be able in Solitude to bewail his Sins, and to give himself more entirely to the Study of the holy Scriptures, without Let or Disturbance: As the Saint himself says in one of his Epistles, to wit the sixty first, which he wrote thirty Years after the Death of St. *Damasus* Pope. Neither could they obtain of him to exercise in Publick the ministerial Functions of Priesthood.

Being now ordained Priest, he went to *Constantinople*, to see and hear St. *Gregory Nazianzen*, who for his singular Knowledge and Eloquence was called the Divine: And St. *Jerom* with full Mouth calls him his Master, and thinks it an Honour to himself to have been his Scholar: Which is a Sign of the great Stock of St. *Gregory*'s Learning, and likewise of the profound Humility of St. *Jerom*. For he being now such a learned Man, and whom the Bishops of the *West*, and the Bishop of Bishops and supreme Pastor St. *Damasus*, consulted and desired to expound to them the obscure Places of the holy Scripture; and he whom the Bishops of the *East* with so great care endeavoured to gain and to draw to their Opinion, that he might defend it and sustain it by his Authority (as has been said;) notwithstanding all this the Saint chose rather to be the Scholar of St. *Gregory Nazianzen* than the Master of the rest. He stayed at *Constantinople* about three Years, hearing publickly St. *Gregory* when he taught, and conferring familiarly with him (as one learned Man with another, and as a Friend with his Friend) the most difficult Places of the holy Scriptures. There also he came acquainted, and contracted Friendship with St. *Gregory Nyssen*, Brother to St. *Basil*, and helped his Master St. *Gregory Nazianzen*, in the Controversies and Debates he had with *Maximus* a Cynick Philosopher, who by Hypocrisy and Deceit endeavoured to thrust him out of his Chair. St. *Jerom* wrote to St. *Damasus* Pope in favour of his Master, and by the Letters of St. *Damasus*, *Maximus* was cast out of the City of *Constantinople:* Where St. *Jerom*, during his abode there, wrote upon the sixth Chapter of *Esay*, and dedicated it to St. *Damasus*, who had so commanded him; and other Friends also importuned him to do it, as the holy Doctor himself says.

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At this Time the Affairs of the *Eastern* Church being troubled, and certain Churches being greatly at Odds amongst themselves, the holy Pope *Damasus*, and the Emperor *Theodosius*, both *Spaniards*, and most pious Princes, thought fitting that a Council should be assembled in *Rome* of the Bishops of the *East* and *West*, to compose them, and to give Peace and Quiet to the whole Church. By Reason of this Council there came to *Rome* St. *Epiphanius*, Bishop of *Salamina* in *Cyprus*, and *Paulinus* Bishop of *Antioch* (he who ordained St. *Jerom* Priest) Men of known Sanctity, and his great Friends. And either because they intreated him, or (which is more probable) because the Pope himself so commanded, St. *Jerom* also went to *Rome*, and came thither in the Company of these holy Prelates. He was received there by the Pope with great Courtesy and Love, and by all the City with extraordinary Admiration and Respect. He found there *Pammachius*, his ancient School-fellow, and other Friends who now already knew him, either by the

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Converſation they formerly had with him, or by the Fame of his Sanctity and Learning. All flocked to him, and every one endeavoured to get his good Will: Some praiſed his Sanctity, others his Learning, and others his ſweet and courteous Manner of Converſation: And in fine, all looked upon him, as a Mirrour of all Virtue, a Pattern of Penance, and an Oracle of Knowledge: In ſuch ſort that the common Opinion of all was, that he deſerved to be Pope. Here at *Rome* he helped the holy Pope *Damaſus* in anſwering all the Doubts which were propounded to him, and in the Eccleſiaſtical Affairs about which he was conſulted by the *Eaſtern* and *Weſtern* Churches. And the Church being at that Time ſo ſpread throughout all the Countries of the World, it was a very great Work, and of much Difficulty, to ſatisfy in Matters of Importance ſo many Demands, and to anſwer ſo many Queſtions. It was alſo committed to his Care to propoſe the Confeſſion of Faith, to thoſe who were to make it; and to teach thoſe what they were to believe, who were converted from Hereſy, and addreſſed themſelves to the Apoſtolick Seat, to be reconciled to the Church: And in other Matters which pertained to the Government of the Catholick Church, St. *Jerom* bore a great Part of the Burden, and by his Care and Labour eaſed St. *Damaſus*. At this Time he procured that in the *Roman* Church (as St. *Gregory* Pope writes) *Alleluja* ſhould be ſung, not only in Paſchal Time, as was uſed before, but alſo the reſt of the Year, excepting from *Septuageſima* unto *Eaſter*, according to the uſe of the Church of *Jeruſalem*; and that in the End of the *Pſalms* ſhould be ſung the *Gloria Patri*, as they uſed to do in the Church of *Antioch*. At *Rome* he corrected the *Pſalms*, according to the Interpretation of the ſeventy Interpreters, which the Church now reads and ſings: And by the Order of St. *Damaſus*, the *New Teſtament*, which in his Time was not very corrected. He was the firſt that briefly wrote the Martyrdoms of the holy Martyrs, which are read in the Church, as *Caſſiodore*, *Uſuard* and *Ado* Biſhop of *Vienna* recount. He ordained the Lectionary, and diſpoſed the Leſſons that are to be read in the Divine Office, and the Epiſtles and Goſpels, that are to be read at Maſs. Moreover the Saint employed himſelf in viſiting the holy Places of *Rome*, which when he was young he uſed to frequent, although he did it now with a different Devotion and Spirit. He gave himſelf much to Prayer and Contemplation. He ſaid Maſs with many Tears, and with much Tenderneſs and Feeling: And at this very Day are to be ſeen at *Rome* the Chalice and Veſtment which he uſed when he celebrated. He was very ſolicitous and careful about the divine Worſhip, and Neatneſs of Churches, and the Ornaments of the Altars; and he very much praiſes *Nepotian* for his Care in this Particular. He converſed with all the Nobility and Court of *Rome*, and endeavoured to draw the Hearts of the People to the Love and holy Fear of our Lord. And they ſeeing in him ſo perfect a Life, ſuch a Contempt of the World, ſo heavenly a Countenance, ſuch lively Words, Counſels ſo aſſured, ſuch profound Knowledge, and that in all Things he ſeemed rather a Divine, than a mortal Man, many ſubmitted themſelves to him, and by his Means forſook and renounced their Vices, Delights and Entertainments, and gave themſelves in good earneſt to the Practice of Virtue. Alſo, in the Time he was now at *Rome*, which was about three Years, he writ many admirable Books. For an Heretick called *Helvidius*, having opened his ſacrilegious Mouth, and barked like a mad Dog againſt the Integrity of the moſt pure Virgin our Lady, and written a Book againſt her perpetual Viginity, the Saint undertook him, and ſo convinced and confounded him by his Anſwer, that this Monſter ſeemed to have begun and ended at the ſame Time. Another Monſter ſucceeded *Helvidius*, to wit, *Jovinian* a falſe Monk, who had been at *Milan* in a Monaſtery, under the Diſcipline of St. *Ambroſe*; of whom St. *Auguſtin* makes Mention in his *Confeſſions*: And being come to *Rome* taught that Matrimony was equal to Virginity; and that we ought not to faſt; and other Errors more worthy and beſeeming an *Epicurean* and voluptuous Philoſopher, than a penitent and weeping Monk. Againſt this pernicious Heretick St. *Jerom* wrote two admirable Books, ſo full of Erudition both Divine and Human, that every one is aſtoniſhed at them. He wrote alſo Dialogues againſt the *Luciferians*; and other rare Works of great Profit. He employed himſelf alſo in explicating the holy Scripture to certain devout and ſtudious Perſons, who came to him, and importuned him, and propounded divers Queſtions to him. But in nothing (after he had complied with the Obligations of the Office which the holy Pope *Damaſus* had given him) did he employ himſelf more willingly, than in extirpating Briers, Thorns and Vices out of the Hearts of Men, and in reſtraining the exceſſive Liberty and Licenciouſneſs with which many lived in *Rome*; and in reforming the depraved Manners of certain of the Clergy, to the end, that City might flouriſh in Sanctity; and be as holy in Works and Deeds, as it had always been in Name. But St. *Jerom* being ſo zealous, ſo ſevere, and ſuch a grave Reprehender of Vice, and having no Reſpect to the Quality of Perſons, but to their Virtue, and to the Glory of God, weak Eyes could not endure ſo great Splendor and Clarity; ſavory and wholſom Food,

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Food did not agree with thoſe, whoſe Palate was vitiated. The very ſame Perſons which before proſtrated themſelves at his Feet, and kiſſed his Garment, and aſked his Bleſſing, were ready to ſtone him, and called him Hypocrite, Seducer, and Deceiver; and they took greater Heart and Boldneſs by the Death of the holy Pope *Damaſus*, which was in the Year CCCLXXXIV; conceiving the holy Doctor ſtood now alone, expoſed to Wind and Weather, and without that Support and Defence which before he had. And that their Lies might have ſome Colour of Truth, they gave out, that it was not a ſeemly thing, that he ſhould treat with ſuch Familiarity with Women, although they were Ladies of prime Quality, and ſeem'd to be Saints. And this they ſaid, becauſe certain of the chief Ladies in *Rome*, and very devout, and earneſtly deſirous of all Perfection, had Recourſe to St. *Jerom*, as to a Father and Maſter, to be taught and inſtructed by him in what they were to do, the more to pleaſe our Lord; ſuch were St. *Paula* Widow, and her Daughters *Paulina*, *Euſtochium*, *Bleſilla*, and *Ruffina*, St. *Marcella*, *Albina*, *Aſella*, *Leta*, and others; ſome of which were ſaints, and are celebrated as ſuch by the Catholick Church. But amongſt them all the moſt famous was St. *Paula*; who to give herſelf more perfectly to God, reſolved to leave her Houſe, Children, Kindred and Acquaintance, and to go to live at *Jeruſalem*, whither St. *Jerom*, (St. *Damaſus* Pope being now dead) reſolved to go. And the World always accounting the Wiſdom of CHRIST to be folly, and all that to be loſt which is employed in his Service, and that to be Exceſs and Rigor, which is not according to its Laws and vain Prudence; thoſe that reſented the Reprehenſions of St. *Jerom*, took this Occaſion to defame him, and to calumniate him, not only as a Deceiver and a Hypocrite, but alſo as laſcivious and diſhoneſt. And the better to perſuade their Lie, they made uſe of a certain Man, whom they perſuaded to bear falſe Witneſs againſt the Saint, and againſt St. *Paula*. The Man was caſt into Priſon, and being put to the Torture denied what before he had feigned, and acknowledging his Lie, diſcovered the Truth, and the Innocency of St. *Jerom*; who in an Epiſtle, which he wrote to *Aſella*, whilſt he expected in the Haven of *Rome* to embark for *Jeruſalem*, ſpeaks thus: *Am I* (ſays he) *that graceleſs Perſon, am I that crafty Fellow and Deceiver; am I the Lyar, and he that makes uſe of Satan's Art to beguile? Which is the more ſecure, to believe or feign this of the Innocent and Blameleſs, or to refuſe to believe it of the Nocent and Culpable? Some kiſſed their Hands to me, but with their Serpentine Mouths ſpoke ill of me: They made a Shew of Grief with their Tongue, but were glad in their Heart. Our Lord ſaw them, and mocked at them, and preſerved this his miſerable Servant to judge him together with them at the Day of Judgment. Some reprehended the Manner of my Gate, and Laughter; others my Looks and Countenance; and others interpreted ill, that which I did with Simplicity and Candor. I lived with them about three Years, and had oftentimes in my Company a great Number of young Women, and to ſome of them I explicated the holy Scriptures, in the beſt Manner that I could. This Leſſon cauſed me to converſe with them; Converſation did breed Familiarity; and Familiarity is wont to Cauſe Boldneſs and Confidence. But let them ſpeak freely in theſe Occaſions, did they ever ſee any thing in me, contrary to the leaſt Point of Modeſty and Chriſtian Gravity? Did I ever take a Penny of any one? Have I not always deſpiſed the Gifts that have been offered me, both great and little? Have my Words been diſorderly, or my Eyes wanton? They object nothing againſt me but that I am a Man; nor is this objected neither, but when* Paula *and* Melania *are going to* Jeruſalem. *They that believed him that lyed, why do they not believe him that unſays the Lie? Both the one and the other is all the ſame Man; and he that now ſays I am innocent, is the very ſame that before ſaid I was culpable; beſides Torments are more powerful to get out the Truth than Laughter; were it not that we did eaſily believe, what we willingly hear, although it be feigned. Before I was acquainted with* Paula, *all the City of* Rome *extolled me to the Clouds, and judged me worthy of the Popedom; and eſteemed my Words as if they had come out of the Mouth of St.* Damaſus. *They ſaid I was a Saint, humble, and eloquent. But have I not entered into the Houſe of ſome diſhoneſt Perſon? Have I not been drawn away with Garments of Silk, with ſhining and precious Stones, with painted Faces, or with the Deſire of Gold and Silver? Was there no Matron in* Rome, *that was able to captivate my Mind, and to make me change my Purpoſe, but ſhe that wept and faſted, and was horrid with Sack-cloath, and almoſt blind by reaſon of her continual Tears; but ſhe, that ſpent whole Nights in Prayer; whoſe Songs were the Pſalms; whoſe Diſcourſe was the Goſpel; whoſe Delights Abſtinence, and whoſe Life a perpetual Faſt? Could none pleaſe me but ſhe, whom I never ſaw eating? But after that, according to the Deſerts of her Chaſtity, I began to reſpect, honour and admire her, immediately all Virtues forſook me.* Hitherto St. *Jerom*, at the Time of his Departure from *Rome* for *Jeruſalem*; whither afterwards St. *Paula* with her Daughter *Euſtochium*, and many other Virgins followed him, who regarded more the holy Inſpiration and Impulſe of our Lord,

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Our great Doctor then departed from *Rome* in the Month of *Auguſt*, together with *Paulinian* his younger Brother, and *Vincent* Prieſt, and other Monks who went with him, with an Intention to go to *Jeruſalem*, and to dwell there. He came to *Cyprus*, where he was entertained by St. *Epiphanius* with great Courteſy and Charity. He went thence to *Antioch*, and lodged with the Biſhop *Paulinus*, who received him very kindly; he ended his Journey, entering into *Jeruſalem* in the Depth of Winter, when it was very cold. He was ſo weary of the Greatneſſes, Vanities, and Murmurings of the Court of *Rome*, and ſo deſirous to be in Solitude, and to give himſelf wholly to God, that a little after he went into *Egypt*, to viſit the Monaſteries there, and thoſe of *Nitria*, and to comfort himſelf with thoſe holy Men, that there ſerved our Lord, and to learn new Virtues to pleaſe him the more. For although St. *Jerom* was a lively Pourtraiture and Mirror of all Sanctity, and a Man ſo accompliſhed in all Sciences, yet he was ſo humble, that he was willing to be taught by all, both Learning and Virtue. For this Cauſe he went into *Egypt* to ſee the Monks there; and at *Alexandria* he made himſelf the Scholar of *Didymus*; who was blind, and by his great Wit and Induſtry had gotten the Fame of a moſt wiſe Man; and for this Cauſe St. *Jerom* himſelf call him in Latin *Videntem*, he that ſaw, or the blind Man of a good Sight. Inſomuch that he who in the Time of Pope *Damaſus* had been Maſter of all the World, out of his Humility (with his grey Hairs, as himſelf ſays) choſe rather to learn than to teach. *Didymus* was tainted with *Origen*'s Errors, and taught them to *Ruffinus*; but either he dared not to diſcover himſelf to St. *Jerom*; or if he did diſcover himſelf, his Errors were not admitted by the Saint. For like an induſtrious and prudent Bee, he did ſo gather the Dew and Juice of the Flowers, wherewithal to make his Honey-combs, and to fill them with ſweet Honey, that he avoided the poiſonous Herbs which might infect them. Afterwards the Saint returned hence to *Jeruſalem*, and took for the Seat of his Habitation the Manger and Cradle of our Saviour, to live there, and to recreate himſelf with the Meditation and Preſence of that poor Hovel, in which the Eternal Word came forth into the World, cloathed with our frail Fleſh. There he built a Monaſtery, in which he lived moſt holily with the Monks, and alſo an Hoſpital to receive and entertain the Pilgrims, which at that Time went in great Troops out of Devotion to *Jeruſalem*. For the effecting whereof, he ſent his Brother *Paulinian* into his own Country, to ſell that which remained of his Patrimony, to relieve with it the Neceſſities of the Poor. The Saint lived in this Monaſtery in great Poverty, contenting himſelf with poor Fare, and Cloathing. He had no Money, neither would he have any. He lived a hidden and a retired Life in his Cell, deſirous rather to be good, than to appear ſo. He gave himſelf much to Faſting and Prayer. His Bed was hard and rigid. Nothing but holy and heavenly Things were heard from his Mouth, and in his Silence he ſpoke interiourly with God. He was both interiourly and exteriourly very humble; and the Fear of the Day of Judgment was ſo deeply engraven in his Heart, that he ſays of himſelf. *As often as I ſet myſelf to think upon the Day of Judgment, I become as it were ſtupid, and my whole Body trembles.* He received all the Pilgrims (ſo as they were not Hereticks) and kindly entertained them, and waſhed their Feet, and alſo the Feet of their Camels. And they were ſo many that came, that the Saint himſelf ſays, there was not an Hour, nor a Moment in which they did not receive a great Multitude of Brethren; and that the Solitude of the Monaſtery was changed into the Throng of an Inn; inſomuch, that either they muſt ſhut the Gates of the Monaſtery, or elſe leave off the Study of the Holy Scripture, which commanded them to open the Gates to Strangers. SEPT. 30.

Here alſo he had great Contraſts and Difficulties with the *Origeniſts*, and eſpecially with *John* Biſhop of *Jeruſalem*, to defend the Purity of our holy Faith. For amongſt the other great Praiſes, which this moſt holy Man deſerves, one is, and none of the leaſt, that he was always a Mallet of the Hereticks, and an Antidote againſt their poiſonous Errors. *John* of *Jeruſalem* had been a Monk, and a *Macedonian* Heretick, but in Hopes of being Biſhop, had abjured his Hereſy. He obtained the Biſhoprick of *Jeruſalem*, and made himſelf a great Defender of the Errors of *Origen*, which at that Time were in Vogue, and ſpread like a Canker, and went on infecting the Faithful. St. *Jerom* oppoſed him, making more Account of the Truth of the Faith, than of the Dignity and Power of a Biſhop. *John* of *Jeruſalem* was much offended hereat, and reſolved to perſecute St. *Jerom*, and to do him all the Miſchief he could. Wherefore he excommunicated him, and his Brother *Paulinian*, and his Monks, and forbad them Enterance into the holy Sepulcher, although this was permitted even to Hereticks. He would have forbidden him to remain at *Bethleem*, but he dared not out of Reſpect to St. *Paula*, to whom, as to a Lady of ſo great Quality, and ſo rich and powerful, all endeavoured to give Content. But afterwards

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wards seeing that by other Means he could not make to yield, nor overcome the invincible Heart of St. *Jerom*; he obtained, that he and his Brother and the other Monks should be banished, although he could not execute their Proscription. St. *Jerom* himself speaking of this Violence in an Epistle says these Words: *I would to God, that as he counts his Will for the Deed, even so we might not only in Will, but also in Deed, obtain the Crown of Banishment. The Church of* CHRIST *was founded by shedding her Blood, and by suffering, and not by doing Injuries, and Affronts; she encreased by Persecutions, and was crowned by Martyrdoms.* And a little lower, complaining, that *John* of *Jerusalem* being a Monk, should treat his Brethren thus: *Alas*, says he, *that a Monk should threaten Monks, and obtain that they should be banished? Yea a Monk that vaunts himself to sit in the Apostolical Chair? Monks know not how to yield themselves up for Terrors and Threats, they sooner offer their Necks than their Hands to the Blow of the Sword. What Monk is there that being banished out of his Country, does not look upon himself as banished out of the World. What need is there of publick Authority, and Rescripts, and Provisions, and running throughout the whole World against us? Let him but touch us with his little Finger, and we will be gone most willingly. The Earth is God's, and all the Circuit of it?* CHRIST *is not confined to any Place?* Hitherto St. *Jerom.* Who for this very Cause and Controversy about Faith, had great Contests with *Ruffinus*; who of his great Friend and Companion, which he had been, became his Adversary and Enemy. For having been taught by *Didymus*, he was so affected to *Origen*, and so drunk in his Errors, that he translated out of *Greek* into *Latin* a Book of his, called in *Greek*, *Peri Archon*, in *Latin*, *De Principiis*; and published it in *Rome* as sound and safe Doctrine, having in it many Errors and Heresies, praising St. *Jerom* as his Friend, and an Admirer of *Origen.* This caused a great Scandal in *Rome*, and those that were devoted and well affected to St. *Jerom*, immediately writ to him to *Jerusalem* what had passed; desiring he would certify them what they were to believe and do, and that he would defend himself. The Saint did so, and faithfully translated *Origen*'s Book, which *Ruffinus* had translated with little Fidelity, and sent it him. And to comply with his ancient Friendship with *Ruffinus*, and with the Duty of Modesty and Charity, before he would write against him, he lovingly advised him, to take away that Scandal and Stumbling-block, which he had put before the Faithful, and says these Words to him: *I take* JESUS CHRIST *to Witness, that with an ill Will, and by Force I am constrained to speak; and that I had ever held my Peace, if thou hadst not provoked me, and obliged me to speak. In fine, do not accuse me, and I will not defend myself. Let us leave the Patronage of Hereticks, and there will be no Dispute betwixt us. Lay aside your Sword, and I'll throw away my Buckler. In one Thing I cannot agree with thee; to spare Hereticks, and not in all Things to shew myself a Catholick. If this be the Cause of Disagreement, I can die, but I can not hold my Peace. Let there be one Faith betwixt us, and there will presently be Peace.* Thus St. *Jerom* to *Ruffinus*, exhorting him to be a Catholick, and to continue their ancient Friendship. But although this Diligence was not sufficient to make *Ruffinus* know and correct himself; yet this, and others, which *Marcella*, and other Disciples of St. *Jerom* used, sufficed to make St. *Anastasius* Pope, a Man of a most rich Poverty, and Apostolical Solicitude (as the Saint himself calls him) who succeeded *Siricius*, Successor to *Damasus*, condemn the Errors of *Origen*; the Saint and the Truth remaining victorious; and his Adversaries, *John* of *Jerusalem*, *Ruffinus*, and others, humbled and confounded. And although they endeavoured by means of *Alypius* (St. *Augustin*'s Companion and Disciple) who went to *Jerusalem*, to sow Dissension betwixt the same St. *Augustin* and St. *Jerom*, and for this Reason in the Beginning some tart Letters passed betwixt them; yet afterwards the Truth being understood, they became very great Friends; so that the *Origenists* by all their Arts and Crafts were not able to separate and divide them, who were united and knit together by so strict a Bond of Charity.

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After this so glorious a Victory, he obtained another not less illustrious, against an Heretick called *Vigilantius*, whom the Saint in Derision Ironically calls *Dormitantius.* This Man in the Beginning with a strange Hypocrisy dissembled his Errors; but afterwards he put off his Mask, and taught them publickly, and defended them in *France.* Being at *Barcelona*, he contracted Friendship with *Paulinus*, and going in Pilgrimage to *Jerusalem*, he carried his Letters of Recommendation to St. *Jerom*, St. *Paulinus* believing he was the Person he seemed to be. But afterwards he manifested himself, and vomited out the Poyson he had in his Breast, reprehending the Chastity of the Clergy, and the Veneration of the Relicks of holy Martyrs, and teaching other such like Fopperies. Which our Great Doctor with his admirable Learning and Eloquence did so solidly confute, that the Heretick never more lifted up his Head; but remained buried with his Errors. For our Lord, in Punishment of those that had believed on him in *France*, sent at this Time the *Vandals* and *Alans*, who entered into it, making

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making great Spoil and Slaughter, in such sort, that every one considered how he might escape with his Life, no more remembring *Vigilantius*, than if there never had been any such Man in the World. There arose also another Heretick, an Enemy of the Grace of JESUS CHRIST, one *Pelagius* a Monk, and an *Englishman* by Nation; against whom St. *Jerom* wrote at the Request of his Friends, although against his Mind, it seeming to him not necessary, St. *Augustin* having done it before with so great Praise; and so he says: *Methinks it is fitting that we should not take upon us this Labour, lest we be reproached with that Sentence of* Horace, In sylvam ne ligna feras, *Do not carry Sticks to the Wood; for either we have to say the same Things which have been said before, and that is to no Purpose, or else some new Things; but St.* Augustin *has prevented us, and with his most excellent Wit has said the best Things that can be said.* Whence we see the Esteem, which St. *Jerom* had of St. *Augustin.* Nor was that less which St. *Augustin* had of St. *Jerom*; of whom speaking he says: *You must not think that you are to make small Account of St. Jerom, although he was but a Priest, who was very learned in the* Greek, Hebrew, *and* Latin *Tongues; and went from the* Western *to the* Eastern *Church, and lived in those holy Places, and studied the holy Scriptures, even to decrepit Age; whose Eloquence like a Lamp cast forth its Light from the* East *to the* West. In these Things the Saint employed his Time whilst he was at *Bethleem*, and in translating, interpreting, and illustrating by his Commentaries the holy Scriptures, partly dissipating the Darkness of the Hereticks, and partly illuminating by his singular Learning the whole Catholick Church.

But there happened two lamentable things, in which the Saint had a fair Occasion to exercise his great Confidence in God, and his Charity towards his Neighbour. The first was, that in the Year CCCXCV, the *Huns*, a fierce and barbarous People, ran through *Armenia* and all the *East*, spoiling the Countries of the *Roman* Empire with such Cruelty and Fury, that they made desolate in a manner all *Egypt*; they killed many Monks, and took captive a great Multitude of People; and the Rivers were died with the Blood of Men. And as they went on thus victoriously, News was brought, that they were coming to *Jerusalem*; and the Fright was so great, that all the Pilgrims and Strangers, and amongst them *Fabiola* a *Roman* Matron of prime Condition, and a great Devotee of the Saint, departed from *Jerusalem.* At this News St. *Jerom* also and his Company prepared themselves to depart; and all things being ready for their imbarking, and they upon the Shore to embark, our Lord was pleased for the Prayers and Tears of St. *Jerom* to divert those Barbarians from the holy Land; whereupon their Flight was stopped, and all the Inhabitants of *Jerusalem* were freed from their sudden Fear. The second was, that in a manner at the same Time the *Goths* entered *Europe*, and destroyed many Cities and Provinces of *Greece.* And afterwards in Process of Time, by divers Successes they entered also into *Italy* and besieged *Rome*, and took it, and sacked it, in the Year CCCCX, *Honorius* being Emperor, the Son of the great *Theodosius*; as St. *Jerom* had foretold, before it happened, writing upon the Prophet *Daniel.* And although his Enemies and other idle People did calumniate him, and blame him for what he had written, when they saw accomplished with their Eyes, that which he had prophesied, they lamented their Misfortunes, and praised the prophetical Spirit and Prudence of the holy Doctor; who speaking of this Matter, says these Words: *We must not so flatter Princes, that we neglect the Truth of the Holy Scriptures; nor is it an Injury to a particular Person, when we dispute of Things in general. And although I have had a Care of this in my Writings, the Calumny which was imposed upon me, by the Judgment of God has been dissipated, to make appear the Love and Officiousness of my Friends, and the Frauds and Snares of my Enemies.* But in that Ruin and Destruction of *Rome*, the Saint found much Matter of Lamentation, and wherein to exercise his Charity; for many of those who made their Escape out of it, fled to *Jerusalem*; where St. *Jerom* received them, and helped them in the best Manner he could, with the Tenderness and Compassion, which so sad and miserable a Condition required; of which himself speaks thus: *It is a true Saying, that all Things which are born do also die, and those Things which increase become old; and that there is nothing made by the Hand and Work of Man, which is not consumed and brought to an End by Time. Who would believe that* Rome, *which was built with the Victories and Spoils of the whole World, was to fall, and to be at the same Time the Mother and the Sepulcher of her Children? And that all the Coasts of the* East, *of* Egypt *and of* Africa, *were to be full of the Captives and Slaves of that City, which had subdued so many Nations? And that holy* Bethleem *was daily to receive, and entertain, as Poor and Beggars, Noble Men and Women, who had abounded in all kind of Riches? Whom, because we cannot help, we have great Compassion of, and join our Tears with theirs; and being employed in the Care of so pious a Work, not being able to behold without Sighs the many that come, we have left off the Interpretation of the Prophet* Ezekiel; *and in a manner all Study; and desire to put in Practice the Words*

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Words of the Scripture; and not to ſay holy Things, but to do them.

In theſe and ſuch like Works of Charity our holy Doctor exerciſed himſelf, as one that was burning and enflamed with the Love of God, and of his Neighbour. He employed himſelf alſo in anſwering innumerable Letters which were written to him from all Parts of Chriſtendom, by learned Men, Biſhops and Prelates, aſking him Doubts, and propoſing Queſtions out of the holy Scripture: And by other principal Perſons, aſking his Counſel in what they were to do, to pleaſe God, and to ſerve him more perfectly. For it is a wounderful Thing, to ſee how all conſulted St. *Jerom* as an Oracle of Heaven; and the great Pains he took in anſwering them. For beſides thoſe of *Syria*, *Paleſtine*, *Egypt*, and all the *Eaſt* that had recourſe to him; out of *Italy* did conſult him *Pammachius*, *Oceanus*, *Heliodore*, *Chromatius*, and many others; and amongſt them (as we have ſaid) the Maſter and univerſal Paſtor of the Church St. *Damaſus* Pope. Out of *France* St. *Paulinus*, *Exuperius*, *Minerius* and *Alexander*, *Ruſticus* a Monk, *Hedibia* and *Algaſia*, who from the remoteſt Parts of *France* ſent a Meſſenger to him to *Bethelem*, for the Reſolution of certain difficult Queſtions. Out of *Germany*, *Sunia* and *Fretela* ſent another, to get of him the divers Tranſlations of the *Pſalter*. *Abigaus* wrote to him out of *Spain*: And *Lucinius Bæticus* out of *Andaluſia* ſent to him to aſk him what he was to do about Faſting upon *Saturday*, and communicating every Day: And he gave a Salary to ſix Scribes in *Bethlehem*, to copy out, and ſend to him what the Saint writ. St. *Severus Sulpicius* went to viſit him, and ſtayed with him ſix Months; and if he could, would gladly have remained with him all his Life, to learn of him Virtue and Knowledge. And that which is more to be admired, out of *Africa* the moſt holy and moſt wiſe St. *Auguſtin*, Light of the Church, ſent him his Books to be cenſured by him; and dedicated them to him, and propoſed to him ſuch difficult Queſtions, as himſelf was not able to reſolve, eſpecially about the Origin of the Soul. And being not able to go in Perſon to St. *Jerom*, and to ſee him, as he deſired, he ſent to him *Paulus Oroſius*, *Alypius* and *Profuturus*, that they might hear from him, that which, out of his Humility, he ſaid he knew not. And in an Epiſtle, which is the fifteenth to St. *Jerom*, he ſays theſe Words: *Your Writings which are come to my Hands I have read them, and have found them ſo rich, and full of excellent Things, that to profit in my Studies, I ſhould only deſire to be always with you: But becauſe I cannot do this, I think to ſend ſome of my Children in our Lord to you, to be taught by you. For I neither have, nor can have ſo great a Knowledge of the holy Scriptures, as I ſee there is in you.* Thus St. *Auguſtin*, whence it appears what an Eſteem he had of St. *Jerom*. In fine, ſo many importuned him with their Letters, that the Saint himſelf writing to *Paulinus*, ſays, *To ſpeak the plain Truth to your holy Charity, at the Time that the Ships go into the* Weſt, *there are ſo many Letters together required of me, that I cannot poſſibly write them, nor ſatisfy thoſe that require them.* And that which is moſt to be admired, is, that this holy Doctor writing to ſo many different Perſons, to Popes, Biſhops, Monks, Clergymen, Lords and Ladies of great Rank and Quality, to Virgins, married People and Widows, he writes in ſuch a Manner, that he accommodates himſelf to the State of every one, and keeps that becoming Decency and Propriety which ſuites with it, and unfolds and explicates it, and teaches what ought to be done in it, as if he had been exerciſed in that alone, and in no other: Which although it may be obſerved in ſome other Saints, yet in none more than in St. *Jerom*: God our Lord having eſpecially choſen him for Doctor and Maſter of the World.

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To one that ſhall read this with Attention, it will ſeem, that the Employments, in which we have ſaid the Saint was buſied, were ſo many, and ſo great, that they were able to break the Strength even of a Giant. But St. *Jerom* was ſo great, ſo ſtrong, and ſo couragious, that the Burden which would have been unſupportable to another, to him was light. For all the reſt of his Employments were but in ſhort Acceſſories, his principal Study aand Care was to meditate upon the Law of our Lord Day and Night, and to read and to underſtand the holy Scripture, and to tranſlate it, and interpret it: To enrich the holy Church, and to give her that rich Treaſure which now ſhe poſſeſſes. There were at that Time many *Latin* Tranſlations, and in a Manner innumerable of the *Old Teſtament*, taken out of the *Greek* Verſion of the *Seventy Interpreters*, and of the *New Teſtament*, as many others, tranſlated out of *Greek*: As St. *Auguſtin* affirms, and St. *Jerom* alſo in theſe Words; *Amongſt the* Latins *there are as many Verſions as Books; for every one according to his Pleaſure has added, or taken away what he thought fitting.* There being then ſuch a Variety of Tranſlations, and the holy Scripture being the Light of Heaven which the Church has wherewith to illuminate her Children, and the Bread with which ſhe is to ſuſtain them, and the Foundation of our moſt holy Faith, God our Lord of his great Clemency, amongſt all the Doctors of his Church made Choice of St. *Jerom*, to labour and ſweat in ſo important a Work, that diſperſing the Darkneſs of Ignorance, and cleanſing the Pipes through which the Water paſſes, he might give us the ſame Light more reſplendent, and this Fountain

SEPT. 30. Fountain of the holy Scripture more clear and pure, for the Refreſhment and Comfort of our Souls. And that he might do it the better, he chaſtized him with ſharp Stripes, becauſe he left the reading of it to read *Cicero:* He inſpired him to ſtudy ſo diligently the *Greek*, *Hebrew* and *Chaldaic* Tongues, and to viſit, and go through all the Places of *Paleſtine*; that he might better underſtand that which the holy Scriptures recount God to have wrought in them. He gave him an inſatiable Thirſt after Knowledge, and made him travel through all the Provinces and Nations of the World, and learn of the famous Men, that were in it, and of a Maſter to make himſelf a Scholar: And all this that he might better underſtand the holy Scriptures. And above all he gave him an Humility ſo great, that the Saint ſays of himſelf; *Although I know myſelf to be a great Sinner, and every Day in my Prayer with bended Knees ſay to our Lord, Remember not the Sins of my Youth, nor my Ignorances, notwithſtanding knowing that the Apoſtle ſays, that I might not fall into the Snare of the Devil puffed up with Pride: And that in another Place it is written, that God reſiſts the Proud, and gives his Grace to the Humble, from my Childhood I have endeavoured to ſhun nothing more, than a high Mind, and a haughty Look, which provoke God's Anger againſt a Man.* And in another Place he ſays: *I confeſs, that interpreting the divine Scriptures I have not confided in my own proper Forces, nor have I made Account of my own Opinion; but have been accuſtomed to ask not only the Things of which I doubted, but alſo thoſe which I thought I knew.* St. *Jerom* then armed with human Sciences, and enriched with the *Latin*, *Greek*, *Hebrew*, *Syriac*, *Chaldean* Tongues, and above all, clothed with the Spirit of our Lord, and with a Zeal of his Glory, and the Good of the Church, undertook a Thing, which no Body before him, nor after him even till theſe our Days, dared to undertake; and tranſlated the *Old Teſtament* twice: Once out of *Greek* into *Latin*, according to the Verſion of the Seventy; and another Time out of *Hebrew* according to the Truth of the *Hebrew*. And he not only tranſlated the *Pſalter* twice into *Latin*, once out of *Hebrew*, and another Time out of *Greek*, but alſo twice corrected the old *Latin* Edition, which was uſed in his Time, taken out of the common and vulgar *Greek*. And the *New Teſtament*, which was full of Faults and Errors, through the Neligence of the Scribes, he corrected and amended with great Care, by the Command of St. *Damaſus*, as is ſaid above. And this Tranſlation of St. *Jerom*, of the *Old* and *New Teſtament* was found to be ſo pure, and ſo perfect, that it coming forth, immediately ſome Churches received it: And afterwards the whole Catholick Church uſed it, leaving that which till that Time had been uſed: As is to be ſeen in what St. *Auguſtin* writes, and St. *Gregory* and St. *Iſidore:* Who in his Book of the *Divine Offices*, ſays: *Only* Jerom *the Prieſt has tranſlated the holy Scriptures out of* Hebrew *into* Latin; *and all Churches do commonly uſe his Tranſlation, becauſe it is more true in the Sentences, and more clear in the Words.* And from that Time the Expoſitors of the holy Scripture have taken the Tranſlation of St. *Jerom* for a Rule to follow it. And not only particular Doctors, but alſo the Catholick Church has approved all the vulgar Edition, and given it Authority to confirm Points of Faith. And ſo uſes it in the Schools, in the Pulpits, in Diſputations againſt Hereticks, and even in Councils, to define Controverſies and Matters of Faith. And this vulgar Edition is that which St. *Jerom* made: As is learnedly proved by Cardinal *Bellarmin* in his Controverſies, and by Father *Alphonſus Salmeron* of our Society. Whereby is ſeen the Authority which this moſt holy Doctor both had, and has at preſent in the whole Catholick Church: Seeing it has ſo embraced this vulgar Tranſlation of St. *Jerom*, and rejected (in what they contradict this) all others. Whence alſo is gathered, how glorious, and how fruitful his Labours were in this proper Work of the Hand of our Lord: And with how great Reaſon the Church gives him the Title and Surname of the *Greateſt Doctor in expounding the holy Scriptures*; which he obtained even whilſt he was living. And ſo *John Caſſian* an Author of that very Time ſays: *St.* Jerom *was the Maſter of Catholicks, whoſe Writings, like divine Rays, ſhine through the whole World.* And St. *Proſper*, who wrote a little after, ſays: *St.* Jerom *was very Eloquent in* Hebrew, Greek *and* Latin, *an Example of Sanctity, and the Maſter of the World.* And *Caſſiodore* ſays: *I do not think that St.* Jerom *was idle in* Bethleem, *but that he went into that Land of Miracles, that his Eloquence like a Sun might ſhine to us from the* Eaſt. Nor was the Credit of St. *Jerom* ſo great only in the Interpreting of the holy Scriptures, but alſo in all other Things, the Church has ever given him a very great Authority; as is to be ſeen in the Decree of *Gelaſius* Pope in the *Roman* Council. SEPT. 30.

It is not to be doubted, but that our Lord who choſe St. *Jerom* for ſo great a Work, provided him with all thoſe Talents, which were neceſſary to render it ſo accompliſhed and perfect: And the chiefeſt of all and moſt neceſſary, was the Light of his divine Spirit, to illuminate the Underſtanding of the holy Doctor to underſtand his Sentences and to guide his Pen, to diſcover the divine Treaſures which lay hidden in them. But that which cauſes greater Admiration, is, that St. *Jerom* could not be able to write what he writ,

SEPT. 30. writ, and to do what he did, ſeeing he was afflicted with ſo many and ſo grievous Infirmities as himſelf ſays in theſe Words: *Our Lord who beholds the Earth and makes it to tremble, and touches the Mountains, and they ſmoke, who ſays in* Deuteronomy, *I will kill, and I will make alive, I will ſtrike, and I will heal, does alſo make the Earth of this my Body, to ſhake and tremble with frequent Maladies: To which it is ſaid, Thou art Earth, and into Earth thou ſhalt return: And when I forget myſelf of my Lot and human Condition, he admoniſhes me many Times, that I ſhould acknowledge that I am a Man, and an old Man, and that I muſt die very ſhortly: For whom it is written; Why doeſt thou glory, O Earth and Aſhes? And ſo the ſame that ſtruck me with ſo ſudden a Malady, cured me with incredible Speed, rather to affright me, than to afflict me: And rather to amend me, than to ſcourge me. To the end alſo that I might know, who it is to whom I owe my Life, and perhaps the Cauſe of my Death's being deferred, is, that I may end the Work, which I have begun upon the Prophets. I employ myſelf, wholly in this Work, and like one placed on a high Watch-tower, I contemplate not without Grief and Sighs, the Tempeſts and Shipwrack of this World, being nothing ſollicitous about any Thing preſent, but only about the future, not fearing the Judgment and Speech of Men, but only that of God.* So St. *Jerom.* And beſides theſe Infirmities, which he ſpeaks of, he had a feeble and broken old Age; inſomuch, that himſelf confeſſes, there were now fourteen Years that he could not endure the Labour of Writing with his Hand, nor read by Night *Hebrew* Books, nor even by Day without great Difficulty, and that the Brothers read the *Greek* Books to him, for he could not read them himſelf. Notwithſtanding he was ſo learned and had ſuch an excellent Wit, that it could not have been believed, with what Quickneſs and Facility he wrote, if himſelf had not ſaid it. For in three Days he tranſlated the three Books of the *Proverbs*, of *Eccleſiaſtes*, and of the *Canticles* of *Solomon.* And in one Day the Book of *Toby*, out of *Chaldee* into *Latin:* And in two Weeks he dictated his *Commentaries* upon St. *Matthew*, at the great Importunity of *Euſebius* of *Cremona* his Diſciple, who being to go into *Italy*, would not depart without ſome Pledge of his Maſter. And writing to the Saint's Mother and Daughter, *Paula* and *Euſtochium*, and excuſing the Plainneſs of his unpoliſhed Style, he ſays, that he pretended no more, but only to explicate the Myſteries of the holy Scripture; which he did ſo readily, that very often he dictated a thouſand Lines in a Day. And of the Book which he writ againſt *Vigilantius* the Heretick, ſo Learned and Admirable, he ſays, that he dictated it in one Night, by Reaſon of the Haſte, which the Bearer *Siſinius* was in: All which Things are very wonderful. But although this moſt glorious Doctor was ſo great in the Eyes of God, and of the whole Church, yet he was ſo little and humble in his own, that he taught the Children of certain Gentlemen, explicating to them Poets, Hiſtorians and Orators, that by the Means of this Learning, he might bring them up with the Milk of Piety, and the holy Fear of our Lord, making himſelf a Child with Children, to gain them to God. And altho' *Ruffinus* reproaches him with it, and ſays, he had exerciſed the Office of a School-maſter; in my Opinion it is one of the moſt rare and admirable Things which were in St. *Jerom*; and which moſt of all declares to us, how enflamed that holy Breaſt was with the Love of God, and how little he made of his own Authority, to do our Lord the more Service. And withal he taught us by his Example, that there is nothing in the Common-wealth, which is more to be looked after, than the Education of Children. And this the Saint did, when for fifteen Years he had not taken into his Hands any Book of the Heathens to read it. Becauſe what he ſtood not in need of for himſelf, was neceſſary to imprint in the tender Hearts of Children the Love of Virtue. And this is no leſs to be ſeen in what the Saint himſelf ſays, writing to *Leta*, a noble *Roman* Matron, and exhorting her to ſend her little Daughter to *Jeruſalem*, to be brought up under the Wing of her Grandmother St. *Paula. If you will ſend her, I do promiſe you to be her Maſter and Tutor; I will take her in my Arms, and carry her upon my Shoulders, and old as I am, ſtammering I will teach the little Child to form and pronounce her Words, and will glory in it, and will be more content and glorious than the great Philoſopher of the World; ſeeing I ſhall not teach as he, the King of* Macedonia, *but a Servant and Spouſe of my Lord* JESUS CHRIST, *that is to be preſented amongſt the Choirs of Angels; and lodged in the Bedchamber of his heavenly Palace.* Thus St. *Jerom.* Now who does not admire at theſe Words? But as God our Lord is greateſt in the leaſt Things, ſo great Saints are great in little Things: And to them nothing ſeems little, out of which Glory may reſult to our Lord. St. *Jerom* was little in Body, as himſelf ſays, and now in his old Age he made uſe of a Cap, to keep his Head warm, which St. *Paulinus* had ſent him, and he gives him Thanks for it in theſe Words: *I have received with a good Will the little Cap you ſent me, little in Compaſs, but great in Charity, to keep my Head warm, Cold with Age: And I much rejoice both in the Gift and in the Giver:* Which is alſo a Sign of his great Gratitude and Humility. SEPT. 30.

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The moſt holy Doctor having gloriouſly run his Courſe, and diſperſed throughout the whole World the reſplendent Light of his Virtues and Learning, having enriched the Catholick Church with the Treaſures of the holy Scripture, having broken the Head of the Serpent, ſubdued the infernal Monſters of Hereſies, and triumphed over all thoſe that either by their Hereſies, or by their Vices oppoſed him, and taught the Faithful the Way to Heaven, and all Perfection: Being now very old, and ſo ſpent with Years, Labours, Studies and Penances, that he was not able to move himſelf in his Bed, but by the Help of a Cord, which to this Purpoſe was faſtened above, he fell Sick of a violent Fever, and immediately he underſtood that now the happy Day approached, in which our Lord would deliver him out of the Priſon of his Body, and take him to the Enjoyment of himſelf; which he breathed after with ſuch lively and burning Deſires. It is not eaſy to believe the Joy and Jubilee, which the Saint then felt in his Soul: And although his whole Life had been nothing elſe but a continual Meditation and Preparation for Death, he armed himſelf with the holy Sacraments, to fight a-new with that Dragon, whom he had ſo often overcome. Afterwards he comforted his Monks, and the other devout Perſons, who had met together to be preſent at his glorious Departure, which they bitterly lamented. And having exhorted and animated them to the Love of our Lord, and of one another, and to all Virtue, he gave up his Soul to him that had created it, upon the 30*th* Day of *September*, in the Year CCCCXXII, according to *Proſper* in his *Chronicle*, and according to Cardinal *Baronius* CCCCXX, in the Reign of *Honorius* and *Theodoſius* the Younger his Nephew. Of what Age he was when he died, there is no certainty. For St. *Proſper*, an Author in a Manner of the ſame Time with St. *Jerom*, gives him ninety one Years, others ninety eight, yea ninety nine: Cardinal *Baronius* only ſeventy eight, or ſeventy one; Father *Joſeph* of *Siguenza* of his Order, in the Life which he writes of his holy Father, extends it to eighty one. The Cauſe of ſo great Diverſity of Opinions is, that we know not punctually the Year in which this glorious Doctor was born, but only that when the Emperor *Julian* the Apoſtate died in *Perſia* (which was the Year of our Lord CCCLXIII) St. *Jerom* was a Boy and ſtudied *Grammar:* Which Word ſome extend further, and others contract ſhorter therein to found their Opinion. It is certain, that he lived to a decrepit Age, as St. *Auguſtin* ſays, whom St. *Jerom* calls in regard of his Dignity, his Father, becauſe he was a Biſhop, and in regard of his Age, his Son, becauſe he was much younger than himſelf. But if St. *Jerom* died in the ſeventy and eighth Year of his Age, and of our Lord CCCCXX, as Cardinal *Baronius* is of Opinion, in this Year St. *Auguſtin* was ſixty and ſix Years old, for he died when he was ſeventy and ſix, and in the Year CCCCXXX; according to this Account, St. *Jerom* was only twelve Years older, which ſeem but few, if we conſider the Manner of ſpeaking of theſe two Saints about each others Age. But in order to the Imitation of the Saint, which I pretend, this Queſtion of his Age is of ſmall Importance.

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The holy Body of St. *Jerom* was very ſolemnly enterred in the Grot of *Bethleem*, and afterwards was tranſlated to *Rome*, and placed in the Church of St. *Mary Major*, near to the Chappel, whither alſo was tranſlated the Crib, in which the Word *Incarnate*, and *Newly-born* was laid; and of this Tranſlation the *Roman* Martyrology makes Mention upon the 9*th* of *May*.

That St. *Jerom* was Cardinal, many and grave Authors do affirm it, who are cited by Father *Alfonſus Chacon* of the Order of St. *Dominick*, in a Treatiſe which he made to prove the ſame, and by Father *Joſeph Siguenza* in his Life; and his very Picture, and the Tradition of the Church are great Arguments to prove it. And there can be no Doubt but that at *Rome* under St. *Damaſus* Pope he had an Office of greater Importance, than at that Time it was to be Cardinal, or the Cure of any Title of *Rome*. The Cardinals *Baronius* and *Bellarmin* deny it; Cardinal *Baronius* founding himſelf chiefly upon an Epiſtle of St. *Jerom* himſelf, in which writing to *Pammachius*, he ſays clearly, that when *Paulinus* Biſhop of *Antioch*, ordained him Prieſt, he permitted himſelf to be ordained, and gave his Conſent, upon Condition, that he ſhould not be tied to any Church (as has been ſaid) for that he deſired ſo to be a Clerick, as he might not ceaſe to be a Monk, nor loſe the Liberty of being where he would; but Cardinal *Bellarmin* for another Reaſon drawn out of the ſame Epiſtle, as the curious Reader may ſee more particularly in the fourth Tome of the Annals of Cardinal *Baronius*, and in the firſt of the Controverſies of Cardinal *Bellarmin*. My Opinion is, that thoſe who make St. *Jerom* Cardinal, do add no Greatneſs to him, nor do they take any from him, who gainſay it. For although the Dignity of a Cardinal be of ſo great Reverence and Majeſty, as we ſee; yet this moſt glorious Doctor was ſo great, that neither that nor any other could exalt him, or make him more illuſtrious, by the having had it, nor could the Want of it take away the leaſt Point from his Excellency. But this concerns the College of the moſt illuſtrious Cardinals; for if St. *Jerom* was one (although there have been ſo many

Cardinals

SEPT. 30. Cardinals very famous for Sanctity, Learning and Prudence) all of them may glory to have had ſuch a Collegue; who was the Light of the Catholick Church, and the Glory of the Age, in which he lived, and of all the ſucceeding Ages ſince that Time; and will be a perpetual Ornament to all that are to come, till the End of the World.

St. *Leo*, St. *Gelaſius*, and *Boniface* VIII. Popes, the ſeventh General Synod, the Councils of *Mayence*, and of *Aquiſgran*, make Mention of him. His Life was gathered out of his own Writings (as we have ſaid) by *Marianus Victorius* Biſhop of *Reate*, and *Surius* has put it in his fifth Tome. But the Reader is to take Notice, that an Epiſtle, in which it is treated of the Life and Death of St. *Jerom*, and is in the ninth Tome of his Works, under the Name of *Euſebius* of *Cremona* his Diſciple, and two others of St. *Cyril*, and St. *Auguſtin*, which contain the Greatneſſes and Miracles of this moſt holy Doctor, learned Men hold them for apocryphal and feigned; and that as the Sun does not ſtand in need of the Light of a Candle, that it may be ſeen; ſo the Greatneſs of St. *Jerom* needs not vain Praiſes, that it may be known and eſteemed. For, what Doctor is there in the Catholick Church, amongſt all the *Greeks* and *Latins* that illuminates it with greater Clarity? That waters it with more abundant and wholſom Waters, and makes it fertile? That more edifies it with the Examples of his moſt holy Life, and that more illuſtrates, teaches, and defends it with his divine Doctrine? Who made War againſt Virtue, and was not oppugned by this glorious Doctor? What Heretick roſe up in his Time againſt the Church, that was not inſtantly overcome, thrown down, and laid proſtrate at his Feet? Who ever read his Works, that did not admire them, that was not moved to Compunction, that did not feel new Deſires of ſerving our Lord in good Earneſt? Who is there, not only of the Heathen Philoſophers, but alſo amongſt the Chriſtian Divines, that in the reading of all Authors, in the perfect Knowledge of *Hebrew*, *Greek*, and *Latin*, in the Underſtanding of the holy Scripture, in the Knowledge of ſuch a Multitude and ſuch a Variety of Things, in the Ornament of Words, and Force of Eloquence, may be compared with St. *Jerom*? Who in his Life has on the one Side been ſo reſpected, conſulted, and held for an Oracle of Wiſdom, by the Good, and on the other Side ſo perſecuted and ill handled by the Bad? But it is none of the leaſt of the Praiſes of this moſt holy Doctor, that our Lord has given him ſo many, and ſuch worthy Children, who fight a ſpiritual Warfare in his Order, and under ſuch a Father, with ſo great Piety, Example, and Obſervance of their Rule, that Kings, Princes, and rich and potent Perſons have been moved to honour them, to eſteem them, and to give them ſo great Revenues, and to build them ſo many and ſumptuous Monaſteries, which is a great Argument of the pious Affection, which all thoſe Kingdoms bear towards our moſt holy Doctor, and for his ſake towards his Children, and that they for their Parts do not demerit that which their bleſſed Father merited and gained for them, in ſo great Plenty and Abundance. For what Order is there in the whole Church of God, that glories more in the divine Worſhip? That aſſiſts in the Choir more by Day and and by Night, and more continually praiſes our Lord? That lives in more Recollection, Encloſure, and Silence? That obſerves more rigorouſly all their Conſtitutions and Rules? That commonly ſeparated from the Noiſe of Towns, ſuſtains the World more with their Prayers, and that ſeeks more to appeaſe the Anger of our Lord? Let us end the Life of this moſt wiſe and moſt great Doctor, with that which Bleſſed *Lawrence Juſtinian* ſays of him, in theſe Words: *Who is there in the Boſom of the Church, that has not been inſtructed by the Learning of St.* Jerom? *And edified by the Example of his Life? And ſtrengthened by his Prayers? For he was a common Father of all, a Light of the World, a Preacher of the Kingdom, a Mediator betwixt God and Men, a Mirror of Sanctity, a Pattern of Virtue, and a ſtout Defender of the Church and of all the Faithful, and without having Shed his Blood, a Martyr of our Lord. Adorned with Charity, he did not permit himſelf to be overcome by Temptations, nor was he diſquieted for Injuries, nor did he yield for the Perſecutions of his Enemies, nor permit himſelf to be carried away with the alluring Delights of the Fleſh, nor to become vain for Honours, nor to be puffed up with Praiſes, nor to be dejected by Troubles and Adverſities. But he remained pure in his Heart, ſublime in Humility, admirable for Purity, conſpicuous for Chaſtity, invincible for Fortitude, high for his Authority, devout in his Mind, and cloathed with the Robe of all Virtues more white than driven Snow. In fine, the whole Courſe of St.* Jerom's *Life was a Pourtraiture and Model of Religion and Sanctity.* So St. *Lawrence Juſtinian.*

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The

The Month of *OCTOBER.*

BRITISH MUSEUM

The Life of St. REMIGIUS, *Archbiſhop of* Rhemes, *Confeſſor.*

OCTOB. 1.

THE Life of the glorious St. *Remigius*, Archbiſhop of *Rhemes*, Preacher and Apoſtle of the *French*, taken out of *Hincmarus*, Archbiſhop alſo of the ſame Place, and out of *Fortunatus*, who wrote his Life, is as follows. St. *Remigius* was born of very noble and rich Parents, and much given to the Works of Virtue and Charity. His Father was called *Æmilius*, and his Mother *Clinia*. They were now old, and without Hopes of having more Children. The Affairs of the Kingdom of *France* were much turmoiled with Wars, and the Manners of the People were much corrupted, eſpecially thoſe of the Clergy; who are the Heart, and as it were the Pulſe of the whole Common-wealth. God our Lord (as he is wont) chaſtized that Kingdom for their Sins. There was in it a holy Man called *Montanus*, of a very perfect and auſtere Life, who lived in a ſolitary Deſert, and was much viſited and comforted by our Lord for his great Merits, and for the Prayers he continually made, beſeeching him that he would have Pity on that Kingdom, and be ſatisfied with the Miſeries and Calamities it had ſuffered. As *Montanus* was one Night in his Prayer, begging the Mercy of our Lord with many Tears, it was revealed to him that God had heard his Prayer, and that *Clinia* ſhould conceive and bring forth a Son, who ſhould be called *Remigius*, and ſhould be the Reliever and Repairer of all that Kingdom. *Montanus* was much comforted by this Revelation from Heaven; advertiſed *Clinia* of it, told her ſhe ſhould bring forth a Son, whoſe Name ſhould be *Remigius*; and bad her give Thanks to God for him, and bring him up with great Care, as a Son given by the Hand of God, for the Good of all that People. *Clinia* much doubted of the divine Oracle, becauſe now both ſhe and her Huſband were old, and ſhe could not believe that ſhe ſhould be any more a Mother; but *Montanus* aſſured her, that ſhe ſhould have that Son, and ſhould ſuckle him with her own Breaſts, and that when ſhe had weaned him, ſhe ſhould waſh the Eyes of *Montanus* himſelf, who was blind, with her Milk, and ſhould reſtore him his Sight. All was accompliſhed, as the holy Man had foretold it; for *Clinia* conceived, and brought forth *Remigius*, and *Montanus* recovered his Sight by the Milk of the Mother. It preſently appeared, that *Remigius* was choſen by God to do great Things. For he was very peaceable, very obedient, very devout, and inclined to all Things of Piety and Learning, to which he applied himſelf with great Diligence. And to avoid the dangerous Occaſions of Youth, he ſhut himſelf up in a ſolitary Place, where he lived till he was two and twenty Years old, with ſo great a Name of Sanctity, that *Bennadius* Archbiſhop of *Rhemes* being dead, all the People with one Mind and Voice, choſe him for their Prelate. And he excuſing himſelf by reaſon of his great Inſufficiency, and Want of Age, God our Lord ſent a celeſtial Light, which apparently and viſibly ſhined upon his Head, and poured upon it a marvellous Liquor; ſo that he and all the People underſtood, that this was the Will of God, which was not to be reſiſted. OCTOB. 1.

St. *Remigius* accepted of that Dignity, and was conſecrated Archbiſhop, and ſtrait began to ſhew the Virtues, with which he had adorned him, who had choſen him for ſo high a Place. He was a great Alms-giver, vigilant, devout, and perfect in all Virtue, his Converſation was more divine than human; his Words breathed nothing but the Love of God; his Countenance was gracious, grave, and ſo pleaſant, that only to look upon it, excited Devotion, by reaſon of the Sanctity that ſhined in it. His Words had a ſtrange Force, becauſe whatſoever he preached to others, he firſt practiſed it himſelf. He was terrible to the Proud, but ſweet and gentle to the Humble. He fled

OCTOB. 1. Idleneſs, abhorred Delights, deſired Labour, and loved to be contemned; he was impatient when he was honoured; was poor in Money, but rich in Virtues. Particularly he reprehended in his Sermons the Vice of Diſhoneſty, and counſelled that no Body ſhould eſteem his own Wife to be ugly, nor his Neighbours to be beautiful. With great Care he viſited his Biſhoprick himſelf, not committing this Office to a third Perſon. In fine, he was ſo perfect, and ſo conſummate in all Virtues in his own Soul, and ſo ſollicitous and careful a Paſtor in feeding and providing for the Souls of his Flock, that he ſeemed rather an Angel come from Heaven, than a mortal Man. Beſides the holy Life by which he ſhined in the World, God made him famous by many and great Miracles. He caſt the Devil out of the Body of of a poor Man, who was afflicted by him, and reſtored him his Sight which the Devil had taken away from him. He delivered alſo a young Maid poſſeſſed by the Devil; who having been carried to the glorious Patriarch St. *Benedict*, that he might cure her, he out of his Humility, ſent her with his Letter to St. *Remigius*, who was not a little confounded at it. And he holding himſelf unworthy, and refuſing to pray for her, the Importunity which all the People made, was ſo great, and the Tears ſo many, which the Parents of the Damſel ſhed, that they overcame the holy Prelate; and he commanded the Devil to go out of the Maid, and the Devil obeyed him. A little after ſhe died, and St. *Remigius* reſuſcitated her, giving Life to her being dead, whom before he had freed by his Prayers from the Power of Satan. Thoſe that he carried along with him, wanting Wine, our Lord ſupplied it by the Prayers of St. *Remigius*, and the Veſſels which before were empty, were found full. There was a Fire once in the City of *Rhemes*, and it increaſed ſo much, that it burnt down the third Part of the City, and that which remained, was in ſo great Danger, that there was no Hopes of ſaving it. St. *Remigius* being advertized of it, immediately went to make his Prayers in the Church of St. *Nicaſius* Martyr, who had been Biſhop of *Rhemes*. Having ended his Prayer, he roſe up, and looking towards Heaven, gave a Sigh, and ſaid: *My God, give Efficacy to my Words*; and then went to that Part of the Town, where the Fire raged moſt; and making the Sign of the Croſs, inſtantly the Fire began to draw back, and to retire itſelf, and to fly as it were the Preſence of the Saint; and he went on ſtill following the Fire, till gathered up as it were into a Globe, it retired to a Gate of the City, and went out at it, with great Admiration and Thankſgiving of all the People.

He underſtood by divine Revelation, that there would be a great Famine in all *France*, and like another *Joſeph*, he gathered together much Corn in a certain Farm, to provide againſt that Neceſſity. It ſeemed to ſome idle and perverſe People, that this Charity of the Saint was Covetouſneſs, and that he did it by way of Traffick, hoarding it up to make his Gain of it; and by the Inſtigation of the Devil they ſet Fire to the Granaries. St. *Remigius* at that Time was not far from thence; they came to him to tell him what had paſſed, and he went immediately to ſee if he could remedy the Miſchief. But when he came, the Fire had impowered itſelf of all, and he very quietly went to it (for the Seaſon was very cold, and he alſo well ſtruck in Years) and began to warm himſelf, without ſhewing any Diſcontent or Anger in his Countenance. Afterwards with great Calmneſs he ſaid: *God will take Care to chaſtize thoſe that have burnt this Corn, for the Want which the Poor ſhall have of it.* And ſo it happened, for thoſe that put Fire to the Wheat, got Ruptures; and all their Deſcendants-men had the ſame Infirmity; and the Women had certain Swellings in their Cheeks and Throats. *Hincmarus*, Archbiſhop of *Rhemes*, who writ this Hiſtory eight hundred Years ago, affirms, that he ſaw ſome of this Lineage, who bore the Marks of the Malediction of St. *Remigius*, and of the rigorous Sentence of Heaven. Not only this Time did God puniſh thoſe, that either would not permit, or elſe went about to take away that which St. *Remigius* gathered together for the Suſtenance of the Poor, and the Miniſters of the Church, but alſo many other Times, taking away from them the Goods they already poſſeſſed, or elſe making their Lands barren, ſo that they gave them no Fruit, nor could they reap any by their Labours. This moſt holy Biſhop wrought innumerable other Miracles; but the greateſt of all, and the moſt profitable was the Converſion of King *Clodoveus*, and of the Kingdom of *France* to the Knowledge of JESUS CHRIST our Saviour; which happened in this Manner.

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At that Time reigned in *France Clodoveus*, who was a *Heathen*, and was married to *Clotildis*, who was of the Houſe of *Burgundy*, and a Chriſtian, and one that greatly feared God, and as ſuch endeavoured to perſwade the King her Huſband, to leave his Idolatry, and to acknowledge for true God JESUS CHRIST our Redeemer. The Queen was not able to effect what ſhe deſired, till a great Neceſſity mollified the Heart of *Clodoveus*, and made it yield. For making War againſt the *Germans* and *Swedes*, and finding himſelf much unprovided, and in Danger to be ruined, without any Hopes of Remedy, admoniſhed by the Duke of *Orleans* his Counſellor (who was a Chriſtian) he aſked Succour and Help of

OCTOB. 1. of JESUS CHRIST, promiſing to make himſelf a Chriſtian, if he gave him Victory againſt his Enemies. He had no ſooner made this Promiſe, but the *Germans* turned their Backs and fled, and their King having been ſlain in the Battel, they ſubmitted themſelves to *Clodoveus*; and by this Victory the King obtained yet a greater over himſelf and the Devil; for he reſolved to make himſelf a Chriſtian, and drew after him by his Words and Example, the Princes of his Kingdom. The Queen *Clotildis* ſent to call St. *Remigius*, to teach and inſtruct the King: And he came; and one Night when the King and Queen, and ſome of their familiar Friends, and certain of the Clergy; were in an Oratory of the Prince of the Apoſtles St. *Peter*, hearing the Words which St. *Remigius* ſaid to them (who was a very eloquent Man in his Time) all on the ſudden, there came a Light from Heaven ſo abundant, and ſo reſplendent, that it ſurpaſſed the Brightneſs of the Sun, and a Voice was heard, which ſaid; *Pax vobis, ego ſum, nolite timere: manete in dilectione meâ. Peace be unto you; 'tis I, do not fear, perſevere in my love.* After the Voice, followed a moſt ſweet and celeſtial Odour. At this Viſion, the King and Queen, and thoſe that were preſent, affrighted and aſtoniſhed, caſt themſelves at the Feet of St. *Remigius*: And he comforted them, and declared to them, that it is proper to God our Lord, in the Beginning of his Viſitations, to affright and terrify; and to comfort and make glad in the End. He taught them what they were to do, and filled with a prophetical Spirit, told them all that was to happen to them, and to their Poſterity; the Happineſs they were to obtain; how they were to dilate their Kingdom; the Victories they ſhould get over their Enemies; the Service they were to do the *Roman* Church, and that this Happineſs ſhould not forſake them, till they forſook the ſtraight and ſure Way of the Fear of God, and left Juſtice, the divine Worſhip, the Favour and Protection of the Church, and eccleſiaſtical Diſcipline. For that Kingdoms are preſerved by Religion and Juſtice, and are ruined by Injuſtice and Impiety. Afterwards he baptized the King, and not without a Miracle, for the Chriſm or holy Oil being wanting (becauſe he that brought it, was not able to get in for the Throng of the People) St. *Remigius* lifting up his Eyes and Hands to Heaven, beſought our Lord with many Tears, that he would ſupply that Neceſſity. Immediately there was ſeen come a Dove whiter than Snow, which brought in her Beak a Vial full of heavenly Chriſm; which ſhe put into the Hands of St. *Remigius*, and diſappeared; leaving in the Church ſuch a divine Fragrancy, as no Perfume upon Earth may be compared with it. By this Miracle the King was yet more confirmed, and entered into the Font of Baptiſm, and as he was in it, St. *Remigius* ſaid to him theſe Words, *Mitis depone colla Sicamber*: Clodoveus, *now Meek and Humble*, bow thy Neck to the Yoke of CHRIST: Adore him whom hitherto thou haſt perſecuted, and perſecute the Gods, whom thou haſt adored. And with this he baptized him, and gave him the Name of *Lewis*, who was the firſt of this Name, and he who gave Beginning to the moſt Chriſtian Kings of *France*; and was inſtructed and taught by St. *Remigius*, Maſter, Preacher and Apoſtle of the *French*: By whom he was reſpected and obeyed as a Man come from Heaven, and the King and the great Ones of his Kingdom, gave him great Lands and Poſſeſſions, which he applied to his own Church of *Rhemes*, and to many others which he built, and put Biſhops in them. And St. *Hormiſdas* Pope writ to him, and made him his Legate in all the Kingdom of *France*, that by his Authority he might ordain, and diſpoſe of the Eccleſiaſtical Affairs of that Kingdom, as it ſeemed beſt to him. By this ſo great and apoſtolical Authority, and by the Favour of King *Lewis*, and by the Reſpect which the Grandees and Nobles of the Kingdom of *France* bore him, St. *Remigius* was able to do ſo many, and ſo great Things, as he did in that Kingdom, which were innumerable. He ſuſtained it by his Prayers; he enlightened it by his Doctrine; he enflamed and reformed it by his Virtues and Example; he aſtoniſhed it by his Miracles; he gave a Form to his Succeſſors and all Prelates, how they were to live, and to govern, and feed the Flock of our Lord. Who the more to perfect, and refine St. *Remigius*, he being now very old, took away his corporal Sight, although afterwards he reſtored it him, and the Saint, the Time he was Blind, bore that Affliction with great Patience and Joy, like another *Tobias* praiſing our Lord; and exerciſing ſo much the more the interiour Eyes of his Soul, by how much the leſs he could exerciſe the Exteriour of his Body. In fine, having gloriouſly run his Courſe, and being now ninety ſix Years old, underſtanding that the happy Hour approached in which he was to be freed out of this hard Priſon, arming himſelf for his laſt Combat with the Holy Sacraments, and lovingly taking leave of all his Children, having moſt holily governed his Church ſeventy four Years, he gave up his Soul to our Lord, upon the 13*th* of *January*, in the Year DXLV, with the great Grief and Lamentation of the whole Kingdom of *France*, which loſt ſo good a Father, Maſter and Paſtor. The holy Church celebrates the Feaſt of St. *Remigius* upon the firſt Day of *October*, which was the Day of his Tranſlation: On which, beſides OCTOB. 1.

OCTOB. 1. beſides the other Miracles which our Lord wrought, there happened one that was very remarkable. Deſiring to tranſlate his Body, out of the Church of St. *Chriſtopher*, where it was, to another more decent, and magnificent Place, they were not able to ſtir it; and the Night coming on, and the Clergy and People, with lighted Candles, ſinging Hymns and Praiſes to the Saint, about Midnight ſuch a Drowſineſs came upon them, that they all fell aſleep: When they awakened they found the Body of St. *Remigius* placed by the Hands of Angels behind the Altar, in the very Place, whither they had endeavoured to tranſlate it, but could not. And together they felt a moſt ſweet and heavenly Odour, which came from that holy Body, and underſtood how ineſtimable a Crown of Glory he had in Heaven, who was ſo honoured by God upon Earth, and the Devotion and Affection with which we ought to reverence and imitate this glorious Prelate. This Devotion ſo encreaſed in thoſe of the City of *Rhemes*, that afterwards there happening a moſt cruel Plague which deſtroyed *Italy* and the Kingdom of *France*, the Natives of *Rhemes* had recourſe to their Patron St. *Remigius*, and taking a Relick out of his Sepulcher, they carried it in Proceſſion through the whole City, and through the particular Houſes of it, till they went out of the Gates. And (a ſtrange Thing to conſider) the Plague coming afterwards, did not enter into the City, nor paſs the Bounds, whither the Proceſſion had gone with the Relick of St. *Remigius*. God give us Grace through his Interceſſion, ſo to imitate him, that we may deſerve to partake of his Happineſs. Of St. *Remigius* do make Mention, beſides the *Roman* Martyrology, and thoſe of *Bede*, *Uſuard* and *Ado*, *Gregory* of *Tours*, of the Acts of the *French*, Book 2. Chap. xxxi. and *Sidonius Apollinaris* Book 9. Epiſtle vii. *Sigebert* of famous Men, Chap. cxxiii: *Trithemius* of eccleſiaſtical Writers, and of the famous Men of St. *Benedict*'s Order, Book 2. Chap. lii. and Book 4. Chap. cxcviii. And Cardinal *Baronius* in his Annotations upon the Martyrology, and in the ſixth and ſeventh Tome of his Annals; and *Fortunatus* and *Hincmarus* writ his Life. OCTOB. 1.

The Life of the Seraphical Father St. FRANCIS; *Founder of the Order of the* Minorites, *Confeſſor.*

OCTOB. 4. TO ſpeak well of the great Patriach, and ſeraphical Father St. *Francis*, Founder of the renowned and moſt devout Order of the Minorites, it were neceſſary to have the Tongue of a Seraphin: And our Lord ſo provided, that it ſhould be written by the ſeraphical Doctor of the Church St. *Bonaventure*, his Child, and a Repairer, Illuſtrater, and Governor of the ſame Order, whom we will chiefly here follow: Adding ſome Things, which are found in the Chronicle of this holy Order, and beſeeching our Lord to give us Part of that Spirit, which St. *Bonaventure* had in writing this Life, to the end that the Examples of the Virtues, more Divine than Human, with which this Seraphim ſhined in the World, may be imprinted in us, and in thoſe that ſhall read it. The bleſſed St. *Francis*, was born at *Aſſiſium*, a City of *Umbria*, a Province in *Italy*, in the Year of our Lord MCLXXXII. His Father was called *Peter Bernard*, and his Mother *Pica*, a very honourable and devout Matron: Who being in Labour of St. *Francis*, and not being able for ſome Days to bring forth her Fruit, there came a poor Pilgrim to the Door to beg an Alms, and told the Party that brought it him, that they ſhould carry the Woman that was in Labour, into a Stable; and inſtantly ſhe ſhould be delivered. They carried her into a Stable, which was hard by the Houſe, and ſhe was delivered immediately: And afterwards a Chapel was built there, and this Miracle painted in it. In Baptiſm they called him *John*, and afterwards in Confirmation *Francis*. Being of ſufficient Age they put him to ſtudy: And as his Father was a Merchant, he employed him in the Affairs of that Calling. When he was a Youth he gave himſelf to the vain Entertainments of Youth; although, by the Favour of God he did not let looſe the Reins of his ſenſual Appetites; and although he attended to temporal Gain, yet he put not his Confidence in Riches and worldly Treaſures; but was compaſſionate and liberal towards the Poor, and made a firm Purpoſe always to give an Alms to thoſe that ſhould aſk it him for the Love of God. One Day being very buſy, and abſorpt in his Affairs, there came a poor Man who aſked him an Alms, and he did not give him one: The poor Man went away, and *Francis* entered into himſelf, and conſidering his own little Charity, ran after the poor Man, and gave him an Alms, and withal made a Vow, never to deny any one an Alms, that ſhould aſk it him for the Love of God: Which Vow he kept inviolably till his Death; and for it God our Lord did him many and great Favours, encreaſing his Love and Grace in him. Even whilſt he was a Secular (as the holy OCTOB. 4.

Octob. 4. holy Father himſelf ſaid afterwards being Religious) when he heard the Name of the Love of God, he felt in his Heart a ſtrange and ſpiritual Jubilee. He was very meek, patient and tractable, and more liberal than he had wherewithal. At this very Time, there was a very ſimple Man in the City of *Aſſiſium*, who inſpired by our Lord (as is believed) when he met with St. *Francis*, took off his Cloak, and caſt it at his Feet, that he might paſs over it, and ſaid that *Francis* was worthy of all Reſpect, and that ſhortly he ſhould do great Things, and ſhould be much honoured by all the Faithful. But St. *Francis*, as then, made no Matter of what he heard, for he was much employed in Money-Buſineſſes, and diſtracted in youthful Entertainments. Our Lord would reſtrain him, and give him a Check, to make him ſtop his Courſe: And to this end ſent him two Croſſes. The one was that there being War, between the Cities of *Peruſium* and *Aſſiſium*, he was taken by the *Peruſians* with ſome of his Companions, and caſt into Priſon. He ſuffered that Croſs with great Conſtancy and Alacrity animating the others, and giving them hope, that ſhortly they ſhould be ſet at liberty, as they were. The other was a long and troubleſome Sickneſs; by which, and by the Weakneſs of his Body, his Spirit got greater Strength, and was diſpoſed for the Unction of the Holy Ghoſt: And ſo being recovered, he went one Day from home well clothed, and meeting with a Man of good Parentage, but poor and ill apparelled, he took pity on him and changed Clothes with him. The Night following God ſhewed him a very great, and a very ſumptuous Palace, and in it many and very rich Arms, which had upon them the Sign of the Croſs: And he not knowing what that Viſion ſignified, aſked whoſe thoſe Riches and Arms were? And it was anſwered, they were his, and his Soldiers, if they would take the Sign of the Croſs, and fight couragiouſly under it. And being not yet verſed in ſpiritual Matters, he underſtood that Viſion materially, and the next Morning departed for the Kingdom of *Naples* to be a Soldier, and to fight under the Banner of a generous and powerful Count, and by this Means to get many Soldiers, and to attain Honour, and great Riches. In the Way, our Lord ſpoke to him in the Night, and bad him return back to his own Country: That the Viſion was to be fulfilled in him, and in his Soldiers ſpiritually: *And that it was not juſt to leave the Lord of Heaven and Earth, to ſerve a Servant and mortal Man.* Upon this he returned into his own Country, and gave himſelf much to Prayer, and by the Exerciſe of it, he felt in his Soul, a great Contempt of all frail and fading Things, and an ardent Deſire of ſelling his Goods, and buying the precious Jewel of the Goſpel. But as yet, he knew not how it was to be done: Only he felt certain ſtrong Inſpirations, by which our Lord gave him to underſtand, that the ſpiritual Merchandiſe and Militia of Christ, had their Beginning in Mortification, and Victory over a Man's ſelf. And theſe interiour Motions awakened him, and enflamed him every Day more and more to deſire the perfect Mortification and Contempt of himſelf. A fit Occaſion was offered him of his ſpiritual Profit; for one Day riding through an open Field near *Aſſiſium*, he met with a Leper, who cauſed in him great Loathing and Horrour: And remembering, that to be a Soldier of Christ, he was to overcome himſelf, he alighted off his Horſe; and the Leper ſtretching forth his Hand, as it were, to receive an Alms, St. *Francis* kiſſed it with great Devotion and Tenderneſs. Immediately he got upon his Horſe again, and looking on all Sides, he could not diſcover, nor ſee the Leper any more, although the Field was very open and plain: At which he much admired, and was interiourly comforted, praiſing our Lord, and purpoſing greater Matters in his Service. He took Delight in Solitude and Recollection, and to be in ſolitary Places, free from Noiſe and Tumult: And gave himſelf wholly to Prayer, beſeeching our Lord with great Affection, to reveal his Will to him. One Day being wholly abſorpt and tranſported into God, Christ our Saviour appeared to him as crucified: And by this ſingular Grace and Favour he remained ſo tender and ſo melted in his Love, that ever after, whenſoever he remembered the Paſſion of our Lord, he ſhed many Tears, without being able to repreſs them, and alſo from that Time clothed himſelf with the Spirit of Poverty, Charity and Piety: In ſuch ſort, that feeling before much Repugnancy, and a great loathing in only ſeeing of Lepers, although a-far off, afterwards he bore them ſo great Love and Affection, that he went to the Hoſpitals, and kiſſed their Hands and Face, and ſerved them as Jesus Christ himſelf with all Devotion and Humility. He gave to poor Beggars ſometimes his Cloaths, other times Part of them: The Poor of the Clergy he relieved with Reverence, and willingly gave Alms for the Ornaments of the Altar. He went once to *Rome*, to viſit the Church of St. *Peter*, and found at the Church-door a great Multitude of poor People. He gave his Cloaths to him that he thought was moſt in Need, and clothed himſelf with the Rags of the poor Man: And remained all that Day amongſt the Beggars to the extraordinary Comfort of his Soul. And becauſe he had now interiourly the Croſs of Christ in his Heart, he alſo attended much to mortify and crucify his Fleſh: To the end that Octob. 4.

OCTOB. 4. both Soul and Body might partake of the Price of our Redemption, and carry their Croſs, and enjoy the Rewards of it. All this happened to the ſeraphical Father, before he left his ſecular Habit:

The Saint had no other Maſter but only CHRIST, in all theſe Things we have recounted, and his Majeſty went on inſtructing and perfecting of him every Day more and more, as a moſt perfect, and moſt wiſe Maſter. One Day as St. *Francis* was making his Prayer in the Church of St. *Damian* (which was without the Walls of *Aſſiſium*) before a Crucifix, he heard a Voice which came from it, and ſaid to him three Times: Francis, *go and repair my Houſe, which thou ſeeſt is falling.* The Saint hearing that Voice, was, as it were, aſtoniſhed and out of himſelf: And ſeeing that the Church of St. *Damian* was very old, and ready to fall to the Ground, he underſtood that the Voice of our Lord commanded him to repair that material Church: And ſo took a good Quantity of Cloth, and carried to the City of *Foligny*, which was about three Leagues from *Aſſiſium*; and ſold it, and alſo the Horſe on which he went: And returning to *Aſſiſium*, he brought all the Money to a poor Prieſt, who was in the Church of St. *Damian*, beſeeching him with great Reſpect to accept of it, for the Repairing of that Church, and that he would permit him to be in it ſome Days. The Prieſt granted him leave to ſtay in the Church as long as he pleaſed: But could by no Means be perſuaded to take the Money, for Fear of his Father: And ſo Saint *Francis* threw it into a Window of the ſame Church. His Father underſtood what had paſſed, and with great Anger and Threats recovered the Money: And St. *Francis* for ſome Days hid himſelf in a Cave, and afterwards, as aſhamed of his Cowardlineſs, he came forth and went into the City. When the People ſaw him ſo disfigured, feeble and poorly clothed, they began to caſt Dirt and Stones at him, and to ſhout at him as a Fool. At this his Father was more enraged, and carrying him home, beat him moſt rudely, and put Fetters on his Feet, and ſhut him up in a Chamber, till he was freed by his Mother, when his Father was abſent. Who in fine, for Peace-ſake, made this Agreement with his Son: That they ſhould both go before the Biſhop, and that the Son ſhould renounce the Means and Inheritance which he might hope for from his Father: And ſo he did, and even above what his Father pretended: For coming before the Biſhop, St. *Francis* with great Joy and Alacrity put off all his Cloahs, to his very Shirt, and gave them to his Father, ſaying: *Hitherto I have called you Father upon Earth, but from henceforwards I ſhall ſay more confidently: Our Father, which art in Heaven; in whom I have put all my Treaſure and Hopes.* The Biſhop admired at his ſo great Fervour, and ſhedding many Tears, covered him with his Cloak, and commanded ſome Garment or other to be brought, wherewithal to cover him. They brought him the poor Cloak of a Labourer, a Servant of the Biſhop, which they found next at Hand. Which he took very thankfully, and cutting it in Manner of a Croſs, he put it on, and went out of the City to a Wood, ſinging the Praiſes of God. There came out to him certain Robbers, and aſked him who he was; and he full of Confidence, and a prophetical Spirit, anſwered: *I am the Herald of the great King.* The Robbers gave him many Blows, and caſt him into a Ditch hard by, full of Snow, and went their ways. But the Saint could not but rejoice, to ſee himſelf ſo ill handled, and went on, ſinging as before the Praiſes of our Lord, for that he had ſo cheriſhed him. He paſſed by a Monaſtery, and they gave him an Alms as to an unknown poor Man. From thence he went to the City of *Eugubium*, where one of his Friends knew him, and received him into his Houſe, and gave him a whole Suit of Cloaths, poor, but decent; which he wore two Years, with a Girdle, and Shoes, and a Staff in his Hand, like an Hermit. At *Eugubium* he went to the Hoſpital of the Lepers, and ſerved them with great Charity: Waſhed their Feet, wiped the Matter from their Ulcers, and kiſſed them with a wonderful Devotion; and for this ſo heroical a Victory over himſelf, our Lord gave him a ſingular Grace of Curing corporal and ſpiritual Infirmities. This was ſeen particularly in a Man of the County of *Spoleto*, who had a horrid and incurable Infirmity, which went on eating away his Mouth and Jaws, without any Remedy: He coming from viſiting the Church of St. *Peter* at *Rome*, met with St. *Francis*, and caſt himſelf at his Feet to kiſs them: And the Saint out of Humility would not permit him, but went to him, and with a ſtrange Devotion and Tenderneſs, kiſſed his cankered and rotten Mouth, and immediately the poor Man was cured of his ſo incurable Infirmity. St. *Francis* being now more grounded in Humility, and in the contempt of himſelf, and of the vain Judgments of the World, he returned to *Aſſiſium*, and began to beg amongſt thoſe who before had known him Rich and in Abundance. And the divine Voice having commanded him, when he was in the Church of St. *Damian*, to repair the Church, he aſſayed to do that, being Poor, which he was not able to do when he was Rich: And by his Labour, and by carrying of Stones upon his Shoulders for the Building, and by the Alms, which others, moved by his Example

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In this Church the new and holy Soldier employed himſelf Day and Night in Prayer, and with great Fervor, Sighs, and Tears beſought the Queen of Angels our Lady, that ſhe would be his Advocatreſs, and would give him her helping Hand and Favour to do that which he pretended; and in fine, by the Merits of her, who remaining a Virgin, conceived and brought forth the eternal Word, he came to conceive and bring forth the Spirit of the Evangelical Truth, and to inſtitute the Apoſtolical Life, which is contained in his Rule. For one Day hearing a Maſs of the Apoſtles, and in it that Goſpel, in which Christ our Lord ſending his Diſciples to preach, ſaid to them, that they ſhould neither poſſeſs Gold, nor Silver, nor Money in their Purſes, nor ſhould they carry a Scrip or Wallet with them upon the Way, nor have two Coats, nor Shoes, nor a Staff; immediately the Saint, illuminated by a divine Light, put off his Shoes, left his Staff, and caſt away from him his Money, as a deteſtable Thing, and contented with a poor Coat, he left the Girdle of Leather which he had, and girt himſelf with a Cord, and began to lead an Apoſtolical Life; applying the Words he had heard out of the Goſpel to himſelf, as if an Angel had brought them to him from Heaven. In this kind of Habit and Attire he began his Preaching, exhorting all to Penance with plain and ſimple Words, but grave, ſerious, and fervorous, which inflamed and pierced the Hearts of his Hearers; and before he began his Sermons, he ſaluted the People, ſaying: *Dominus det vobis Pacem: Our Lord give you Peace*; which Salutation he ſaid afterwards, he had learnt by divine Revelation. By theſe Sermons, and much more by the Example of his Life, he converted many Sinners to our Lord, and ſome of them took Courage to forſake all worldly Things, and to follow him in his Habit and Manner of Life. Amongſt which his firſt begotten Son, whom he engendred in Christ, was *Bernard* of *Quintaval*, a very perfect Man, to whom, and to *Peter Catanius*, a Canon of *Aſſiſium*, St. *Francis* gave the Habit upon the 16*th* of *Auguſt*, in the Year MCCIX; and from this Day ſome begin to count the Beginning of the Order; although others begin it a Year ſooner, when the Saint hearing the Words of the Goſpel, kept only one ſingle Coat. Afterwards were added to them other Companions, to the Number of twelve, to repreſent the College of the holy Apoſtles, who divided themſelves throughout the whole World, and conquered it, and ſubjected it to our Lord. After the ſame Manner St. *Francis* ſent his Companions to preach throughout the World the Croſs and Penance, and when he ſent them, he ſaid to every one of them in particular: *Jacta cogitatum tuum in Domino, & ipſe te enutriet: Put your Care and Confidence in our Lord, and he will ſuſtain you.* One Time he very bitterly bewailed the Sins of his Life paſt; and very ſuddenly there came upon him an ineffable and ſpiritual Joy, and together with it an Aſſurance, that all his Sins were fully pardoned him; and immediately he was in an Extaſy, and all the Increaſe and Progreſs of his Order was revealed to him. Being deſirous to ſee his Children, that were diſperſed, and preaching in very different Parts of the World, he beſought our Lord that he would gather them together; and ſo without any ones calling of them, in a ſhort Time they met together, to the great Admiration of them all. And ſeeing the Number of his holy Children to encreaſe, he writ a Rule in humble Words, taking it all out of the holy Goſpel, and adding ſome few Things which ſeemed neceſſary for their uniform Manner of living. But he and his Companions thought it neceſſary to procure, that the Sea Apoſtolick ſhould approve the Rule; and ſo they all of them went towards *Rome*, and St. *Francis* in the Way had a Revelation, by which our Lord comforted him, and gave him Hopes, that he ſhould be heard and his Buſineſs diſpatched by Pope *Innocent* III. who at that Time ſat in the Chair of St. *Peter*, as it happened. For although at firſt the Pope would not admit him, afterwards by a Revelation which he had, he ſent to ſeek him, and received him very courteouſly; Octob. 4.

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ouſly; and underſtood, that this poor, vile, and neglected Creature, was to be as it were a high and ſublime Palm in the Church of God, and to be a Repairer, and Suſtainer of his ſpiritual Edifice, which went to Decay. For the Pope one Night going to reſt full of Cares, by reaſon of the Calamities the Church did ſuffer, ſaw in his Sleep, that the Church of St. *John Lateran*, where he dwelt, was ready to fall to the Ground, and that a poor and contemptible Man put his Shoulders under it, and held it up; and by divine inſtinct he underſtood, that this poor contemptible Man was the glorious St. *Francis*, who by his Example and Doctrine was to ſuſtain the Church of God, as he ſuſtained it whilſt he lived, and now ſuſtains it by his happy Children. And this Revelation, or another like it preceded in the Confirmation of the holy Order of St. *Dominick*; whom St. *Francis* met at *Rome*, and the two holy Patriarchs, without having ſeen each other before, knew, and embraced one another, and entered into a League together, to make War againſt Hell, and to ſtand up for the Glory of their celeſtial Captain and Lord. The Pope, by the Revelation he had, and by ſeeing this Humility, Purity, and Zeal of St. *Francis*, was inclined to grant what the Saint petitioned him; but the Matter being ſo hard, and ſo important, he deſired yet further to commend it to God, and more maturely to deliberate it; eſpecially ſeeing ſome Cardinals did not like well of it, judging it were better to reform the ancient Orders, than to inſtitute other new ones, and that the Rule and the extreme Poverty, which was profeſſed in it, ſeemed to exceed human Forces. But in fine, after much Prayer and Conſultation, the Pope freely granted what St. *Francis* aſked, and confirmed his Rule, and commanded they ſhould preach Penance; and ordained, that all the Lay-brothers, that came with him, ſhould have little Crowns made them, that they might more freely ſow the Word of God. This Confirmation the Pope made by Word of Mouth, or *Vivæ vocis oraculo*; and St. *Francis* with his Companions made their ſolemn Profeſſion in the Hands of his Holineſs, in the Year MCCIX, promiſing the Evangelical Manner of Life and Rule, and St. *Francis* was by the ſame Pope made Miniſter General of the Order.

The Order now being confirmed, St. *Francis* with his Companions returned to *Aſſiſium*. In their Journey they were in great Neceſſity, having nothing to eat, nor any human Means to get any Thing, and on the ſudden there appeared a Man to them, who gave them Bread, and ſtraight diſappeared, they not knowing who he was. Some of his Companions were in Doubt, whether it were better to retire themſelves into ſome ſolitary Place, to give themſelves to Contemplation, or to converſe amongſt Men; but after that they had made their Prayer about it, begging of our Lord to diſcover his Will to them, it was revealed to the Saint, that God would have that Order to gain Souls to him, which the Devil went about to take away from him; and ſo they betook themſelves to a poor and deſolate Houſe near to *Aſſiſium*, eating the Bread of Tears, and living in admirable Poverty and Sanctity. Their Prayer was more mental than vocal; for they had not as yet Books to ſing the Canonical Hours; and the Saint taught them to pray, and to ſee and praiſe our Lord in all, and by all his Creatures, and to honour with particular Reverence Prieſts, and to believe firmly, and to die for the Faith which the *Roman* Church taught. When they ſaw a-far off any Church or Croſs, they proſtrated themſelves, and prayed as the Saint had taught them. Whilſt theſe holy religious Men remained yet in this poor Houſe, St. *Francis* went one *Saturday* late in the Evening to *Aſſiſium*, for he was to preach upon *Sunday* in the Cathedral Church; and being abſent, he appeared in the Night to his Brethren in a Chariot of Fire, in which there was a Globe reſplendent as the Sun; and the Chariot made three Turns about the Houſe, to the great Aſtoniſhment of the Religious; who received not leſs Light in their Souls, than in their Bodies, and underſtood, that although their Father St. *Francis* was abſent in Body, yet he was preſent in Spirit, and that it was he, whom God ſhewed to them in that Chariot of Fire, like another *Elias*, a Zealot of his holy Law. Afterwards he went to the Hermitage of St. *Mary* of *Portiuncula*, which the Monks of St. *Benedict* (whoſe it was) freely gave him, that it might be the chief Convent of his Order. From thence he went out to preach in the Villages and neighbouring Towns; his Auditors looked upon him, as a Man of the other World, who had his Heart and Eyes always fixed upon Heaven, and by his Works and Words ſought to carry all Men thither. Many were converted by his extraordinary Fervor, and of theſe he inſtituted the holy Order, which he called the Order of Penitents; and a great Number of young Virgins reſolved to keep perpetual Chaſtity; of whom the firſt Plant and ſpiritual Daughter of Father St. *Francis* was the moſt holy Virgin *Clara*, a moſt clear Mirror of all Purity and Sanctity, and Mother of the Religious, who are called the Poor Dames. But many others bidding Farewell to all worldly Things, followed St. *Francis*, as a Man and Maſter ſent from Heaven; in ſuch ſort, that his holy Family went on encreaſing every Day more and more, and filling the World with the moſt ſweet and fragrant Odour of their

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But who can worthily recount the admirable and moſt ſublime Virtues of this Seraphim? To go about to write them, is to enter into an immenſe Ocean, or into a moſt profound Abyſs that has no Bottom. Of each one of them might be made a whole Book; but we ſhall collect them only in brief out of what St. *Bonaventure* writes more copiouſly in his Life. And to begin with his Penance; he chaſtized his Body with great Rigour, and ſcarcely allowed it what was neceſſary to ſuſtain Life, and was wont to ſay, *That it was very hard to ſatisfy the Neceſſity of the Body, and not to obey its ſenſual Inclinations.* Very rarely, unleſs he were ſick, did he eat any Thing that was dreſſed with the Fire, and when he did, he put Aſhes or Water upon it to make it unſavoury. He drunk clear Water, and that very moderately, how great Thirſt or Heat ſoever he ſuffered. Every Day, as if he had been a Novice, he found out new Ways of mortifying himſelf, and of afflicting his Fleſh. When he went abroad to preach, he eat what was given him. His Bed ordinarily was the Ground, and moſt frequently he ſlept ſitting, taking for his Bolſter a Piece of Wood or a Stone. He went cloathed with

OCTOB. 4. one ſingle and poor Coat; and being aſked how he could endure the Sharpneſs of the Cold being ſo thin clad? He anſwered, *With Fervour of Spirit.* He would not permit any Softneſs in his Cloathing, and ſaid it was rather for the Palaces of Princes, than the Cottages of poor People; and when he felt any Softneſs in his Coat, he ſowed it within with Pack-thread, to make it rough. He added alſo, that he had found by Experience, that the Devils eaſily tempted thoſe that wore ſoft Garments, but were afraid of, and fled rough ones. And when he ſaw that his Habit was better, or newer than that of his Brethren, he would change for the oldeſt, and moſt worn; and even he made ſometimes his Garment of the Pieces and Patches, which his Brethren gave him; and for this Cauſe the Prelates of the Order afterwards commanded the Friars, that they ſhould not change Garments with him, nor accept of his, although he ſhould give it them. But what ſhall I ſay of the Purity, and Chaſtity of his Soul? At the Beginning of his Converſion finding himſelf preſſed with the Ardor of Concupiſcence, he caſt himſelf oftentimes in the Winter into a Ditch full of Snow, to temper that infernal Fire; chuſing rather to ſuffer a great Cold in his Body, than ſuch a dangerous Fire in his Soul. Being one Night in Prayer, the Devil called him three Times by his Name, and ſaid to him: *There is no Sinner ſo wicked, that God does not Pardon if he be converted; but he that kills himſelf by indiſcreet Penances, ſhall never find Mercy.* The Saint underſtood by divine Revelation, that the Devil went about to make him tepid, and he found in himſelf a moſt grievous Temptation of the Fleſh. He preſently ſtript himſelf, and began to diſcipline himſelf moſt ſharply, and with great Fervor of Spirit went out of his Cell into a Garden, and rolled his naked Body in the Snow, and having made ſeven great Heaps or Balls of the ſame Snow, he ſaid: *This great one is thy Wife, the others thy Sons and Daughters, and Servants; cheriſh them who are ready to die of Cold; but if this be painful to thee, ſerve diligently God alone.* With this divine Fire he quenched the Flames of the other ſenſual Fire, ſo that he never felt any ſuch like Thing more. And although he had obtained ſo great a Victory over his Fleſh, and it had been revealed to Friar *Leo* his Companion, that St. *Francis* was reckoned in Heaven amongſt thoſe that were Virgins in Body and Soul, yet he was moſt wary in treating familiarly with Women, and had ſuch a Cuſtody of his Eyes, when he ſpoke to them, that he almoſt knew no Woman by Sight. For he ſaid, *That by Occaſions the Strong are made weak, and the Weak are overcome; and that to converſe with much Familiarity with Women, and not to be burnt, or ſinged, is as hard, as to walk upon hot Coals, or to keep Fire in ones Breaſt, and not to be burnt. What has a religious Man to do* (ſaid he) *to treat with Women, unleſs it be when he hears their Confeſſion, or when he gives them ſome ſhort Inſtruction to better their Life? He that thinks himſelf ſecure, is not cautious; and the Devil finding what to take hold on, although it be but an Hair, he makes a terrible War.* This is the Doctrine of the Seraphical Father; which he taught more by his Example, than by his Words; and for this Cauſe he called his Body *Brother Aſs*, becauſe it was to carry Burdens, to be much beaten, and to eat little, and that of courſe Food: And when he ſaw any one idle, and that eat of other Mens Labours, he called him *Brother Fly*; becauſe he did nothing that was good, and ſpoiled the good which others did, and was troubleſome and abominable to the reſt. In fine, the bleſſed Father lead ſuch a Life, and ſo ſpent himſelf with the Rigor of his Penances, that a few Days before he died, he aſked Pardon of his Body, for having treated it with greater Severity than was neceſſary; excuſing himſelf that he had ſo done for the greater Security and Guard of the Chaſtity, and Purity of his Soul; and for the greater Service and Glory of God. Although he was ſo rigorous to himſelf, he was not ſo to others, nor did Auſterity pleaſe him, when it was indiſcreet; and ſo one Night coming to a Friar, who by Reaſon of his immoderate Abſtinence could not ſleep, and was in Danger to ſpoil his Health, he brought him ſome Bread, and that he might eat it with leſs Shame, the Saint himſelf began to eat with him; and ſo delivered him out of that Danger; and ſaid, that Diſcretion is the Miſtreſs and Guide of Virtues. OCTOB. 4.

With this extreme Auſterity St. *Francis* joined a moſt profound Humility; for he was moſt humble, and in his own Eyes moſt vile, and deſired that all ſhould repute him ſuch, and loved to be diſpraiſed, and ſhunned Praiſes, and ſaid: *That every one is ſo great, as he is in the Eyes of God, and no greater.* When the People praiſed him, and called him Saint, he commanded ſome Friar to give him reproachful Language and injurious Words. And when he preached, oftentimes he told his Faults in his Sermon, that his Auditors might deſpiſe him; and did other Things more admirable than imitable, which were a certain Sign of his great Fervor, and moſt profound Humility. He uſed great Induſtry to hide the Gifts of God, and when any one praiſed him, he ſaid: *Do not praiſe me, who am not yet ſecure; nor is any one to be praiſed whom we know not what he will be.* And oftentimes he ſaid to his Brethren: *No Body has Cauſe to boaſt, becauſe he does thoſe Things which a Sinner can do; as is to faſt, to weep,*

OCTOB. 4. *weep, and to chaſtiſe his Fleſh, all which ſome Sinners do; this Thing alone a Sinner cannot do, to wit, to be faithful to his Lord. In this therefore we are to glory, if we render to God his Glory, if faithfully ſerving him, we aſcribe to him whatſoever he gives us.* From this Humility it was that he would not be ordained Prieſt, but always remained in the Decree of Deacon. He bore a great Reſpect to Prieſts, and was wont to ſay, *That if he ſhould meet with a Prieſt, and together with a Saint that were come down from Heaven, he would firſt kiſs the Hand of the Prieſt, and aftewards do Reverence to the Saint; becauſe greater Reſpect was due to him from whoſe Hands he received the moſt holy Body of our Lord.* An Effect of the ſame Humility was his aſking Counſel of his Subjects, when there was any Doubt, although he had the Gift of Propheſy, and ſo great heavenly Light: And ſo once, when he was doubtful, whether he ſhould preach, or give himſelf to Contemplation, he recommended it to Friar *Silveſter*, and to the Virgin, St. *Clare*, who after they had made their Prayer, ſhould tell him their Opinion; which was, that he ſhould preach, and he followed it. For as St. *Bonaventure* ſays, the true *Minorite*, was not aſhamed to aſk little Things of thoſe that were leſs than himſelf, having learned the great Things of the ſupreme Maſter. From the ſame Humility proceeded that ſo ardent Deſire, the bleſſed Father had to obey, and not to command. And for this Cauſe he renounced the Generalate, and deſired they would appoint him a Guardian, whoſe Subject he might be. In his going from Place to Place, he promiſed Obedience to the Brother that he took with him for his Companion, and kept it: And ſaid once, that amongſt other Favours God had done him, one was, that he would as willingly, and as diligently obey a Novice, that had been but one Hour in Religion (if he were given him by his Guardian) as he would the moſt Ancient, and the moſt Diſcreet of all the Friars. *Becauſe* (ſaid he) *the Subject ought not to regard the Perſon whom he obeys, but God, whoſe Place he holds, and for whom he obeys.* And being aſked, how one that was truely Obedient was to behave himſelf? He anſwered, that he was to be like a dead Body. A holy Friar Companion to St. *Francis*, being in Prayer, ſaw a very eminent Seat in Heaven, full of precious Stones, and of an immenſe Splendor, and aſking him that ſhewed it him, for whom that Seat was kept? It was anſwered him, for the humble St. *Francis*. After this Viſion; he aſked the Saint, what he thought of himſelf? And he told him: *That he thought he was the greateſt Sinner in the World*; and the other demanding, how he could ſay that with Truth? He anſwered: *For if God had done a Robber, or the greateſt Sinner in the World, the Favours he has done me; he would have been more grateful, and better than I am: And if he had left me to myſelf, I ſhould have committed greater Wickedneſſes than any of them.* The Cardinal of the Holy Croſs in *Rome*, deſired him once to ſtay ſome Days in his Houſe, and the Saint being humble, obeyed the Cardinal, out of the Reſpect he bore him. The ſecond Night he was in his Houſe after long Prayer, deſiring to take a little Reſt, the Devils came and whipped him moſt cruelly, and gave ſo many Strokes, that he remained half dead; he called his Companion, and recounted to him what had happened, and told him, it was a Chaſtiſement of God, and that it was better to quit the Court, and to go amongſt the Poor of CHRIST, than to give Occaſion to the Friars to think, and ſay of him, that he loved to be amongſt the Cardinals, made much of himſelf, and ſought after Honour, and ſo forthwith in the Morning, he humbly excuſed himſelf to the Cardinal, and returned to his Convent. OCTOB. 4.

From this ſame Humility ſprung the cordial Affection he had to holy Poverty, which he called the Queen of Virtues, for having been ſo loved by the King of Heaven, and by his moſt ſacred Mother: And ſaid, it was the Foundation of his Order, and that God had taught him, that the Enterance into Religion, ought to begin with Poverty: And ſometimes he commanded to be pulled down Houſes already built, becauſe they ſeemed to him too ſumptuous, and contrary to evangelical Poverty. One Time the Vicar of St. *Mary* of *Portiuncula* telling him, that the Poverty of that Houſe was ſo great, that they had not wherewithal to entertain the Friars that came as Strangers, and that it were good to keep ſome of the Money of the Novices that entered, for a Reſerve in Time of Neeed; the Saint anſwered him: *Dear Brother, in no Houſe whatſoever, muſt we do any Thing againſt the Rule. It is leſs inconvenient, that when there is Neceſſity, you ſhould take away the Ornaments from the Altar of the glorious Virgin, to remedy it, than to attempt any Thing againſt the Vow of Poverty; and the Virgin herſelf will take it in good Part.* As he was travelling in the Way he ſaw a Purſe, which ſeemed to be full of Money; his Companion ſaid to the Saint, that it were good to take it up, to give the Money to the Poor; and although St. *Francis* in the Beginning did not like of it, yet afterwards ſeeing the Impatience of his Companion, he made his Prayer, and commanded him to take up the Purſe, and laying his Hand upon it, there lept forth a Serpent, which immediately, together with the Purſe, vaniſhed. Another Time in another Journey there appeared to him three poor Maids, and very like

OCTOB. 4. like one another in Stature, Viſage, and Age; which were Poverty, Chaſtity and Obedience: And ſaluting them he ſaid: *Welcome, Dame Poverty*, and with this they vaniſhed. When he ſaw another more poorly cloathed than himſelf, he chid himſelf; counting it a great Shame to him, that any one ſhould outgo him in Poverty. And ſo the Saint having a Cloak about him (being not well) met one Day in the Street a poor Man, and gave him the Cloak; and his Companion going about to hinder him, he ſaid to him: *I ſhould eſteem myſelf a Thief before God, if I ſhould not give this Cloak to one Poorer than myſelf.* And when any Thing was given him, he was wont to aſk leave to give it to another that was Poorer, in caſe he ſhould meet with one; and when he found a poor Man carrying a Burden, he would help him to carry it. He took a greater Guſt in the Alms, which he begged from Door to Door, than in thoſe that were given him without aſking; and when grave Perſons invited him to Dinner, he went firſt to beg Alms of the Neighbours from Door to Door. And when he ſent his Friars to beg, ſometimes he ſaid to them: *Go, for this God ſent the Friars* Minorites *into the World; that his Elect ſhould give them Alms, and fulfil that Mercy, of which the Judge is to ask them an Account at the Day of Judgment.* Upon an *Eaſter-day* being ſo far from the Villages, that he could not go to beg Alms, deſiring to imitate our Lord, who upon that Day in the Habit of a Pilgrim was invited by the two Diſciples that went to *Emaus*, he begged an Alms of his own Friars that were with him, and they gave it him, and the bleſſed Father received it with great Humility and Content. Being Sick at a Place called *Nocera*, certain Men carrying him to *Aſſiſium*, who had been ſent thence to fetch him thither, there to give him Phyſick and to take Care of him, in their Way they found nothing to eat, to be bought with their Money: And the Saint knowing of it, ordained they ſhould beg for the Love of God, what they could not get for Money; and doing ſo, they returned loaded with whatſoever was neceſſary both for themſelves and for the Saint. Another Time a Perſon of Quality coming to aſk the Habit of him, he commanded him firſt to give his Goods to the Poor. But he went and gave them to his Kindred, who were rich, and had no need of them: Which the Saint underſtanding, would not admit him, ſaying, *That he who knew not how to give his Goods to God, would leſs know how to give himſelf:* And ſo the Man recovered his Goods, and forſook his virtuous Purpoſe. Hitherto of his Love to the Poor, and to Poverty. But who is able to declare the burning Love, which this Seraphim had towards our Lord, and towards his Neighbours? OCTOB. 4. The Thirſt he had of the Converſion of Souls was moſt ardent, and he ſaid, that in order to this, Example had more Force than Words: And that thoſe Preachers were to be deplored, who in their Sermons did not ſeek the Salvation of Souls, but their own Honour: And thoſe who pulled down with their bad Life, what they built up with their good Doctrine: And that in the Day of Judgment it would be ſeen, that many Lay and ſimple Perſons, were the Cauſe of the Converſion of many by their Prayers and Tears, although they did not preach to them by their Words. He made great Account of Silence in himſelf and in his Friars, and ſaid, it was not a ſmall Virtue; and that Sentence of the Holy Ghoſt, which ſays, that *Life and Death are in the Hands of the Tongue*, was not ſo much to be underſtood of the Pleaſure in Eating, as in Speaking. And he could not endure, that any one ſhould murmur againſt another: And one Time hearing that a Friar ſpoke ill of another, he gave Order to the Guardian diligently to enquire after the Fault, and that if he found, that he who was accuſed, was innocent, he ſhould ſo ſeverely puniſh the Accuſer, that all ſhould take Notice of him. He was very charitable to the Sick, and to the Poor and Needy. And one Time becauſe one of his Religious ſpoke ſharply to a poor Man, that importuned him for an Alms, he commanded him to caſt himſelf at the Feet of the poor Man, and to aſk him Pardon, ſaying, *That the Poor repreſent* CHRIST *poor, and his Mother the Virgin* Mary *poor, and for this Cauſe they are to be ſpoken to with Sweetneſs and Civility.* This Love to his Neighbours did flow, as from its Fountain, from an entire Love of our Lord, which burned in his Heart. For it was a Thing of great Admiration, to ſee how ardent and how enflamed that Fire of divine Love was, with which this Seraphim was conſumed: So that not contenting himſelf with the much he did and ſuffered for this Love; he reſolved to go preach in *Syria*, to the *Moors*, and the other Infidels, out of the great Deſire he had to die for his Lord. He embarked in the ſixth Year of his Converſion, but ſtraight there aroſe a Tempeſt, which drove them upon the Coaſt of *Sclavonia*, and finding no Convenience to paſs on further, he was forced to return back again. Afterwards he departed for *Mauritania* to preach to *Miramamolin*, and went on his Way with ſo great Fervour and Deſire of Martyrdom, that although he was very weak, and much ſpent, yet his Companion was not able to hold Pace with him; but it pleaſed God, that in *Spain* he was taken with a grievous Sickneſs, and by Reaſon of it, and certain Buſineſſes of his Order,

Octob. 4. der, and divers Accidents, he could not poſſibly go into *Mauritania*. In fine, in the thirteenth Year of his Converſion, not being able to reſt for the burning Deſire he had of Martyrdom, at that Time when there was a moſt bloody War between the Chriſtian and the *Moors*, he paſſed through many Dangers into *Syria*, with his Companion *Illuminatus* a Man of admirable Virtue. They fell into the Hands of the *Moors*, who handled them very rudely and unworthily, beating and whipping them, and in Fetters carried them to the *Sultan* of *Babylon*, which was what the Saint deſired. He preached to the *Sultan* with great Courage and Fervour the Myſtery of the moſt Holy Trinity, and of the Incarnation of the Son of God, and offered himſelf to go into a great Fire, in Proof of the Faith he preached, if the Prieſts of *Mahomet* would go in alſo in Defence of theirs: And although they would not, yet he ſaid he would go into the Fire, if they would promiſe him to be converted to Christ our Lord, in caſe he came out of the Fire without Harm. But the *Sultan* fearing ſome Revolt of his People, would not admit of the Condition, but admiring the Conſtancy of the Saint, and his Contempt of all earthly Things, and that he would not accept of the rich Gifts and Jewels of great Price which he offered him, neither for himſelf, nor to diſtribute amongſt the Churches, and the poor Chriſtians, he honoured him beyond Meaſure, and entertained him with all Civility: And the Saint ſeeing that in Place of the Martyrdom, which he ſought after, he had found Honour and courteous Entertainment, by divine Revelation which he had, he returned into the Territories of the Chriſtians.

This ſame Charity was Cauſe that St. *Francis* was alwas employed in the Meditation and Contemplation of our Lord, and lived by Prayer. For he that loves much, deſires much to converſe with the Perſon he loves, and puts all his Treaſures and Happineſs in that which he eſteems his ſupreme Good; and all his Entertainments and Delights are to conſider its Excellencies and Greatneſſes, as St. *Francis* did. Who in Teſtimony of this Affection, repeated oftentimes in his Prayers, *Deus meus, & omnia; My God, and my all.* For in him he ſaw and found all Things; and out of him eſteemed Nothing, nor judged any Thing worthy of regard. Every Year after the Feaſt of the *Ephiphany*, he retired himſelf in honour of the forty Days which Christ our Lord was in the Deſert; and ſhutting himſelf up in a Cell, he employed all that Time in Prayer, faſting moſt rigorouſly. He communicated very often, and in a Manner ordinarily in communicating he ſuffered an Extaſy, and his Mind remained rapt, and ſuſpended. He recited the canonical Hours with great Devotion and Reverence, always ſtanding and bareheaded, without leaning, how ill ſoever he was. And when he travelled, he always ſtopped at the Time of Prayer, and ſaid, *That if the Body when it eats corruptible Food, deſires to be with Repoſe, why ſhould not this be granted the Soul, when it takes and feeds upon heavenly Suſtenance?* He was very devout to the Name of God, and of Jesus Christ: And when he found them upon the Ground, or in any undecent Place, he would devoutly take them up, and put them ſomewhere with more Decency: And he had a cordial Reverence to all the Relicks of Saints. One Time praying in a deſert Church, he underſtood by Revelation, that there were there certain Relicks, which were not kept with due Reverence; he commanded his Religious to take them, and to carry them into their Church. They neglected to do what the holy Father had commanded them; but our Lord did not neglect to comfort his Servant: For by the divine Power the holy Bones were tranſlated, and when Maſs was about to be ſaid, they were found upon the Altar reſplendent, and with a heavenly Fragrancy. Although he felt a wonderful Tenderneſs of Devotion in all the Myſteries of the Life of our Saviour, yet in none ſo much as in that of his ſacred Nativity, by reaſon of the Poverty, Cold and Nakedneſs, which are repreſented to us in the Stable and Crib of *Bethleem*. And ſo once, having firſt obtained leave of the Pope (that it might not be attributed to Levity) one *Chriſtmas* Night, he cauſed Straw to be brought, and an Ox and an Aſs, and a great Multitude of People, and his Religious to meet together, and with great Solemnity of Muſick and Lights, Maſs to be ſaid in a Manger, and the Saint in it ſung the Goſpel, and preached to the People of the Nativity of the poor King; and every Time he named him, he called him the Infant of *Bethleem* with an inexplicable Devotion and Tenderneſs. The People kept as Relicks the Hay that had been in that Manger, and it ſerved to free them from great Dangers, and to cure many Diſeaſes amongſt their Cattle. He had a very particular Devotion towards the moſt ſacred Virgin *Mary* our bleſſed Lady, and took her for Advocatreſs for himſelf and for his Religious and in her Honour faſted from the Feaſt of St. *Peter* and St. *Paul*, till her *Aſſumption*. After this Feſtivity, he alſo faſted other forty Days, and prayed much out of Devotion to the Angels, and eſpecially to St. *Michael* the Archangel, and at *All Saints* he faſted other forty Days: And under the Excuſe of theſe *Lents*, he ſpent the whole Year in Faſting and Prayer. Notwithſtanding the many and great Troubles which the Devils even viſibly cauſed him, to withdraw Octob. 4.

OCTOB 4. him from Prayer, he always remained firm and conſtant, and they could never divert him, nor make him ſlacken his Devotion, and according to the Meaſure of his great Affection and Tenderneſs for God, was the Abundance of the Graces and ſpiritual Comforts, which God with a moſt liberal Hand gave him. For many Times being in Prayer, he was raiſed up from the Ground, and one Time he was ſeen in the Air, environed with a reſplendent Cloud. Oftentimes upon the Way as he travelled he was viſited, and recreated by our Lord, with an ineffable Sweetneſs, and that he might receive it more leiſurely, and alone, he made thoſe that went with him to go before: For he endeavoured with great Care to hide his Virtues, and the Viſitations, and Illuſtrations, and Cheriſhings of our Lord: Who ſeems to have choſen this bleſſed Patriarch, to inrich him as much interiourly, as he had made himſelf poor exteriourly; and becauſe he had humbled himſelf, and looſed himſelf from the Love of all Creatures, he exalted him, and made him Superior to them all, as we ſhall ſee by and by. For firſt of all, he illuminated the Underſtanding of St. *Francis*, with a ſovereign Light, and with a Wiſdom that is not taught in Books; but which comes down from Heaven: He infuſed into him the Knowledge of the holy Scripture, and the ineffable Myſteries of our holy Religion: Moreover he gave him the Gift of Propheſy to foretel Things which were to happen a long Time after. The Army of the Chriſtians being about *Damiata*, and preparing to join Battel with the Enemy, he adviſed them not to fight, for that they ſhould be overcome: They would not believe him, and ſo were routed and ruined. Upon a Time an honourable Soldier invited him to eat at his Houſe, and received him into it with great Devotion. The Saint before they ſate down to Table made his Prayer, and called the Soldier aſide, and told him, that in Recompence of that Charity, which he had ſhewed to the Poor of JESUS CHRIST, he would advertiſe him that he ſhould not eat at that Table, but in the other Life, and that therefore he ſhould go to Confeſſion, with a true Grief and entire Repentance of all his Sins. The Soldier did ſo, confeſſed to the Companion of the Saint, ſet in order his Conſcience, and the Things of his Houſe, according as the Shortneſs of the Time did permit; and as thoſe that were invited were ſitting down to Table, all on the ſudden he expired. A Prebend of a very bad Life, was very Sick in Bed without being able to move himſelf, he cauſed himſelf to be carried to the Saint, and beſought him with many Tears to make the Sign of the Croſs upon him: The Saint anſwered him, why wouldeſt thou have me do that which thou aſkeſt me, ſeeing thou art an Enemy of the Croſs, and ſo contrary to it in thy Life? But for the Devotion of thoſe that are here, who aſk it of me with ſo great Importunity, I will make the Sign of the Croſs upon thee, with this Premonition, that I give thee in the Name of our Lord, that if delivered from this Sickneſs, thou return to thy Vomit, thou ſhalt fall into greater Miſeries, for thy Ingratitude. The Man was cured by the Sign of the Croſs, but did not give Thanks to God for the Health he had given him, nor did he amend his Life, but returned to his light Courſes, and being aſleep one Night in a Canon's Houſe, the Roof of the Houſe fell down, and all the others that were in it eſcaping, he alone was killed. And he not only manifeſted Things to come, but alſo he diſcovered the ſecret Thoughts of the Heart, and the moſt inward Deſires of the Soul, and the Scruples of the Conſcience. And of ſome Sinners that were in a bad State, he foretold, that they would amend themſelves; and ſome that in the Eyes of Men ſeemed to be good and worthy of Praiſe, he adverti ſed them of the bad Life they would lead, and of the Evils that were to befal them for the ſame. Upon a Time two of his Religious having been a Journey, and returning home, the Elder of them did ſome Things, which gave Scandal to the Younger: When they came to the Saint, he aſked the Younger, how his Companion had behaved himſelf in the Way? And he anſwering (that he might not blame his Companion, and diſcover the Fault) that he had behaved himſelf well: The Saint ſaid, ſee that thou doeſt not tell a Lie, under the Pretext of Humility: Expect a while, and thou ſhalt ſee what will happen. A few Days after, he who had given the Scandal, went out of Religion, our Lord ſo permitting it, becauſe he had not done Penance for his Fault; and to manifeſt withal the Chaſtiſement of his Juſtice, and the prophetical Spirit which he had given his Servant. Another Time coming to viſit his Religious, and to ſpeak with them about heavenly Matters, as he was wont, they told him that there was one amongſt them of a ſingular Sanctity, and of an admirable Life, of great Prayer, and ſo given to Silence, that even he would not confeſs but by Signs, that he might not ſpeak. The Saint did not like it, and reprehended them for praiſing that Singularity, and ſaid to them, this is not the Spirit of God, but of the Devil; a diabolical Temptation, and not the divine Virtue: And as he had ſaid, ſo it proved to be; for by the Light of Heaven he penetrated the Heart of that poor religious Man, who by that deceitful Singularity ſeparated himſelf from the common and holy Converſation of the reſt. Our Lord alſo gave him a great Dominion over Creatures; which recreated and ſerved him. For the Saint conſidering, how

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Also at *Rome* St. *Francis* had another Lamb, which he taught to assist at Mass, and at the Canonical Hours; and when the Saint went abroad, he recommended it to the Care of a noble Matron, and if she were slow in the Morning to go to Mass, the Lamb by its bleating called upon her, and by its Head and Gestures made Signs that she was to go to the Church. Also oftentimes the Fishes, Rabbets and Hares came into his Hands and Bosom, and would not go from him till he had given them his Benediction. Travelling one Time by the Lakes of *Venice*, there were a great Number of Birds singing amongst the Reeds and Shrubs; and he said to his Companion, our Sisters the Birds praise their Creator, let us go amongst them, and sing there to our Lord the Canonical Hours. They went to them, and the Birds were not afraid of them, nor did they fly away; and when by reason of their singing they did not well hear one another the Verses which they sung, St. *Francis* said to the Bird: Sisters Birds, leave off your singing till we have made an End of paying our Lord his due Praises. A strange Thing to consider, the Birds were still and silent, till St. *Francis* and his Companion very leisurely made an End of their Canonical Hours; and then the Saint gave them Leave, and they sung as before. Another Time there was a Grashopper singing in a Fig-tree, near to the Cell of the Saint at St. *Mary*'s of *Portiuncula:* One Day he called her to him, and she came, and sat upon his Hand, and he said to her, My Sister Grashopper, sing, and praise thy Creator; she did so without ceasing, till that the Saint commanded her to return to her Place, and for eight Days she went and came to him, obeying him, and singing, till the Saint said to his Religious; Let us dismiss Sister Grashopper, who has done very well, exciting us these eight Days to the Praises of God. He gave her Leave to be gone, and she never appeared more. With a Hawk also and a Pheasant there passed admirable Things, and proper to a Man, to whom our Lord had given Dominion over the Birds, and over all his Creatures, as is to be seen by what happened to him another Time. Going to preach, he found in the Way a great Number of Birds of different Kinds and Colours, which were singing, and he went to them, and as if they had Understanding, they became still and quiet, and looked upon him after an unwonted Manner, and bowed down their Heads; he seeing their Attention, began to preach to them, and to say: My Brethren Birds, you are much obliged to praise your Creator, for that he has cloathed you with Feathers, and given you Wings to fly with, and a pure and spacious Air to recreate in, and without any Care or Solicitude of yours sustains, and conserves you. And the Birds hearing these Words, rejoyced, stretching forth their Necks and Wings, and making other Signs of Gladness and Content. And although the Saint touched them with his Garments going amongst them, none of them stirred, till he had given them his Benediction and Leave. It was not a lesser Miracle which one Time, when he was preaching in a Village, happened to him with the Swallows, which sung so importunely, that he could not go on in his Sermon; for the Man of God turning himself towards them, with a loud Voice said to them: My Sisters Swallows, it is now Time that I also speak, seeing hitherto you have sung, be silent till the Sermon be ended, and be attentive; and, as if they had Reason, immediately they were still, and stirred not till he ended his Sermon, and with his Benediction flew away. God our Lord did not give this Command over the Swallows only to St. *Francis* himself, but also to some of his holy Companions for his Merits. For in the City of *Paris* this Miracle of the Swallows, which we have recounted, having been divulged, as one of his Children was studying, a Swallow with her troublesome Singing took away his Attention, and he said to his Companion; this Swallow is surely one of those that disturbed our holy Father, and hindered him from preaching, till he had commanded them to be silent; and turning himself to the Swallow, he said to her: In the Name of *Francis* the Servant of God, I command thee presently to hold thy Peace, and to come to me. Immediately she left her chattering, and came into his Hands; and the Virtue of the Seraphical Father was more known, and the singular Grace which our Lord gave him over Creatures, and his Children for his sake. OCTOB. 4.

But it is not so great a Wonder, that Birds and other Creatures that have Sense, should obey St. *Francis*, as to see that the Fire and insensible Things should subject themselves to his Will and Command. The Man of God

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God had a very great Gift of Tears, and his Eyes were two continual Fountains which diſtilled from them, and hereby he came in a manner to loſe his Sight, and was adverti-ſed by a Phyſician, that if he did not repreſs his Tears, without Doubt he would become quite blind. The Saint anſwered: *Brother Phyſician, the Spirit has not received the Benefit of the Light for the Fleſh, but the Fleſh for the Spirit; and we ought not for the Love of that Sight, which is common to us with the Flies, put an Impediment to the ſpiritual Sight, and celeſtial Comfort.* And when they beſought him, that at leaſt he would permit himſelf to be ſeared with a hot Iron for the Help of his Eyes, he was content, becauſe it was a painful and wholſome Remedy. When the Surgeon was about to apply the ſearing Iron, the Saint ſpoke to the Fire, ſaying: *Brother Fire, God has made thee a very beautiful, active, and profitable Creature, ſee that thou beeſt now to me mild and courteous: I beſeech the great Lord who made thee, that thou burn me gently, that I may be able to endure thee.* He was ſeared very deep from the Ear to the Eye-brow, but he felt no Pain at all. He was once very ſick, and perceiving himſelf to be very weak, he aſked for a little Wine; but there being none, he commanded ſome Water to be brought him: He made the Sign of the Croſs upon it, and it was converted into very excellent Wine, and drinking a Draught of it, he was immediately cured, and well. Another Time finding himſelf much wearied and ſpent, he deſired a little Muſick, to exhilarate and chear up his Spirits, yet ſuch was his religious Modeſty, that he would not aſk for any; but our Lord that Night gave him Muſick ſo ſweet and heavenly, that he ſeemed to himſelf to be already in the other World. Another Time going to preach, he was overtaken with a very dark Night, and the Way was dangerous by reaſon of a River, and certain Lakes that were in it; his Companion that went with him, ſaid to him: Father, aſk of God that he would preſerve us from this Danger. The Saint anſwered, *God is omnipotent, if he pleaſe, he can give us Light.* As he was ſaying theſe Words, there appeared a great and clear Light, which laſted them till they came to their Lodging, but others that went the ſame Way, ſaw not the Light.

But who is able to recount the other innumerable Miracles, with which our Lord honoured St. *Francis* in his Life, and after his Death? He caſt out many Devils; gave Sight to many Blind; cured many Lame and Maimed, and reſtored the Dead to Life; gave Children to Women that were barren, and delivered from Danger thoſe that were in Childbirth; freed the Impriſoned out of Priſon, and thoſe that were at Sea, from horrible Tempeſts. The Bread which the Saint bleſſed, the Rags of his broken and poor Habit, the Cord with which he girt himſelf, the Water with which he waſhed his Hands and Feet, and any Thing that had touched him, was a ſovereign Medicine againſt Diſeaſes, a Remedy againſt Adverſities, and a Comfort and Eaſe in Labours. In fine, all thoſe that in their Infirmities and Dangers, with Devotion and Confidence invoked him, found Remedy, as is to be ſeen more at large in his Life, which St. *Bonaventure* writ, and in the Chronicle of the holy Order of the *Minorites.* I will only recount the Miracles, which ſeem to me very remarkable. The firſt was, that the glorious Father having been very ſick, a certain Phyſician with great Care cured him, and the Saint being not able to pay him, recompenced the Charity he had received of the Phyſician, in this Manner: This Phyſician had built a Houſe with great Coſt. The Houſe was cloven from the Top to the Bottom, and although it was new, it was ready to fall down; the Phyſician deſired ſomething that the Saint had touched with his Hands; and after much Importunity, at laſt the Friars gave him ſome few of the Hairs of St. *Francis*; he took them, and put them that Night betwixt the Chinks, which were made in the Walls of his Houſe, and in the Morning he found them ſo cloſed, that there remained to Sign of them, and the Building very ſtrong, not being able to pull out the Hairs, which he had put in. The other is, that a religious Man, and one that feared God, had a Cord with which the Saint was wont to gird himſelf; and there being in the Town where he dwelt, many ſick People of divers and grievous Diſeaſes, he went to the Houſes of thoſe that were ſick, and gave them a little Water to drink, in which that Cord had been ſteeped, and with this they recovered their Health. The third is, that the City of *Arezza* being ready to deſtroy itſelf by the Diſſenſions, Factions, and civil Broils which were riſen in it, the Saint went thither to appeaſe them. They lodged him in a Houſe without the Walls, and he ſaw the Devils over the City very jocund, as it were, kindling the Fire of thoſe Diſſenſions; immediately he called his Companion (who was Friar *Sylveſter*) and bade him go to the Gate of the City, and with a loud Voice, and in Virtue of Obedience command the Devils in the Name of God forthwith to depart thence. The Saint commanded; the Devils immediately obeyed, and the City laying down their Arms, returned to their ancient Peace, and all were made Friends.

But the greateſt, and moſt rare, and admirable Miracle of all is, that of the ſacred Wounds, which our Lord imprinted in the Body of this great and celeſtial Prodigy; to the

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The Saint preſently underſtood, that God's Will was, that as in Actions he had imitated the Life of Christ our Saviour, ſo before he died, he was to be conformed to him in Afflictions and Dolours. The Day of the Feaſt of the Holy Croſs came, which is the 14*th* of *September*, and he being in Prayer that Morning in the Side of the Mountain, and with his Heart all on Fire with divine Love, and tranſported into our Lord, he ſaw a Seraphim come down from Heaven with ſix burning Wings, and very reſplendent, who by a ſwift Flight put himſelf in the Air near the Place where he was; and between his Wings there appeared to him a Man crucified, nailed Hands and Feet upon a Croſs. Two Wings of the Seraphim were lifted up above the Head of the Crucifix, and two covered the whole Body, and the other two were ſtretched forth as to fly. In this Viſion were imprinted in the Hands, Feet, and Side of the Seraphical Father, Wounds of the ſame Figure with thoſe, which he had ſeen in that Seraphim. In the Holes there remained as it were Nails of hard Fleſh, the Heads whereof were round and black, and they were ſeen in the Palms of his Hands, and in his Feet, in the upper Part of the Inſtep. The Points were long and went beyond the Skin, and were turned back, as if they had been clenched with a Hammer. The Wound of his right Side was like a red Scar; out of which oftentimes there flowed ſo much Blood, that it coloured the Habit and Drawers of the Saint; who thus favoured by our Lord with theſe ſacred Wounds, ſeemed to be his living Picture; and rather a Seraphim come from Heaven that dwelt upon Earth, than a mortal Man. But withall he was ſo humble, ſo confounded, and ſo vile in his own Eyes, that he endeavoured nothing more, than to conceal this ſo great and ſo ſingular a Gift of God. To this Purpoſe ever after he covered his Hands with his Habit, and wore Shoes upon his Feet, and Drawers ſo long, that they covered the Wound of his Side. But our Lord who gave him them for to honour him, and to make him glorious in the World, would that they ſhould be ſeen and known, and be ennobled with many Miracles, and with divers and divine Revelations. They were ſeen whilſt the holy Father lived, by many Religious of his Order; who atteſted the ſame upon Oath. Some intimate Friends ſaw them; who both by Word and Writing gave Teſtimony of them. Pope *Alexander* IV. ſaw them; and in a Sermon (at which St. *Bonaventure* was preſent) he ſaid, that himſelf had ſeen them with his own Eyes. And after his Death they were evidently ſeen by more than fifty of his Religious; and by St. *Clare* and all her Nuns, and an innumerable Multitude of Secular People, that met at his Enterment. And beſides ſo many, and ſuch grave Witneſſes, our Lord wrought certain great Miracles, to confirm and honour the ſacred Wounds of the Seraphical Father St. *Francis*. One was, that Pope *Gregory* IX. (whom the Saint had foretold, that he ſhould be exalted to the Chair of St. *Peter*) doubting of the Wound of his Side, one Night St. *Francis* appeared to him, and with a ſevere Countenance reprehending him for that his Doubt, lifted up his right Arm, and diſcovered the Wound which was in that Side, and aſked of him a Vial to receive the Blood which came out of it. He offered a Vial in the Viſion, and it was filled with the precious Blood which flowed from the Wound. Another Time he appeared to one of his Order a Preacher, and of great Fame, and reprehended him for that he had curiouſly gone about to find out the Manner how thoſe divine Marks were imprinted, and becauſe he could not well underſtand the Reaſon of them, had begun to doubt, or have Suſpicion of them. At *Potentia*, a City of the Province of *Apulia* in the Kingdom of *Naples*, a certain Prieſt looking upon the Picture of St. *Francis*, doubted of the Miracle of his Wounds, and immediately he felt himſelf ſtruck in the Palm of his left Hand, and putting off his Glove, found it wounded, and acknowledging his Fault, aſked Pardon of the Saint, and by his Interceſſion obtained the Cure both of his Soul and Hand. In the Province of *Riete* there happened ſuch a cruel Kind of Peſtilence amongſt the Cattel both great and little, that it killed them all; it was revealed to a certain Man that feared God, that he ſhould go to the Convent of the Friars, and aſk of them ſome Water with which St. *Francis* had waſhed his Hands and Feet, and ſprinkle it upon the Oxen and Sheep tainted with the Peſtilence. He did ſo, and all the Cattel that were beſprinkled with

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Our Lord did not only imprint the Marks of his Croſs and Paſſion, in the Side, Hands and Feet of St. *Francis*, to honour him with his Livery upon Earth, but alſo that he ſhould ſuffer more, and by his great Afflictions and Dolours, be a Pourtrait of the Dolours and Torments of the Croſs of the ſame CHRIST. Wherefore from the Time he received the ſacred Wounds, he ſuffered moſt violent and painful Infirmities, which ſo conſumed him, that he became only Skin and Bones; and ſeemed rather a lively Picture of Death than a living Man. And he bore his Sufferings with ſuch a ſtrange Patience, that he beſought our Lord, that beſides thoſe Pains he would ſend him others much greater if it were his Will. He told his Religious long before, that God had revealed to him his Death, and when it was to be; and upon the very Day that he died, he adverti-ſed them, that he was to die that Day. In his laſt Sickneſs he cauſed himſelf to be carried to St. *Mary*'s of *Portiuncula*; and when he was ready to give up the Ghoſt, as a true Lover of Poverty (to be like to CHRIST who died naked upon the Croſs) he put off all his Cloaths, and proſtrated himſelf upon the bare Earth; and that the Wound of his Side might not be ſeen, he covered it with his left Hand. They all began to weep, and he ſaid to them: *I, Brethren, have done that which belonged to me, do you that which* CHRIST *ſhall teach you.* A Friar whom the Saint was wont to call his Guardian, underſtood theſe Words, and took an old Habit, and gave him it, ſaying: *Brother, you have not a Habit to die in, becauſe you are poor, a Beggar, and naked; this Habit we give you as an Alms, and for the Love of God; nor is it given you, but lent you, and do you receive it in Virtue of holy Obedience.* The Saint rejoyced beyond Meaſure, to ſee himſelf die begging an Alms, and in a Garment that was lent him, and for this he gave God many Thanks, and commanded the Religious in Obedience of Charity, that when they ſhould ſee he was dead, they would let him ly naked upon the Ground, for ſuch a Space of Time as one might walk a Mile in. OCTOB. 4.

Afterwards he exhorted them to the Love of God, and of holy Poverty and Patience, and to die for the Faith of the holy *Roman* Church, and with his Arms croſſed gave his Benediction, to the Preſent and to the Abſent, and ſaid: *Farewel, my Children, and remain always in the Fear of our Lord; and becauſe that Temptation and Tribulation to come, is now at hand, happy ſhall they be, who ſhall perſevere in the Good they have begun. I make Haſte to go to our Lord, to whoſe Grace I commend you.* Then he made the Paſſion to be read to him in the Goſpel of St. *John*; from thoſe Words, *Ante diem feſtum Paſchæ*; and after it was read, himſelf, as well as he could, began the hundred and one and fortieth Pſalm; which begins: *With my Voice I have cried unto our Lord, with my Voice I have beſought our Lord*; and he ſaid it all to theſe laſt Words of it: *Deliver my Soul out of Priſon, O Lord, that it may confeſs to thy holy Name: The Juſt exſpect me, until thou doeſt reward me.* And as he was ſaying theſe Words, he gave up his Soul to his Creator, on a *Saturday* at Sun-ſet, upon the 4*th* of *October*, in the Year of our Lord MCCXXVI, and the twentieth of his Converſion, and the forty fifth of his Age. At the Hour of his Departure he appeared to the Biſhop of *Aſſiſium*, who was gone to St. *Michael* of Mount *Garganus*, and ſaid to him: *Now I leave the World, and go to Heaven.* He appeared alſo to a Guardian called Friar *Auguſtin*, who was agonizing and ſpeechleſs in the laſt Combat of Death; but when he ſaw his holy Father, he ſuddenly cried out, and ſaid: *Expect me, Father, expect me, and I go along with you.* And being aſked what he ſaid, he anſwered: Do you not ſee our Father St. *Francis*, who is going to Heaven? And ſaying this, he died. There were many other Revelations concerning the Glory of this moſt holy Patriarch. As ſoon as his Death was known, there came from *Aſſiſium*, and all the Villages thereabouts great Multitudes of People Eccleſiaſtical and Secular, to ſee and kiſs his moſt ſacred Wounds, which now were open and diſcovered to all.

His Body was very beautiful and ſhining, having been in his Life ſomewhat brown, and conſumed with many Labours, Auſterities and Sickneſſes. His Limbs remained as Supple and Pliable, as thoſe of a tender Infant. All that Night was ſpent in beholding him, and reverencing him, and

Octob. 4. and in singing Hymns to our Lord. In the Morning they took Boughs of Trees, and lighted Tapers, and in a very long and well-ordered Procession, they went to the Church of St. *Damian*, where the holy Virgin St. *Clare* was: And she, and her Nuns came to the holy Body, and saw the Wounds, and kissed them with incredible Weeping, Admiration and Tenderness: From thence they entered into the City of *Assisium*, and with all Reverence placed him in the Church of St. *Gregory*, where when he was a Child he went first to School. The Miracles which our Lord wrought by the Saint, after his Death, were many and very great: For which, and for his most holy Life Pope *Gregory* IX. came in Person to the City of *Assisium*, and with great Solemnity canonized him, and put him into the Catalogue of the Saints, upon the 16*th* of *July*, in the Year of our Lord MCCXXVIII. And afterwards in the Year MCCXXX, his Religious celebrating a general Chapter at *Assisium*, they translated his holy Body to a Church which was built of his Name, upon the 25*th* of *May*: And his Body was found exhaling a strange and celestial Odour. And of this Translation the *Roman* Martyrology makes Mention.

But it is not fitting that we should conceal in Silence the Manner how our Lord since that Time has hitherto shewed himself wonderful and glorious in the seraphical Father St. *Francis*. For in my Opinion it is one of the rarest Things, which is to be read of any Saint. I shall set it down in the Manner that the Chronicle of the *Minorites* recounts it, in the first Chapter of the tenth Book. It says then, that the Body of the glorious St. *Francis* was buried in the Monastery of *Assisium*, is certain, but how and in what Place, uncertain; only it is known, that it is in a certain Vault under the great Chapel of the Church of St. *Francis*. The Chronicle adds, that Pope *Nicholas* (who must be the Fourth of that Name; and who had been Minister-general of the Order, and began his Popedom in the Year of our Lord MCCLXXXVIII, sixty two Years after the Death of the Saint) desiring much to see his holy Body, entered one Night into that Vault, accompanied only by one Cardinal, and one Bishop, and his own Secretary, and the Guardian of the Convent, who shewed it him: And that the Cardinal afterwards in the Hour of his Death, declared to one of his great Friends the Posture in which the holy Body was, in these Words: *It was a strange Thing, that a human Body, dead so long before, should be in that Manner in which it was; for it stood straight up upon the Feet; without leaning or being supported on one Side or the other. The Eyes were open, as of a living Man, and moderately lifted up to Heaven. The whole Body was entire without any Corruption, white and read, as if it had been alive. It held the Hands covered with the Sleeves of the Habit before its Breast, as the Friars* Minorites *are wont to hold them. The Pope seeing him in this Posture, fell upon his Knees with great Reverence and Devotion: And lifted up the Habit from above one of his Feet and he saw, and we also, that were there present saw, that in that holy Foot there was a Wound, with the Blood as fresh and red, as if it had been then made with a Nail in some living Body. The other Foot we did not see, for that it was covered with his Habit, which he stood upon with that Foot: And the Pope uncovered his Hands, and we saw that in them, were Wounds like that of his Foot, and so we kissed his Hands and Foot. His Holiness looked towards his right Side, and he saw his Habit open, and the Wound as new and fresh as those of his Hands, and of his Foot; and he alone, and not we, kissed it, and the Mouth of the Saint, and he felt such a Devotion, and interiour Sanctity, as was wonderful, as appeared by the exteriour Effects. In fine, we all felt so great Sweetness and Comfort both in Soul and Body, that the whole Night passed before we were aware.* These are the Words of the Cardinal, who died a little after, recounted in the Chronicle, as was said. Octob. 4.

Now who sees not the Greatnesses and Excellencies of this little and humble Servant of our Lord, and that by how much he more abased and annihilated himself for the Love of God in the World, by so much the same God has exalted him, and made him glorious in Heaven, and upon Earth? He divested himself of all his Cloaths before the Bishop, and our Lord cloathed him with his Spirit, and with his Grace. He took holy Poverty for his Spouse, and loved it with an entire Affection, and in Recompence hereof, God inriched him with so many, and such divine Gifts, and made him the Father of an innumerable Number of most holy Children, rich through the Poverty of their Father: Sufficiently provided for in temporal Wants; and Lords of the Goods of the Faithful, for having despised their own. For by what Means has the holy Order of St. *Francis* been so much propagated and extended through all the Kingdoms, Provinces, and Nations of the World? By what Means has his Convents so multiplied, and the Multitude of his Children so encreased, as we see, but by the Merits and Virtues of their great Father? The Benediction which our Lord with a liberal Hand poured down from Heaven upon St. *Francis*, has fallen upon all his Order, and has given him so many, so holy, so learned, so admirable, and fruitful Children; so many Martyrs, Doctors, Confessors and Virgins, so many Popes, Cardinals, Bishops, and Prelates, who by their Life, Learning

OCTOB. 4. Learning and Government, have ſuſtained and illuſtrated the Catholick Church.

The Father St. *Francis* was of a middle Stature, and rather little than great: His Viſage was ſomewhat long, Forehead ſmooth, his Eyes black and pleaſant, and not great; the Hair of his Head and Beard was black, his Noſe ſtraight and ſharp, his Ears little. He was of a chearful and gracious Countenance, rather brown than white; his Tongue was ſharp and lively; his Voice clear, ſweet and ſounding. He was naturaly Eloquent, and of many and good Words; very lean, and of a delicate Complexion; and of a great Wit and Spirit, in that which he undertook. The Abbot *Joachim*, before St. *Francis* and St. *Dominick* inſtituted their Orders, cauſed to be painted in St. *Mark*'s of *Venice*, the Pictures of St. *Francis* with his Wounds and Habit, and of St. *Dominick* with his Habit. Let us all have a great Devotion to this moſt holy Patriarch. Let us imitate (in ſuch ſort as our Weakneſs is able) his heroical Virtues. Let us be humble: Let us eſteem Things of the Earth, not according to what they appear, but according to what they are: Let us deſire and breath after thoſe of Heaven: Let our Hearts burn, and be melted with the Love of our Lord, and be wounded with the Memory of his precious Wounds, and let us reverence with a cordial Affection thoſe which the ſame Lord ſtamped in the Body of the ſeraphical Father St. *Francis*, to manifeſt to us, that both in his Spirit, and in his Fleſh he was a true Picture of CHRIST crucified. Our Lord grant us this by the Prayers of the ſame holy Father, and of his Children, who are in Heaven and upon Earth. *Amen.* OCTOB. 4.

The Life of St. PLACIDUS, *and of his Companions, Martyrs.*

OCTOB. 5. AT the Time that the glorious Patriarch St. *Benedict* ſhined in the World, and enlightened it by his moſt holy Life and Miracles, and by the Inſtitution of his holy Order, there lived in *Rome* one *Tertullus*, a very honourable and very rich Lord, next to the Emperors in Dignity. This Gentleman had four Children, *Placidus*, *Eutychius*, *Victorin* and *Flavia:* And as he was not leſs pious, than he was rich and potent, underſtanding the great and wonderful Works, which God wrought by St. *Benedict*, and deſiring that his Son *Pacidus* (who was the eldeſt) ſhould be brought up in all Virtue, and in the holy Fear of our Lord, he offered him, when he was ſeven Years old to St. *Benedict*, beſeeching him that he would himſelf inſtruct him, and teach him the direct Way to Happineſs. *Placidus* lived with his holy Maſter; and was ſo docile, and ſo well enclined, that he began preſently in that tender Age to profit much in Virtue. He loved Abſtinence, took Delight in Watching, Faſting and Auſterity. He was very Humble, and very Punctual in Obedience, modeſt, ſilent, baſhful, mature in Underſtanding, and grave in his Manners and Comportment. St. *Benedict* bore him a particular Affection, for his Nobility and good Condition, and much more, becauſe in a few Years he had profited ſo much in all Perfection. *Tertullus* was not content to have offered his Son to the Saint, but having underſtood that he founded a Monaſtery in *Mount Caſſin*, he gave him certain fair Lands and Lordſhips, which he had thereabouts: Beſides theſe he gave him eighteen Villages, or Hamlets in *Sicily*, with their Ports, Woods, Rivers, Fiſhing-places, and Mills. So great was the Piety of this Gentleman, and ſo perſuaded he was, that ſo liberal a Donation, made for the founding of Monaſteries, and Suſtentation of the Servants of God, was pleaſing and acceptable to our Lord, who had given him thoſe Goods. When it was known in *Sicily* what *Tertullus* had given to the Monks, there wanted not thoſe who out of Covetouſneſs endeavoured to poſſeſs themſelves of thoſe Inheritances, and to hold them by Force and Violence, as if they had been ill diſpoſed of; becauſe they were given to Religion, or as if God our Lord made no Account of the Injuries done his Servants. When St. *Benedict* had Notice of what had paſſed in *Sicily*, he reſolved to ſend thither *Placidus:* For although he was only twenty one Years of Age, yet for his great Piety and Prudence, and for that he was the Son of *Tertullus*, he judged he would be better able than any other to defend thoſe Goods, and to get them out of their Hands, who now unjuſtly had ſeized on them. The holy young Man, like a Child of Obedience accepted of the Journey, and accompanied by *Gordian* and *Donatus* his two familiar Friends, departed from *Mount Caſſin*, upon the 20*th* Day of *May*, in the Year of our Lord DXXXVI: He came to *Capua*, where he was received with much Charity by St. *German* Biſhop of the ſame City, and from thence he followed on his Way by *Canoſa* (which is in the Province of *Apulia)* and by *Rioly*, till he came to *Sicily*. All the Way along he wrought great Miracles: He cured a Secretary of the Church of *Capua*, called *Zoſas*, who had very great Pain in his Head; and alſo a blind Man, making the Sign of the Croſs upon his Eyes; and a Child that was dying; and a young Maid that was Blind, Deaf and Dumb. He caſt many Devils out of the Bodies they poſſeſſed; OCTOB. 5.

OCTOB. 5. ſeſſed; and by his Prayers cured many Sick of divers Diſeaſes, whoſe Health was deſpaired of. Inſomuch, that St. *Placidus* was renowned whereſoever he paſſed: And ſo when he came into *Sicily*, he was received with great Reverence and Admiration, and as an Angel come from Heaven: And in the ſame Iſland of *Sicily*, he wrought alſo many and great Miracles, in Favour of the Inhabitants of that Place. Being come to the City of *Meſſina*, a prime Gentlemen, called *Meſſalinus*, and a very great Friend of his Father, entertained him in his own Houſe; but he would ſtay only one Day in it, ſaying, that Monks ought not to lodge in the Houſes of Seculars, becauſe the Manner of Converſation of the one and the other was different. He made an Agreement with thoſe that had uſurped the Lands and Lordſhips, which had belonged to his Father, but now belonged to his Order, in ſuch ſort, that they might keep a good Conſcience, and his Order might not be injured. He began there near to the Haven of *Meſſina* to build a Monaſtery for his Religious, and an Oratory to St. *John Baptiſt:* Which was conſecrated by the Biſhop of *Meſſina*, and the Monaſtery was finiſhed in the fourth Year after his coming into *Sicily*. The Life of St. *Placidus* was ſo perfect, and his Words ſo burning with divine Love, that accompanied by the Miracles which God wrought by him, they enflamed the Hearts of many, that abhorring the Vanities of the World, and the hurtful Delights and Contentments of the Fleſh, they gave themſelves freely to God. St. *Placidus* employed himſelf in continual Prayer and Meditation, and recreated his Spirit in our Lord ſhedding many Tears. In *Lent* upon *Sundays*, *Tueſdays*, and *Thurſdays*, he faſted with Bread and Water; the reſt of the Days he eat nothing at all, and throughout all the Year drunk no Wine. He wore Haircloath next his Skin. He ſlept rather ſitting than lying; and his Sleep was ſhort and light. He was meek, grave and courteous, and was never ſeen angry. He ſpoke not, but only when Neceſſity required it, either to comfort his Monks, or the Poor, or for ſome urgent or charitable Buſineſs. By this his ſo auſtere and perfect Life, he drew many to Religion, and in a ſhort Time were gathered to him thirty other Religious, who flouriſhed with great Example of Sanctity; and the Order of the holy Father St. *Benedict* went on encreaſing in the World.

It was publiſhed in *Rome*, how St. *Placidus* was in *Sicily*; the Life he led, the Monaſtery he had founded, and the Miracles God wrought by him: And his Brothers *Eutychius* and *Victorin*, and his Siſter *Flavia*, being deſirous to ſee him, (for they had not ſeen him, ſince their Father *Tertullus* had delivered him up to the Care of St. *Benedict*) ſailed into *Sicily*, where they found him, and were received by him with ſingular Joy and Contentment, praiſing our Lord for having given them ſuch a Brother, who did ſo truly ſerve him. They ſtayed ſome Days in that Monaſtery; and that we might underſtand the Ways which God takes to bring Men to Heaven, and to crown them with Glory, he permitted that a *Moor*, called *Mamucha*, Captain to *Abdala* an *African* King, ſhould come at this Time to infeſt the Coaſts of *Sicily*, and to make War upon the Chriſtians. He brought a Navy of a hundred Ships, and in them ſixteen thouſand eight hundred fighting Men. They entered into the Haven of *Meſſina*, and the Monaſtery of St. *John Baptiſt* being near the Sea, they fell ſuddenly upon it, and by a barbarous Violence broke the Gates, and put Chains upon all that were in the Monaſtery. St. *Placidus* with his Brethren *Eutychius*, *Victorin* and *Flavia*; and with *Fauſtus* and *Firmatus* Deacon, and thirty Monks, were carried in Chains before *Mamucha*, a cruel and barbarous Man, and more fierce than a Tiger. Who after that by Threats and Frights he could not perſuade them to renounce our Lord JESUS CHRIST, he commanded them to be cruelly whipped, and to be ſhut up in a Priſon, and that nothing ſhould be given them there to eat, but that they ſhould be cudgelled and whipt, and be hanged up by the Feet, and have Smoke put under them. After this Torment, he commanded a little Barley and Water to be given to every one of them, to keep them alive, that they might be tormented the longer. They all ſuffered their Torments with great Patience, Conſtancy and Joy, praiſing our Lord, to ſee that they ſhould ſuffer for his Love, and for the Confeſſion of his Faith, St. *Placidus* like a valiant Captain going before them, and animating them by his Example. Alſo the holy Virgin *Flavia* his Siſter, amongſt the reſt, ſhewed a great Fortitude, and a heavenly Valour: For holding her naked and lifted up in the Air, and tearing in Pieces her Fleſh, and the barbarous Tyrant aſking her, how, being ſo noble a Perſon, and a *Roman*, ſhe could endure that Ignominy and Nakedneſs? She anſwered him, *That for the Love of* JESUS CHRIST, *all Torments were ſweet unto her, and Death was Life.* And ſeeing he could not overcome her by Torments, he would have certain of his moſt ſhameleſs and impudent Soldiers to raviſh her, and ſo give her the greateſt Torments, that the holy Virgin could receive. But ſhe made her Prayer to God, and our Lord, who is ſuch a Friend to Chaſtity, did ſo defend her, that all that went about to meddle with her, became lame and benummed, and for this they let her alone. *Mamucha* com- OCTOB. 5.

OCTOB. 6. manded the Saints every Day to be brought before him, and to be put to new Torments: And becauſe he ſaw one Time that St. *Placidus* was very jocund in his Torments, and praiſed God, he commanded many Blows to be given him upon the Mouth with a Stone: And ſeeing this was not ſufficient to make the Saint leave off the Praiſes of God, he cauſed his Tongue to be cut out; but after it was cut out he ſpoke better, and went on in the Praiſes of our Lord, giving him Thanks for what he ſuffered for his ſake. They were one whole Night hanged up with Ankers and Stones of a great Weight tied to their Legs: And finally, the Tyrant commanded them to be beheaded, declaring in the Sentence of their Condemnation, that he put them to Death, becauſe they adored and held for God CHRIST who was crucified. They were carried to the Sea-ſide, and St. *Placidus* made his Prayer to our Lord, beſeeching him for the Merits and Interceſſion of his Maſter St. *Benedict*, to give them Conſtancy to paſs that Gulf of Death, and to bring them to the Haven of Bliſs, and all his Companions anſwering, *Amen*, they offered their Necks to the Sword, and were beheaded, and their Bodies remained there four Days without Burial. The Barbarians deſtroyed the Monaſtery, not leaving one Stone upon another, yet they touched not the Church of St. *John Baptiſt*, and entering into their Ships, they departed to go on in their Voyage. But our Lord ſent immediately ſuch a vehement and terrible Storm, that there in the Mouth of the Haven and Strait, which is between *Meſſina* and *Calabria*, the hundred Ships were ſunk, and the ſixteen thouſand eight hundred Perſons, that were in them were drowned. Afterwards *Gordian*, one of the two Companions who came with St. *Placidus* from *Mount Caſſin*, and alone had eſcaped (being young, and near to a back Door when the Barbarians came) buried the Body of St. *Placidus* in the Church of St. *John Baptiſt*: And the Bodies of the other thirty three Martyrs, in the Place where they were beheaded. Both in the one Place and in the other God wrought many Miracles, curing the Sick that came from all Parts to beg Health, through the Interceſſion of St. *Placidus* and his bleſſed Companions. Their Martyrdom was upon the *5th* of *October*, in the thirteenth Year of the Reign of *Juſtinian*, in the Year of our Lord DXLI, according to *Gordian*, who was the Author of this Hiſtory: And according to Cardinal *Baronius*, in his corrected Annotations of the laſt Impreſſion, MDXCVIII, in the Year DXXXIX. St. *Placidus* was twenty ſix Years old when he died: And when the glorious Father St. *Benedict* heard of the Martyrdom of his dear Child, and of his holy Companions, he rejoiced extremely, and gave Thanks to our Lord that had given him ſuch a Son, and had crowned him with the Crown of Martyrdom, and put him for an Example and Pattern in his Order, and in the whole Church. Of St. *Placidus* write all the Martyrologies, and *Leo Oſtienſis*, *Caſſian*, *Trithemius*, and Cardinal *Baronius* in his Annotations upon the Martyrology, and in the ſeventh Tome of his Annals. And Pope *Sixtus* V. in the Year of Lord MDLXXXVIII, which was the fourth of his Popedom, commanded his Feaſt to be celebrated in the whole Catholick Church, with a ſingle Office, and in the Church of *Meſſina* of St. *John Baptiſt*, where his holy Relicks are, with a double Office. OCTOB. 6.

The Life of St. BRUNO, *Founder of the holy Order of the* Carthuſians.

OCTOB. 6. THE great Patriarch, and Founder of the holy Order of the *Carthuſians*, St. *Bruno*, was a *German* by Nation, and the Son of rich and noble Parents. He was born in the City of *Cologne*. From a Child he ſhewed a great Inclination to Virtue, and Learning; which that he might the better attain, being now of convenient Age, his Parents ſent him to the Univerſity of *Paris*, which flouriſhed much, and was, as it were, the Mother of all Sciences. Here *Bruno* gave himſelf to Philoſophy, and to ſacred Divinity, with ſo great Study and Diligence, that he ſurpaſſed all his Companions, and came to be an excellent Maſter, a learned and famous Man, and Canon of the City of *Rhemes*. There happened at this Time in *Paris*, a notable and terrible Thing. Amongſt the famous Doctors of that Univerſity there was one, a great Friend of *Bruno*, of great Eſteem for Virtue and Learning, who died; and being carried to be interred, his Body was accompanied by all the Univerſity, and by many other People of Quality. As they were in the Church ſaying the Office of the Dead, as is wont to be done; at the Time that one of the Clericks ſung that Leſſon of *Job*, which begins, *Reſponde mihi, quantas habeo iniquitates*, that is to ſay, *Anſwer me how great my Sins are*, the Body of the dead Man, which was upon the Bier in the Middle of the Church, lifted up the Head, and with a dreadful Voice, ſaid: *By the juſt Judgment* OCTOB. 6.

of

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of God I am accuſed. And having ſaid theſe Words, he laid down his Head upon the Bier, as it was before. Thoſe that were preſent, were aſtoniſhed at ſo new and ſo ſtrange an Accident, and reſolved not to bury him till the Day following, to ſee what would happen. The next Day they aſſembled again, and by reaſon of the Fame which was ſpread abroad of the Accident, much more People met together. They began to ſay the Office, and at the ſame time as the firſt Day, and in the ſame Manner, he raiſed himſelf up, and with a Voice more frightful than the firſt, ſaid: *By the juſt Judgment of God I am judged*; and without ſaying any more, laid himſelf down as before. Whereat thoſe that were preſent were yet more troubled than they were the Day before; and they reſolved not to bury him till the third Day, on which, ſaying the ſame Office, at the very ſame Place he roſe up the third Time; and with a moſt dreadful and terrible Voice, ſaid: *By the juſt Judgment of God I am condemned.* This Voice being heard, thoſe that heard it, looking one upon another, became as dead or in a Swoon. They buried the Body of the dead Man in the Field; and gave it the Burial of an Aſs, as the Prophet *Jeremy* ſays of King *Joachim*; for they would not bury him in holy Ground, ſeeing himſelf had confeſſed that he was damned. Who will not be affrighted at the juſt Judgments of God, although hidden? Who will not fear what may happen to himſelf, ſeeing what did happen to a learned Man, who in the Eyes of Men ſeemed to be of a good Life, and of laudable Manners, and died with all the Sacraments, and with the Acknowledgement of God, whoſe Cenſure and Examen is much different from that of Men? Out of the Damnation of this miſerable Man our Lord drew (as he is wont) the Salvation of many, who were gained by the Loſs of one. Of theſe the principal, and as it were the Captain and Leader of all, was St. *Bruno*; for touched by the Hand of our Lord, diſſolving into Tears, and conſidering the Shortneſs and Uncertainty of this Life, and the Severity of the divine Juſtice, and how *terrible a Thing it is to fall into the Hands of the living God*, as St. *Paul* ſays, he reſolved to divorce himſelf from the World, and to die alive, that he might not die eternally. And calling to him ſix of his greateſt Friends and moſt familiar Diſciples, to wit *Landuin* (who was the firſt Prior of the *Carthuſians* after St. *Bruno*) and two *Stephens* Canons, *Hugh* a Prieſt, *Andrew* and *Guarin* Lay-perſons, who had been preſent at this lamentable Spectacle, he ſpoke to them in this Manner: *What ſhall we do, Companions and moſt dear Brethren, ſeeing that which with our Eyes we have ſeen, and with our Ears have heard? What Heart is there ſo hard, which is not mollified? And what Breaſt ſo obſtinate, which does not render itſelf up to God? And what Man is there ſo hardy and confident, who does not fear and tremble at this dreadful Thunder from Heaven? We have ſeen a Doctor of this Univerſity, one that we knew, and our Friend, a learned Man, beloved for his good Manners, prudent, and to Appearance virtuous and fearing God, who with his own Mouth has told us, that by the juſt Judgment of God he is damned. Let every one then lay his Hand upon his Heart, and ſee whether he find himſelf better than this miſerable Man, and conſider whether it be a Matter of ſmall Importance, whether one be ſaved or damned, and if one be once damned, what Remedy to be had. This did not happen by Chance; God has done it for our Good, and that following his Banner, and living the Remainder of our Lord's Life in Auſterity and Penance, we may ſecure our own Lot, and open the Way to many others, who by the Grace of God will follow us, and by the Example and Shipwreck of this miſerable Wretch, will arrive at the Port of Salvation. The Words we heard, the dead Man did not ſay them for himſelf, who had now no need of them, but for our Profit; let us then hear them, and follow God who calls us, and let us not delay; for he who promiſes Pardon to the Penitent, does not promiſe to Morrow to repent in, to him that ſins.* By theſe and ſuch like Words accompanied with Tears and Sighs, which came from the devout and contrite Heart of St. *Bruno*, all his ſix Companions, much moved by what they had ſeen and heard, offered themſelves to follow him; and having ſold all their Goods, and given the Money to the Poor, they took Leave of their Friends and Acquaintance, and put themſelves in their Way to go to *Grenoble*, a City of *France* in the *Dolphinate*, where they knew there was a Biſhop of a moſt holy Life, called *Hugh*, who could protect and favour them, and that in his Dioceſe there were certain ſolitary Places and very remote from the Noiſe and Converſation of Men, where they might (forgetting all the Things of the Earth) give themſelves wholly to thoſe of Heaven, and employ themſelves in the Contemplation of God.

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The holy Biſhop *Hugh* being one Night aſleep, had a ſtrange Dream, by which God wakened him, and ſignified to him what was to come. It ſeemed to him that he ſaw, that in a Deſert of his Biſhoprick, which was called *Carthuſia*, God our Lord did build an Houſe for his Habitation, and that ſeven bright ſhining Stars in manner of a Crown, and ſomewhat elevated from the Earth, and in Situation, Motion, Colour, and Clarity, different from thoſe of Heaven, went before him, as Guides, ſhewing him the Way.

The

OCTOB. 6. The venerable Biſhop, by reaſon of this Viſion, was in Suſpence and Perplexity, not knowing what it would ſignify, till the next Day St. *Bruno* with his ſix Companions came to the Houſe of the Biſhop, and proſtrate at his Feet, declared to him what had happened at *Paris*, and the Cauſe of their coming, and their pious Intentions; and humbly beſought him, that he would help them to put them in Execution. It is not to be believed, what Joy and Content the holy Biſhop received, as well to ſee the clear Declaration of his obſcure Dream; as alſo that being a Saint, he rejoyced much in the Glory of God, and to ſee St. *Bruno* and his Companions ſo inflamed with his Love, and ſo deſirous to ſerve him. He encouraged them, and confirmed them in their good Purpoſes, and gave them very freely that deſert Place we ſpoke of, which was very great; but rigid, cold, and inhabitable, and more proper for the Dens of ſavage Beaſts, than for the Habitation of Men. For beſides that the greater Part of the Year it was covered with Snow, it was ſo ſtony and barren, that nothing could be ſown or reaped in it. And although the holy Biſhop propoſed to them the Difficulties that were in living in ſuch a horrid Place; yet St. *Bruno* and his Companions overcame them all with the vehement Affection and Deſire they had of ſerving our Lord who drew them. And ſo in the Year MLXXXIV, *Gregory* VII. being Pope, and *Henry* IV. Emperor, about the Feaſt of St. *John Baptiſt*, the ſaid Biſhop accompanying them, and aſſiſting them, and providing them of all Things neceſſary, in the Top of a Mountain they built a Church, which to this Day is called St. *Mary de Caſalibus*, and certain Cells, or to ſpeak more properly, Cabbins (for ſuch were thoſe firſt Lodgings) not far from the Church, but ſeparated from one another. Here they began to found the Holy Order of *Carthuſians*, living more like Angels come from Heaven, than like Men of the Earth, in Silence, Prayer, Reading and Contemplation of God, and above all in great Purity of Heart and Sanctity of Life, employing themſelves by Times in ſome manual Work, and eſpecially in Writing and tranſlating ſome profitable Books, as well to gain their poor Livelyhood by their Labour, as the more to ſerve the holy Church. Their treating of their own Perſons was very auſtere and rigorous. They went cloathed with Haircloath. They reſolved never to eat Fleſh, no not even in the Time of their Sickneſs. And although ſome wiſe Men according to Nature, and knowing as to the World, put Scruples into them about this Matter, ſaying they would expoſe themſelves to Danger of killing themſelves, and of being Self-murtherers; by an Advertiſement which they had from Heaven, they were confirmed in their good Purpoſe; and perſevered in that dreadful Solitude (out of which the Devil endeavoured to draw them) taking for their ſpecial Protectrix our Lady the moſt ſacred Virgin *Mary*, reciting her Hours every Day. And they alſo took St. *John Baptiſt* for their Advocate, with a Deſire to imitate his Penance and Rigour. They all aſpired after Perfection; but he that was moſt eminent, and as Captain and Maſter went before them all, was St. *Bruno*, whom our Lord had choſen to lay the Foundations of ſo renowned an Order, and to make him the Father of ſo many, and ſuch holy Children. He ſhined with ſo great Sanctity, Modeſty, and Prudence, that *Hugh* Biſhop in his Affairs took his Counſel, and obeyed him as if he had been his Abbot; and many times went to live amongſt thoſe Monks to enjoy their Converſation, and to exerciſe himſelf in the moſt humble and vile Offices of the Houſe. So great was his Humility, and ſuch an Admirer he was of St. *Bruno*; who was wont to ſay to him he ſhould return home, and take Care of his Sheep, ſeeing he was their Paſtor. But the holy Man being quiet and contented, to ſee himſelf in that ſecure Haven, out of the tempeſtuous Waves, and contrary Winds of the World, it was neceſſary for him to go out of it upon the Occaſion which I ſhall here recount. OCTOB. 6.

Pope *Gregory* VII. was ſucceeded by *Victor* III. who lived but a ſhort Time in the Popedom; and *Victor* by *Urban* II. a very worthy Man, and who had been Scholar to St. *Bruno* in *Paris*; who deſiring not to miſtake in his Government, and to give a good Account to God of the Flock he had committed to his Charge; and underſtanding the great Talents of Piety, Learning, and Prudence, which concurred in his Maſter St. *Bruno*, ſent for him to *Rome* to make uſe of him, and to benefit himſelf by his Counſels. St. *Bruno* reſented this Command as much as can be imagined, and ſo did his holy Companions, who ſeemed to themſelves to loſe a Father, Guide, Maſter, Protector and Comforter, and all the Good they had upon Earth; but like Children of Obedience they conformed themſelves to the Will of our Lord, and comforted themſelves with the Hope he gave them, that having complied with Obedience to his Holineſs, he ſhould ſhortly return back to them from *Rome*; whither St. *Bruno* went, and was received by the Pope with extraordinary Demonſtrations of Courteſy and Benevolence, who made uſe of his Counſel in all Matters of Difficulty, for the Good of the Church. But his Companions whom he had left in the *Carthuſian* Deſert, having recommended them to an Abbot of the Houſe of God, called *Singuinus*, being not able to be without him, followed him to *Rome*; from whence by Order of the Pope they returned

OCTOB. 6. turned to their Solitude, and his Holineſs recommended them to the ſame Abbot *Siguinus* and made *Landuynus*, one of them, their Prior, and commanded that the Place in the *Carthuſian* Deſert, which they had left, ſhould be reſtored to them, which to this very Day is the Head of their Order. St. *Bruno* remained in *Rome* in one Reſpect very ſorrowful and afflicted, to ſee himſelf engaged in the Tumults of the Court, and ſeparated from his Quiet, and the holy Converſation of his Companions, and in another regard in Peace and Joy of Heart, ſacrificing his Will to the Will of God, and obeying his Vicar, who would have made him Archbiſhop of *Rijoles*; but holding himſelf unworthy, he humbly beſought him, not to lay ſo heavy a Burden upon him, nor to give him the Charge of Souls; ſeeing he ſhould have enough to do, to give a good Account to God of his own. And becauſe the Pope departed from *Rome* to go into *France*, and he deſired not to go with him, nor to follow the Court, he deſired he would give him Leave to retire himſelf into the Province of *Calabria*, where he thought to find a Place for his Deſigns. His Holineſs graciouſly granted him both his Requeſts, and St. *Bruno* taking his Benediction, departed for *Calabria*, accompanied by certain Perſons, that now followed him, with a Deſire to imitate his perfect Manner of Life.

In that Province he found a Deſert called *Torre*, in the Territory of *Eſquilache*, which he thought fit for his Purpoſe, and in it ſettled his Habitation. There he built certain little rude Cells, and of Earth, out of the Love he had to Poverty; and if, in the *Carthuſian* Deſert in *France* he had lived with ſo great Sanctity, as we have ſaid, in this new Deſert he began to live with new Fervours, and more inflamed Deſires of forgetting all that is not God, and of being with his Body only upon Earth, and with his Mind in Heaven. It happened one Day, that *Roger* Count of *Sicily* and *Calabria*, going a hunting, light upon that ſolitary and deſert Place, in which St. *Bruno* and his Companions lived; and finding them upon their Knees in Prayer, and underſtanding who they were, and for what they came, and how they lived, he was much affected to them, and gave them a Church of St. *Mary* and of St. *Stephen*, and provided them of Neceſſaries; and had ſuch an Affection to St. *Bruno*, that he called him ſometimes to him, and otherwhiles he went to viſit him, and willingly heard his Counſels, and recommended himſelf to his Prayers; which Prayers did ſo much avail him, that one Time they freed him miraculouſly from a very great Danger of his Life, as he beſieged the City of *Capua*, by reaſon of the Treachery of one of his Captains, by which the Count had periſhed, if he had not been advertiſed by a Viſion from Heaven, by means of St. *Bruno*. The Count was ſo grateful for this Favour, that he offered St. *Bruno* many Lands and Poſſeſſions in the Territory of *Eſquilache*; but he would not accept of them, but only (for the Importunity with which he urged him) of the Monaſtery of St. *James* with its Bounds; and what was neceſſary to build a Church, near to the Cave where he dwelt, dedicated to the Queen of Angels our Lady, and another at a little Diſtance from this, in Honour of the Proto-martyr St. *Stephen*. He built alſo a Convent for the Habitation of the Monks he had there, and of thoſe that afterwards ſhould be gathered to them, and were afterwards to ſucceed them. St. *Bruno* continued in this Monaſtery till the End of his Life, having Care not only of his holy Companions that lived there, but alſo of thoſe that were far off in the *Carthuſia* of *France*, writing to them, and giving them Rules and Documents of Perfection. And the Prior of them *Landuynus*, that he might not differ in the leaſt Point from the Spirit and Form of his Maſter St. *Bruno*, came out of *France* into *Calabria* to meet with him, and to propoſe his Doubts to him, and to carry from him clear Light to govern his Convent, and to leave a Model of that holy Inſtitution to his Suceſſors. OCTOB. 6.

Finally, having lived with extraordinary Perfection, and to the Admiration of all that Province, and enriched the holy Church with a new and celeſtial Family of his glorious Children, and the holy Order of the *Carthuſians* which he inſtituted; he fell ſick of a Diſeaſe, which looſed that bleſſed Soul out of the Priſon of the Body, that it might fly up to our Lord, whom it had ſo faithfully ſerved. He died upon the 6*th* of *October*, in the Year MCI. God wrought great Miracles by St. *Bruno* after his Death; many Blind recovered their Sight, Deaf their Hearing; maimed and lame, leprous and poſſeſſed Perſons were cured by his Prayers, drinking of the Water of a Fountain, which broke forth near his Grave where he was enterred.

And they affirm to this Day, that in the Place, where he, after he had been in moſt high Contemplation, caſt his wearied Members upon the Ground to reſt a little, no Graſs does grow in all that Space where his Body lay, all the reſt being freſh and green.

Although the Life of St. *Bruno* was ſo illuſtrious and rich with Merits, and his Death ſo glorious and full of Miracles, and the People, Lords and Princes of all that Province flocked to his Sepulcher, to beg Graces and Favours of God our Lord through his Interceſſion; yet his Canonization was not treated of till the Year MDXIV, four hundred and thirteen Years after his Death; when Pope *Leo* X. commanded, that upon the 6*th* of

OCTOB. 6. *October*, the Day of his glorious Departure, in all the Monaſteries of the Order of *Carthuſians*, and in their Churches, Oratories, and Chapels, ſhould be celebrated the Feaſt of St. *Bruno*, and the divine Office ſhould be ſaid, and every Day a Commemoration ſhould be made of him. Since he is ſerved with a Semi-double Office throughout the whole Church. The Life of St. *Bruno* is written by *Francis de Puteo* Prior of the great *Carthuſia*, and *Peter Blomevenne* Prior of the *Carthuſia* of *Cologne*, and *Peter Sutor*, and *Lawrence Surius*, alſo *Carthuſians*. The *Roman* Martyrology makes Mention of him, and *John Molan* in his Additions to the Martyrology of *Uſuard*. Now who is there that does not ſee in the Life of this moſt holy Confeſſor the ſtrange Ways which our Lord takes to bring Souls to Heaven, and to break the Head of the infernal Serpent? The learned, proud and vain Doctor by the juſt Judgment of God was damned, and his Condemnation publiſhed in a dreadful Manner, that many ſimple, poor and humble Souls, moved by ſo ſtrange an Example, might be ſaved. And although there were in the Church of God many Ways of Perfection to go to Heaven, yet he choſe St. *Bruno* to open another more ſtrait and rigid, and to found the holy Order of *Carthuſians*, for the Ornament, Strength, and Defence of the ſame Church. For what elſe are Convents of theſe holy Religious, but certain Choirs of Angels, that continually praiſe our Lord? Certain Squadrons of valiant Soldiers, who with their Prayers appeaſe him, and defend his Church? Certain living Pictures of Penance, of Contempt of the World, of Prayer, of Mortification, and of all Virtue? How many holy Men have there been, and at this Day are there in this holy Order, who by their Learning illuminate the World, and by their Life inflame it? And ſeparated from the Converſation of Men, ſhew that they are more than Men, and preach to us, that our Happineſs is not upon Earth, but in Heaven. In this Order there are ſixteen Provinces, and in them a hundred and eighty nine Monaſteries, in which the *Carthuſian* Fathers live in ſo great Auſterity, Solitude, Silence, Aſſiſtance, and Continuance in the Choir, cloathed with Hair-cloath next to the Skin without ever eating Fleſh for any Sickneſs whatſoever; and in ſo great Rigour of Life, that the holy Church gives Leave to the Religious of all the Orders, to leave their own Order, to go to that of the *Carthuſians*. Which is a Sign that it is very ſtrict, and is held for more rigorous than the reſt, and that to this Day the Rule is kept in it, with which St. *Bruno* inſtituted it, and with which it begun, without having ſlackened or fallen away in Subſtance, from what that holy Father ordained and eſtabliſhed. All which is an Argument of his great Sanctity, and of his high Merits, and of the ſingular Graces, and Privileges which God communicated to him, ſeeing he made him one of the great Patriarchs of his Church, and the glorious Father of ſo many, and ſuch famous Children, and not only of holy Confeſſors, but alſo of moſt valiant Martyrs; as were the *Carthuſian* Fathers and Monks, who for defending the See Apoſtolick in the Year of our Lord MDXXXV, and XXXVIII, by the Command of the unhappy King *Henry* VIII. died at *London*, as we have written more at large in our Book concerning the Schiſm of *England*. OCTOB. 6.

The Life of St. MARK, *Pope and Confeſſor.*

OCTOB. 7. UPON the Death of the holy Pope *Sylveſter*, was choſen in his Place, and put in the Chair of St. *Peter*, St. *Mark*, Native of *Rome*, Son to *Priſcus*; who was endowed with great Virtues; and although he lived but a little Time, yet by reaſon of the Peace which the Church enjoyed by the Favour of the Emperor *Conſtantine*, he had means to employ himſelf, in reſiſting the *Arian* Hereticks, who encreaſed very much, and in ordaining whatſoever ſeemed neceſſary to him in Order to good Government. St. *Mark* built two Churches; the one in the Way called *Ardeatina*, three Miles from *Rome*; and the other within the ſame City, which is called by his Name, and endowed them with many Poſſeſſions, and adorned them with Veſſels of Gold and Silver. He granted Leave to the Biſhop of *Oſtia* to uſe the Pall, becauſe by an ancient Privilege he was to conſecrate the Pope. His Popedom laſted, according to St. *Jerom*, eight Months. Cardinal *Baronius* ſays, he began to ſit in the Apoſtolical Chair upon the 14*th* of *February*, and died upon the 7*th* of *October*, in which Time are eight Months, wanting eight Days. He was buried in the Cemitery of *Balbina*, in the ſame Church which himſelf had built in the Way *Ardeatina*. He died upon the 7*th* of *October*, on which the Church celebrates his Feaſt, in the Year of our Lord CCCXXXVI, *Conſtantine* the the Great being Emperor. The Authors that write the Lives of the Popes, have written of St. *Mark*, and the Martyrologies the *Roman*, and thoſe of *Bede*, *Uſuard*, and *Ado* make Mention of him. OCTOB. 7.

The

The Lives of St. SERGIUS *and St.* BACCHUS, *Martyrs.*

OCTOB. 7. THE Martyrdom of the glorious Martyrs St. *Sergius* and *Bacchus*, was written by *Simeon Metaphraſtes*, and in brief was in this Manner. St. *Sergius* and *Bacchus* were *Roman* Gentlemen, very noble, and principal Servants of the Emperor *Maximian:* For *Sergius* was his *Primicerius*, that is to ſay, the Principal and Head of all his Secretaries, which was a great Dignity, and was not given, but after great Services, and having ended the Militia. *Bacchus* was *Secundicerius*, and he who had the ſecond Place in that Office: And beſides the Place they had with the Emperor, they were very much beloved and honoured by him for their Virtues, although he knew not they were Chriſtians: Coming to know it afterwards, and deſiring to be more certified of the Truth of it, being in the Province of the *Lower Syria*, called *Euphrateſia*, in the City of *Auguſta*, he commanded them to be called, that they might accompany him to the Temple, whither he went to offer Sacrifice to his vain Gods. They went with him, but the Emperor entering into the Temple, they remained without; and when at the Time of the Sacrifice *Maximian* ſaw them not, he command them to be ſought for, and they found them at the Door of the Temple praying. The Emperor aſked them the Reaſon why they did not go in with him to ſacrifice to the great *Jupiter?* And they anſwered him freely, becauſe they were Chriſtians; and that Sacrifice is due only to God, the Creator of Heaven and Earth. In a great Rage *Maximian* commanded, that the Chains of Gold which they wore about their Necks, ſhould be taken away from them, and their rich Attire, and that they ſhould be cloathed like Women, and loaded with Chains, ſhould be led ignominiouſly through the Streets of the City, and afterwards be caſt into Priſon. The Emperor endeavoured now by ſweet Words and Flatteries, and then by Menaces and Threats, to reduce them to his Will, and to perſuade them not to forſake the ancient Religion of their Anceſtors, but to ſacrifice to Gods, who were the Founders, Conſervers and Amplifiers of their Empire. But when the Force and Craft, and all the Devices of the Emperor, were not able to make a Breach in the ſtout and couragious Breaſts of the holy Martyrs, he reſolved to ſend them to *Antiochus*, Prefect of the *Eaſt*, that he might either make them adore the Gods, or elſe put them to Death by exquiſite Torments. The Emperor took this Reſolution, to the end the holy Martyrs might ſuffer the more in that long Journey, going loaded with Chains and Fetters; and alſo becauſe *Antiochus* was a cruel and barbarous Man, and he confided out of his natural Fierceneſs he would exerciſe his Fury and Cruelty upon them: And beſides for that he had been as a Servant to *Sergius*, and by this Favour had obtained his Dignity of Prefect, he judged that *Sergius* could not but hold it for a great Diſgrace and Diminution of his Honour, to be brought before, and to be judged by him, who was ſo much inferiour to him, and who had received ſo many Favours from him. *Maximian* writ a Letter to *Antiochus*, in which he declared his Will to him. The Saints were carried to him where he was, and he commanded them to be put in Priſon, where they remained praying and beſeeching the Favour of our Lord, for that hard Combat which they expected; and our Lord ſent an Angel to them, who comforted them, and animated them, and bad them not to fear, for that God was their Defender, and was with them, and would give them the Victory. *Antiochus* uſed all Means poſſible to draw the holy Martyrs from the Confeſſion of JESUS CHRIST: But ſeeing all was to no Purpoſe, he cauſed *Bacchus* to be whipped with Sinews of Oxen, by four ſtrong and luſty Fellows; who gave him ſo many Blows, and ſuch cruel Wounds, that they tore his Fleſh in Pieces: And ſo in that Torment hearing a Voice from Heaven which called him, he gave up his Soul to our Lord. St. *Bacchus* full of Glory and Splendor, appeared afterwards to St. *Sergius*, who was in Priſon, and ſhewed him the ineſtimable Crown, he had obtained for thoſe temporal Torments, and animated him to ſuffer thoſe that were prepared for him; that being Companions in Pains, they might likewiſe be ſo in Victory and Triumph. *Antiochus* very much deſired to mollify *Sergius*, and to reduce him to his Opinion, but could not by any Means: And ſo following his natural Cruelty, and deſiring to give Satisfaction to the Emperor, he commanded a Pair of Shoes ſtuck with ſharp-pointed Nailes to be put upon his Feet, and that he ſhould ſo run before his Coach, and in this Manner he made him go three Leagues, to the exceſſive Pain of the holy Martyr, Streams of Blood running out of his Feet. But the Night following he was viſited by an Angel, who comforted him, and ſo healed his Feet, as if they had not been hurt at all.

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The unjuſt Judge attributed this Favour of God to Art-magick, and was more hardened, and made him again paſs the ſame Torment. And finally, ſeeing that he loſt Time, and that he could by no Means make the holy Martyr yield, or draw him to his Will,

OCTOB. 7. Will, he commanded him to be beheaded: And ſo it was done. There accompanied St. *Sergius* to the Place of Execution, a great Number of Men and Women, and alſo of ſavage Beaſts, who followed him, as tame as Sheep, doing him Honour and Reverence. Before the Sentence was executed, he made his Prayer upon his Knees, beſeeching our Lord to accept of that Sacrifice of his Life, which he offered to him, and to pardon thoſe who took it away from him, and perſecuted him, and to give them the Knowledge of his true Light and Truth. A Voice was heard which invited him to Heaven, and gave him Joy of his Victory: And upon this he ſtretched forth his Neck, and was beheaded upon the *7th* of *October*, and afterwards his holy Body was enterred in a magnificent Church, which the Chriſtians built in his Honour. The Miracles which God our Lord wrought by St. *Sergius* were ſo many, and ſo famous, that the Faithful went in Pilgrimage to his Sepulcher: Nor did the Chriſtians only receive many and great Benefits, by the Interceſſion of St. *Sergius*, but alſo the Infidels, Heathens and Pagans. *Coſroas* King of *Perſia*, for having had Children by Queen *Syria* his Wife, and for having been delivered from great Dangers and Calamities, by the Prayers of St. *Sergius* (to whom he recommended himſelf) ſent to his Church a very rich Croſs of Gold, with other very precious Gifts. And the Emperor *Juſtinian* built two magnificent Churches in his Honour, one in *Conſtantinople*, and another in *Ptolomais*. At *Rome* the Memory of theſe holy Martyrs was very famous, where a Church was built in their Honour, and is the Title of a Deacon Cardinal: The which Pope *Gregory* III. repaired and enlarged. And the very City, in which St. *Sergius* was martyred, was called from his Name *Sergiopolis*. The Martyrdom of theſe Saints, was in the Year of our Lord CCCIX. The Martyrologies write of them, the *Roman*, and thoſe of *Bede*, *Uſuard* and *Ado*. Alſo *Nicephorus*, Book 7. Chap. xiv; and Book 15. Chap. xxvi, xxvii: And Book 18. Chap. xxi: And the ſecond Council of *Nice*, Canon 5. And *Pratum Spirituale*, Chap. clxxx: And *Theodoret* of the *Evangelical Verity*, Book 8: And *Evagrius* Book 4. Chap. xxvii: And *Gregory* of *Tours* in the Hiſtory of *France*, Book 7. Chap. xxxi. OCTOB. 7.

The Lives of St. MARCELLUS *and St.* APULEIUS. *Martyrs.*

UPON the ſame Day the *7th* of *October*, the holy Church commemorates St. *Marcellus* and St. *Apuleius* Martyrs, who were Diſciples of *Simon Magus*; but ſeeing the Diſpute he had with St. *Peter*, and how he was worſted and overcome, and the wonderful Works which the glorious Apoſtle wrought, leaving their deceitful Maſter, they followed St. *Peter*, and made themſelves Chriſtians, and accompanied him, till he died: And finally, they deſerved to ſhed their Blood for that Faith and Doctrne, which they had learned of the holy Apoſtle. They were martyred by a Judge called *Aurelian*, upon the *7th* of *October*, in the Year of our Lord XC; and their Bodies were buried near the Walls of *Rome*. The Martyrologies make Mention of theſe Saints, the *Roman*, thoſe of *Bede*, *Uſuard* and *Ado*.

The Life of St. BRIDGET, *Widow.*

OCTOB. 8. ST. *Bridget* was born in the Kingdom of *Sweedland*, of moſt illuſtrious Parents, who were deſcended of the Blood Royal, and together were very devout and pious, as their Progenitors had been. Her Father was called *Brigerius*, who was ſo devout, that he went in Pilgrimage to St. *James* of *Galicia*; and every *Friday* he was wont to go to Confeſſion: and ſaid, that upon that Day he deſired in ſuch a Manner to compoſe his Soul with God, as that he might be able with Patience and Joy to bear the Troubles which he gave him the other Days of the Week. Her Mother, who was called *Sigridis*, was a Lady no leſs devout, and built many Churches, and endowed them with great Revenues and rich Ornaments. This Lady being with Child of St. *Bridget*, and travelling by Sea, there aroſe a terrible Tempeſt; in which many that were in the Ship were drowned, and *Sigridis* being in great Danger, was ſuccoured by *Henry*, Brother to the King of *Swedland*, and eſcaped as it were miraculouſly. The Night following there appeared to her a venerable Perſon, richly cloathed, who ſaid to her: For a Daughter which thou haſt in thy Womb, God has protected thee and ſpared thy Life; bring her up as the Gift of God, for his Love. This Child was born, and they called her *Bridget*; and when ſhe was born, an ancient Prieſt, and Servant of God, who afterwards was Biſhop, ſaw in the Night a very great ſhining Brightneſs, and a Virgin ſitting upon a Cloud OCTOB. 8.

OCTOB. 8. a Cloud, with a Book in her Hand, and heard a Voice, which ſaid: *A Daughter is born to* Brigerus, *whoſe admirable Voice ſhall be heard through the whole World.* For the three firſt Years the Child ſpoke not at all, as if ſhe had been Dumb, but in the end of them ſhe began to ſpeak ſo diſtinctly and perfectly, that ſhe ſeemed not to be a Child of three Years old, but a Woman of perfect Age. A little after, her good Mother died very chriſtianly, and well contented, underſtanding that God took her to Heaven, and that ſhe left ſuch a Pawn upon Earth, as was St. *Bridget*; whom her Father gave to her Aunt, a grave and virtuous Matron, to be educated by her. When ſhe was ſeven Years old, being awake one Night, ſhe ſaw over againſt her Bed an Altar, and our Lady upon it cloathed with Glory and Splendor, with a rich Crown in her Hand, who called her, and ſhe aroſe, and ran to the Altar, and our Lady ſaid to her; Bridget, *wouldſt thou have this Crown?* And the Child anſwering, Yes, the Virgin put the Crown upon her Head; and with this the Viſion diſappeared; although the Memory of it ever remained with her. When ſhe came to be ten Years old, the Treaſure which was in her Soul began more to diſcover itſelf, and to caſt forth more bright Beams of Virtue and Sanctity: For beſides that, ſhe was moſt chaſte, ſhe was modeſt, humble, obedient, chearful, baſhful, and of a wonderful Sweetneſs and Charity. And having heard a Sermon of the Paſſion of our Lord, the Night following he appeared to her in her Sleep, all bloody and ſorrowful, as if he had been newly crucified, and ſaid to her: *See how I am wounded.* And the bleſſed Child, believing that thoſe Wounds were freſh, with much Tenderneſs and Feeling ſaid to our Saviour: *Alas, Lord, and who has treated you ſo?* And he anſwered her: *Thoſe that deſpiſe me, and make no Account of my Love.* With this Viſion St. *Bridget* remained ſo grieved and compunct, that from thenceforward ſhe could not think upon, nor remember the Paſſion of our Lord, without ſhedding many and tender Tears of Reſentment. She employed herſelf in working in Gold and Silk: But in ſuch ſort, that her Heart was attentive, not ſo much to what ſhe wrought with her Hands, as to her moſt ſweet Spouſe JESUS CHRIST, on whom ſhe placed all her Affection: And ſometimes there was ſeen a Virgin of a wonderful Beauty, who was with her, and helped her in her Labour, no Body knowing who ſhe was. She roſe out of her Bed in the Night, when others ſlept, to make her Prayer before a Crucifix: And one Time ſhe ſaw the Devil in a deformed and dreadful Shape, with a hundred Hands and a hundred Feet, and ſhe flying from that horrid Monſter, ran to the Crucifix, and the evil Spirit coming into her Sight, ſaid to her: *I have no Power to hurt thee, unleſs he that was crucified permit me:* And with this he diſappeared. OCTOB. 8.

St. *Bridget* being now of Age to marry, her Father married her to a Gentleman of prime Quality, young, noble, rich and prudent, who was called *Ulfo*, and was Prince of *Nericia*. And although the holy Damſel deſired to remain a Virgin, notwithſtanding ſhe obeyed her Father: But before the Conſummation of their Matrimony, ſhe and her Huſband lived a Year chaſtly, beſeeching our Lord to keep them in his holy Fear, and to give them by their Matrimony Children that would ſerve him: And accordingly our Lord heard them, and they lived holily, and in great Peace and Concord in the State of Wedlock. St. *Bridget* kept wiſe and diſcreet Servants, honeſt, and of laudable Manners: She employed them in working and went before them by her own Example. She confeſſed very often to a ſpiritual, learned, and prudent Prieſt, and obeyed him with great Care and Reverence in the Matters of her Soul: And when ſhe confeſſed, ſhe bewailed her Faults, how light ſoever they were, more than others do thoſe which are very grievous: She had an Oratory in her Houſe (like St. *Judith*) whither ſhe retired herſelf, as to a ſacred Haven, from the Waves of domeſtical and worldly Employments; and when her Huſband was from home, ſhe ſpent in a manner the whole Nights in Prayer kneeling oftentimes upon her bare Knees on the Ground, and diſciplining herſelf, and afflicting her Body to ſubject it to Reaſon. She was very temperate in Eating and Drinking, and being a Lady not leſs rich than pious, ſhe gave large Alms to the Poor, and had a Houſe apart to receive them, and to give them to eat, and to cloath them in, and ſhe herſelf ſerved them and waſhed their Feet. She took great Delight in hearing the Diſcourſes of the Servants of God, and read with Devotion and Affection the *Lives of Saints*; and in fine, her whole Life was a Pattern, and a perfect Pourtraiture of all Virtue; which ſhe endeavoured to plant in the Hearts of her Children, and to bring them up for God: And had a great Senſe of it, when any of them failed in their Obligation. And becauſe one of them once did not faſt upon the Vigil of St. *John Baptiſt*, ſhe was afflicted above Meaſure, and St. *John* appeared to her, and told her, that becauſe ſhe had ſo bewailed her Child's not faſting upon his Vigil, he would aid her, and defend her with his ſpiritual Weapons.

One Time ſhe had very hard Labour in Child-bearing, and ſeeing herſelf in Danger, ſhe recommended herſelf to our Lady; who that Night appeared in the Chamber where St. *Bridget* was, cloathed in White, and

OCTOB. 8. touched her Body, and disappeared, and immediately she was delivered without any Difficulty. She and her Husband being so conformed to one another, and so united betwixt themselves, and in the Love of God, and so given to Devotion, they agreed together to go in Pilgrimage to St. *James* of *Galicia:* And as they were returning home, her Husband fell ill of a grievous Sickness, in the City of *Arras* in *Flanders.* The Saint recommended to our Lord the Health of her Husband, and St. *Denys* appeared to her, and told her, who he was, and that because she had a particular Devotion to him, God had sent him to comfort her, and to tell her that he would manifest her to the World, and be her Protector, and that her Husband should not die: And accordingly he recovered, and they returned home; and both of them were so enflamed with the Love of God, and of Chastity, that they resolved to separate, and to enter into Religion, as her Husband did into a Monastery, where he lived some Years, and died in a holy old Age: And St. *Bridget* entered into another Monastery of Nuns, distributing her Goods first, partly to her Children, and partly to the Poor. And because the foolish World flatters the Rich, and despises the Poor, and esteems it Inconsiderateness and Folly, to despoil ones-self of his Goods, and to live in Poverty, those that honoured and respected her before, began to scorn and to make no acount of her. But St. *Bridget* was so firm in the Love of God, and had so set her Heart upon that Lord, who being rich, and the King of Glory, had made himself poor for her sake, that the vain Judgments, and inconsiderate Sayings of Men did not trouble nor move her; and God comforted and favoured her, and illustrated her with great and wonderful Revelations; in such sort, that it seemed that our Lord guided her by his Impulse and Spirit in all the Things she did, and continually encreased her Fervour. Amongst the other great Gifts which she had of our Lord, one was, that speaking any Word less perfectly conformed to the Will of God, immediately she felt in her Mouth a great Bitterness like Brimstone; and in her Nostrils, when any one talking with her, spoke a bad or deceitful Word. She macerated her Body with Haircloth, with sleeping upon a hard Bed, and by making so much Prayer by Night and by Day, that it was a Wonder, how a weak and delicate Woman could be able to endure so great Labours. She was wont upon *Fridays* to pour upon her Arms burning Wax, Drop by Drop, and to carry in her Mouth a very bitter Herb, that she might be more sensible of the Passion of our Saviour. Besides the Haircloth she wore, she girt her Body with a Cord, and her Thighs with two others, in Memory of the most Holy Trinity. Upon all *Sundays* and principal Feasts she received the most Holy Sacrament of the Altar. In the Winter she lay in a poor Bed, with very few Cloaths upon her, in the Time of the greatest Frosts, which are very vehement in *Sweedland*, by reason that it is so near the *North:* And being asked, how she could live so poorly covered in such an intense Cold, she answered, That the interiour Heat was so great, which by the Grace of God she felt in her Soul, that the exteriour Cold did not hurt her. Nor had the Fire of the divine Love this Effect alone in St. *Bridget*, but also it so enflamed and set her on fire, that it made her write many Letters to religious Men, Prelates of the Church, and to Princes, Kings, Emperors and Popes, according to what God commanded her; now advertising them to defend themselves against the Anger of God, which threatened them; then reprehending them with much Humility and Modesty, and otherwhiles exhorting them to Amendment of Life, and to the Reformation of the Common-wealth: And to Pope *Gregory* XI. being at *Avignon*, the Saint wrote in the Name of God, that he should return with his Court to *Rome*, and he did so. OCTOB. 8.

Living in her Monastery, God commanded her to go in Pilgrimage to *Rome*, where the Streets were watered with the Blood of Martyrs; and that by Means of Indulgences, as by a shorter Cut, it was more easy to get to Heaven. And she obeyed, leaving her Country and her House, her Friends and Acquaintance, and put herself in the Way, and went to that holy City, and stayed in it, visiting the Stations and holy Places there with incredible Devotion and Content of her most pure Soul, and sometimes was seen, when she visited them, to go, as it were, in the Air elevated above others, and to cast from her Face certain Rays as clear and resplendent as the Sun. From *Rome* she went to the Kingdom of *Naples* and *Sicily*, and returned back to *Rome*, and from thence took Ship for *Jerusalem*, for that it was so commanded her from Heaven. And although in the Beginning it seemed to her that she was old, weak, and insufficient for so great a Labour, yet our Lord comforted her and promised her to be her Guide, and to carry her thither, and bring her back again, telling her, that he was the Author of Nature, and he who gave her the Burden, and Forces to carry it. When she was in *Jerusalem*, visiting those Places consecrated by the Life and Death of our Lord, she was wonderfully illustrated and comforted with divine Revelations, and with very particular ones concerning the Nativity, Passion, and Mysteries of JESUS CHRIST our Redeemer, and concerning the Changes and Estates, and Calamities of Kingdoms. Amongst these

OCTOB. 8. theſe Revelations which were many and very remarkable, ſhe had one in the Kingdom of *Cyprus*, of the Scourge with which God our Lord would chaſtiſe the *Grecians*, for being ſeparated from the *Roman* Church, and that their Empire ſhould have no Peace, nor Quiet, but that they ſhould be always ſubject to their Enemies, and ſhould ſuffer moſt grievous and continual Miſeries, till with true Humility and Charity they acknowledged for Mother and Miſtreſs the ſaid Church, and ſubjected themſelves to her. She returned to *Rome*, as God had promiſed her, and ſhe fell ill of a Sickneſs, which laſted her a whole Year, ſhe bearing it with great Patience and Alacrity. Our Lord revealed to her, that the deſired Time of her Departure out of this Life was at hand, and appeared to her, and told her what he deſired ſhe ſhould do; and the Saint fulfilled it all, and having heard Maſs, and received the Sacraments, ſhe gave up her Soul to God, who had created it for his ſo great Glory. She died upon the 23*d* of *July*, in the Year MCCCLXXIII; and there were Revelations concerning her Glory, and God wrought certain Miracles by her in her Life, and many more after her Death. For as St. *Antoninus* recounts, beſides that ſhe gave Sight to the Blind, Hearing to the Deaf, Speech to the Dumb, and Health to many Sick, in divers Places ten Dead were raiſed to Life through her Interceſſion, for which Miracles, and for her moſt holy Life, Pope *Boniface* IX. canonized her, and put her in the Number of the Saints. Her Body the Year following after her Death, was tranſlated into *Swedeland*, and placed in the Monaſtery of our Saviour of *Watzſtene*, where ſhe had been a Nun, God working upon the Way many Miracles. And at *Rome* they ſay to this Day is kept a little Gown of St. *Bridget*'s, which has a great Virtue, eſpecially to deliver Women in Travel, who are in Danger of their Life. St. *Bridget* inſtituted a new Order of Friars and Nuns, under the Rule of St. *Auguſtin*, which to this Day is called the Order of St. *Bridget*, and did flouriſh much in *Swedeland*, *Germany*, *England*, and in other Countries; and to this Day in ſome Cities of *Italy* there are ſome Convents of it, in which they live in great Piety and religious Obſervance. Moreover ſhe writ a Book of her Revelations, which has been very narrowly ſifted and examined, for that certain Divines would find Fault with it, and blame it, who meaſuring divine things by human Prudence, did not underſtand, that God imparts his Graces to whom he pleaſes, not according to the Condition and Science of Men, but according to the Humility and Diſpoſition he finds in their Hearts. But this Book was approved by the moſt learned and wiſe Cardinal *John Turrecremata*, a *Dominican* Friar, to whom the Council of *Baſil* committed the Examen of it, and afterwards approved the Cenſure which the Cardinal had given. OCTOB. 8.

The Life of St. *Bridget* Widow was written by a grave Author, who gathered it out of the Bull of her Canonization, and *Surius* puts it in his fourth Tome, and St. *Antoninus* in his third Part, Title the four and twentieth, Chapter the eleventh; and Cardinal *Baronius* makes Mention of her upon the 23*d* of *July*, and the *Roman* Martyrology upon the 8*th* of *October*.

The Life of St. DENYS, *the* Areopagite, *Biſhop of* Paris, *and Martyr; and of St.* RUSTICUS, *and St.* ELEUTHERIUS, *his Companions, alſo Martyrs.*

OCTOB. 9. THE Life and Martyrdom of the great Philoſopher, and divine Doctor, *Denys* the Areopagite, Diſciple to the Apoſtle St. *Paul*, was written by *Ariſtarchus*, by *Methodius* Biſhop of *Conſtantinople*, by *Michael Syngellus*, by *Metaphraſtes*, *Glicas*, and *Suidas*, *Greek* Authors; and of the *Latins*, by *Hilduin*, at the Petition of the Emperor, *Ludovicus Pius*; by *Ado*, by St. *Antoninus* Archbiſhop of *Florence*, by *Matthew Galen*, and others that have written the Lives of Saints. And the Martyrologies make Mention of St. *Denys*, as of a moſt wiſe Man, a moſt holy Biſhop, and a moſt glorious Martyr. Out of which Writers, and out of Cardinal *Baronius* in the firſt and ſecond Tome of his Annals, and in his Annotations upon the *Roman* Martyrology, we will take what we have to ſay concerning this glorious Saint. OCTOB. 9.

St. *Denys* was born at *Athens*, the chief City of *Greece*, and Mother of all Sciences. His Parents were honourable and rich (and if there were any in *Athens*) morally juſt, courteous, kind and liberal to Strangers. St. *Denys* gave himſelf to his Studies, and he became ſo eminent for Learning, that as well for his great Wiſdom, as for his noble Extraction, he obtained the firſt Place amongſt thoſe who ruled and governed the City. He went into *Egypt*, the better to ſtudy, and underſtand the Courſe and Motion of the Heavens and Stars, and all that belongs to the Science of Aſtronomy. When he was five and twenty Years old, being in the City of *Heliopolis* with one of his Companions called *Apollophanes*, he ſaw the Eclipſe of the Sun, which

OCTOB. 9. which happened upon all the Earth for the Space of three Hours, at the Time that JESUS CHRIST our Saviour was nailed to the Tree of the holy Croſs. *Denys* knew then, that Eclipſe of the Sun was not natural, becauſe the Moon was then at the Full, and oppoſite to the Sun, and that it laſted a longer Time than it ought naturally to have done. He much wondered, and was amazed at that Novelty; and it is commonly reported, that he ſaid theſe Words: *Aut Deus naturæ patitur, aut mundi machina diſſolvitur: Either the God of Nature ſuffers, or the Machine of the World periſhes. Michael Singellus* a Prieſt of *Jeruſalem*, a very ancient Author, writes, that he heard his Father ſay, that the Words which St. *Denys* ſpoke, when he ſaw that ſo great Prodigy, were theſe: *The unknown God ſuffers in the Fleſh, and for this Cauſe, the Univerſe is obſcured with this Darkneſs, and trembles.* And *Suidas* relates the ſame. But St. *Denys* himſelf in an Epiſtle which he writes to St. *Polycarp*, and in another to *Apollophanes* (who was with him when they ſaw the Eclipſe) ſays, that being aſked, what he thought of that Novelty, at which he ſo admired? He anſwered, that there were Changes of divine Things; and that he noted the Day and Hour of ſo ſtrange a Novelty. St. *Denys* was married to a Lady of prime Note, called *Damaris* (as is gathered out of St. *Ambroſe*, and St. *Chryſoſtome*) and celebrated this Marriage, to give Content to his Parents. He lived in his Common-wealth with rare Moderation, adminiſtred Juſtice with great Rectitude, and was eſteemed and honoured by all the *Athenians*, as a moſt wiſe Philoſopher. At this Time the Apoſtle St. *Paul* came to *Athens*, to teach the Philoſophy of Heaven, and with the Light of the Goſpel, to drive away the Darkneſs, and vain Philoſophy of Earth, and to confound the divers Sects of *Epicureans*, *Stoicks*, *Peripateticks*, and *Academicks*, and of other wiſe, yet ignorant Men, in that City; which was as it were the School of all human Sciences, ſo employed it was in the Study and Exerciſe of them. The holy Apoſtle coming hither, ſaw, that beſides the many other Gods, that were adored in *Athens*, there was an Altar dedicated to a God whom they knew not, with this Title, *Ignoto Deo*; and like a moſt prudent and divine Orator, taking Occaſion from what he had ſeen, he began to preach to them the true God, the Creator of Heaven and Earth, and to declare that he was that God, whom they adored without knowing him, as teſtified the Title of the Altar, conſecrated *to the unknown God.* There was at *Athens*, in a certain little Hill or eminent and high Place, a Tribunal of twelve Judges, and ſupreme Governors, who aſſembled in it to do Juſtice, and to decide the criminal Cauſes of thoſe that were accuſed. Theſe Judges were called *Areopagites*, becauſe they met together in that Place to treat the Cauſes of Death; in which (according to the Ignorance of the Heathens) the God *Mars* preſided; and for this Reaſon they called the Place *Areopagum*; becauſe *Ares* in *Greek* ſignifies *Mars*, and *Pagos* a little Hill, or a high and eminent Place. And the Judges of that Magiſtracy were ſo grave and entire, that anciently to ſay, that one was a ſevere and incorrupt Man, they ſaid that he was an *Areopagite.* St. *Paul* then having preached a new Religion, and a God whom they knew not; as a ſacrilegious and wicked Fellow they carried him to the *Areopagum*, where St. *Denys* preſided, and was the Head of the other *Areopagites.* For although the *Romans* had made themſelves Lords of all *Greece*, yet they left the *Athenians* and *Lacedemonians* to their Liberty to govern themſelves according to their own Laws, and to have Magiſtrates, who according to them, were to do them Juſtice, as *Metaphraſtes* ſays. The Apoſtle then being in the *Areopagum*, ſurrounded on all Sides by the Philoſophers, ſpoke moſt ſublimely of the Majeſty of God; ſhewing by admirable and divine Reaſons, that he was one, and the Creator and Lord of Heaven and Earth, and that he was the unknown God, whom they adored; and concluded his Diſcourſe, ſaying, that there was to be a Reſurrection of the Dead, and that there was a Day appointed to judge them, and to give to every one according to his Works. When they heard him ſpeak of the Reſurrection, they were aſtoniſhed, and ſome of them ſcoffed at him, but others ſaid they would hear him ſpeak of that Matter another Day more at Leiſure. For the *Athenians* being a curious People, and (as St. *Luke* the Evangeliſt teſtifies) attending to nothing but either to tell, or hear ſomething that was new, and together being very talkative (as the one follows the other) they had a great Impediment to know, and embrace the Truth; and ſo it is no Wonder they ſhut the Door of their Heart to the Truth which the Apoſtle preached, having held it ſo open to Falſhood; and that the Seed of Heaven, ſowen by St. *Paul*, as a divine Huſbandman, did not bring forth ſo great Fruit, as there was Reaſon for, becauſe it fell upon ſuch uncultivated Ground, and full of Brambles and Thorns. Although there wanted not ſome, that like good Ground, received the Word of our Lord, and were converted; amongſt which the chief were the Preſident of that Court, *Denys*, and *Damaris* his Wife; who were much more confirmed in the Truth, after they treated familiarly with the holy Apoſtle, and heard from him the Myſteries of our holy Faith; particularly St. *Denys*, when he underſtood, that the Eclipſe he had ſeen in the City of *Heliopolis*, was at the ſame Time,

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OCTOB. 9. Time, that the Redeemer of the World, as the true Sun of Juſtice, was eclipſed upon the Croſs, and that the Heaven was cloathed in Mourning, and the Earth trembled, and all the Elements were moved for the Death of their Creator.

All the City of *Athens* greatly wondered to ſee St. *Denys* converted to the Faith of JESUS CHRIST our Saviour, for that all held him for a moſt wiſe Man, and the Maſter of all the reſt, and as it were the Prince of the wiſe Men of *Athens*. Here St. *Denys* begun of a Maſter to make himſelf the Scholar of St. *Paul*, and of the divine *Hierotheus*; and himſelf boaſts of it, and to have learned of them that divine and moſt profound Wiſdom, which afterwards he communicated by his Books to the whole Catholick Church. And although St. *Denys* made himſelf a Chriſtian, and left the *Areopagum*, and the Charge he had of being Preſident in it, yet he always retained the Name of *Areopagite*, as St. *Juſtin* Martyr kept the Name of *Philoſopher*, and other Saints the Names they had before their Converſion. Being now well inſtructed in the Holy Scriptures, and being of a moſt perfect Life, the Apoſtle St. *Paul*, at the End of three Years, which he had kept him with him, conſecrated him Biſhop, and Father of thoſe, that every Day were converted in *Athens*, to the End he might teach, honour, and give Health and Life to his own Country, by which God had given him that Being which he had. The Saint did this with great Care and Vigilancy, and gained many Souls to our Lord. There happened to St. *Denys* two wonderful Things with the moſt holy Virgin *Mary* our Lady; the one in her Life, and the other at her Death. The firſt was, that going to ſee her, as ſoon as he ſaw her, he was ſo ſtruck with Admiration and Aſtoniſhment, that he had held her for God, and adored her as ſuch, if he had not known by Faith that ſhe was not God. For the Majeſty and Glory which he ſaw in her, was ſo great, that he thought no mortal Creature could be capable of it. There goes an Epiſtle under the Name of St. *Denys* to St. *Paul*, in which this is recounted. although in the Catalogue of the Works of St. *Denys*, where the Number of his Epiſtles is ſet down, there is no Mention made of it, but *Hubertin*, *Denys* the *Carthuſian*, and *Caniſius* recount it. The ſecond Thing was, that at the Time the moſt ſacred Virgin was to depart out of this Life, for her Comfort, and for the Comfort of all the Apoſtles, who were diſperſed, and preaching in divers Countries of the World, our Lord by the Miniſtery of the Angels brought them together that they might take their Leave of her, receive her Benediction, be preſent at her Death, praiſe her with Hymns, and bury her holy Body; and St. *Denys* was alſo preſent with *Hierotheus*, *Timothy*, and other Apoſtolical Men; as himſelf relates. OCTOB. 9.

After St. *Denys* had governed the Church of *Athens* many Years, and by his Vigilancy and great Labours had gathered a plentiful Harveſt into the Granaries of our Lord, he went to *Epheſus*, to ſpeak with St. *John Evangeliſt*, lately come out of his Baniſhment of *Patmos*, and by his Counſel he went to *Rome* to viſit St. *Clement*, now Pope and Vicar of CHRIST our Saviour upon Earth. From thence, the Church of *Athens* being well provided of a Paſtor in the Perſon of *Publius* (who there ſucceeded St. *Denys*) he was ſent by the ſame St. *Clement* to preach the Faith of CHRIST in *France*, and to illuminate all that Country with the Light of the Goſpel; which on the one Side was well diſpoſed to receive the Faith, and on the other Side there wanted Labourers and Maſters to teach it, the firſt Diſciples, whom St. *Peter* the Apoſtle had ſent thither, being dead. St. *Denys* carried along with him *Ruſticus* a Prieſt, and *Eleutherius* a Deacon, and *Eugenius*, and others who joined themſelves to him. He ſent *Eugenius* into *Spain*; and he entered into it, came to the City of *Toledo*, was their firſt Archbiſhop, and afterwards returning back into *France*, was martyred, as is to be ſeen in his Life and Martyrdom, the *15th* of *November*. St. *Denys* entered into *France* with his holy Companions, and came firſt to *Arles*, where by invocating the Name of JESUS, he threw down an Idol of *Mars*, and after he had converted many of the People, he turned the Temple into a Church, and dedicated it in the Honour of St. *Peter* and St. *Panl*, and left there for Biſhop St. *Rieul*; and knowing that the City of *Paris* was very populous, rich, and plentiful, and the Head of all thoſe Provinces, he went to it to gain that Citadel to God, and from thence to make War againſt the Devil. There he began to open his heavenly Breaſt, and to diſcover the Riches of God, which he brought in it, preaching his Goſpel, and accompanying his Words with wondetful Works and Miracles which he wrought. Whereby, and by his moſt holy Life and divine Doctrine, in a ſhort Time, thoſe that lived in the Shadow of Death, received the Light of Heaven, and the Darkneſs of their Blindneſs being diſperſed, they opened their Eyes to ſee and acknowledge the Light of our Souls JESUS CHRIST our Redeemer. Nor did he only in the City of *Paris* work ſuch admirable Fruit, but alſo in other Parts, whither he ſent others his Diſciples with his Benediction. Such was his Succeſs, that many rich and underſtanding Gentlemen were converted, and the Temples of the Idols were thrown down, and many Churches built, where the Name of JESUS CHRIST was praiſed. Our common Enemy envied

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And St. *Denys* anſwering him with great Freedom and Zeal of the Honour of God, ſhewing him how unworthy they were to be held for Gods, who had been moſt vicious Men, and how it was yet a greater Blindneſs to adore Stocks and Stones; and how there was no other true God, but the God whom he preached; the Judge enraged at this Anſwer, commanded him to be cruelly whipt, and afterwards to be laid upon a Gridiron, and to be burnt with a ſlow Fire. And *Hilduin* adds, that afterwards they caſt him to hungry ſavage Beaſts, and that making the Sign of the Croſs upon them, they proſtrated themſelves at his Feet; and that his Perſecutors not content with this, threw him into a burning Furnace, and he coming out of it, they crucified him, and that from the Croſs he preached to them CHRIST our Redeemer; and ſeeing he did not die, they unnailed him, and put him in Priſon with other Chriſtians, where the Saint ſaid Maſs to fortify them with the Holy Communion, and at the breaking of the Sacred Hoſt, CHRIST our Lord appeared viſibly to them all with an unwonted Light, and ſpoke to St. *Denys*, encouraging him to ſuffer Martyrdom. St. *Denys* and his Companions were again brought before the Judge, and again whipped; and the Judge ſeeing they did not die, and that they ſuffered all Torments with admirable Conſtancy and Chearfulneſs, riſing out of his Seat in a Rage, he ſaid: The Gods are deſpiſed, the Emperors are diſobeyed, the People are deceived by your Enchantments, working falſe Miracles; theſe are Crimes which deſerve to be puniſhed very ſeverely; wherefore I command, that forthwith you be put to Death. To this St. *Denys*, *Ruſticus*, and *Eleutherius*, without ſhewing any Trouble in their Countenances, anſwered very well contented: *May thoſe that adore the Gods, be like unto them; we for our Parts adore the God of Heaven.* The wicked Judge was more incenſed at theſe pious Words of the Saints, and immediately commanded the Sentence of Death to be executed upon them. They carried them out of the City to a high Mountain, and delivered them up to the Executioners to be beheaded. St. *Denys* fell down upon his Knees, and with his Hands and Eyes lifted up to Heaven, ſaid: *Lord God Father Almighty, and* JESUS CHRIST *Son of the living God, and thou Holy Spirit the Comforter, who art one God in the ſame Subſtance, and one indiviſible Trinity, receive in Peace the Souls of us thy Servants, ſeeing that for thy Love we loſe our Lives. Ruſticus* and *Eleutherius* anſwered with a loud Voice: *Amen.* Having ended his Prayer, they were beheaded with certain Cleavers, or Battel-Axes made blunt, and of a thick Edge, as the Judge had commanded, for their greater Torment. They beheaded them there in that Mountain, which at preſent is called *Mons Martyrum*; *the Mountain of the Martyrs*, in Memory and Honour of them; and upon the ſame Day in *Paris* many Chriſtians ſuffered Martyrdom. But after they had martyred them, there happened a wonderful Miracle. The Body of St. *Denys* roſe upon its Feet, and took its own Head up in its Hands, as if he had triumphed, and carried in it the Crown and Trophy of his Victories. The Angels of Heaven went accompanying the Saint, ſinging Hymns Choirwiſe, with a celeſtial Harmony and Conſort, and ended with theſe Words: *Gloria tibi, Domine, Alleluja*; and the People that heard the Words (who were innumerable) and many of the Officers, that had perſecuted him, believed in our Lord, and did Penance for their Infidelity. The Saint went with his Head in his Hands about two Miles, till he met with a good Woman called *Catula*, who came out of her Houſe, and the Body of St. *Denys* going to her, it put the Head in her Hands. *Ruſticus* and *Eleutherius* remained in the Place of their Martyrdom; and the wicked Executioners conſulting about caſting of them into the River, that they might be eaten up by the Fiſhes, and not be honoured by the Chriſtians, the devout Woman *Catula* with great Prudence invited thoſe Miniſters of Satan to eat in her Houſe, and treated them well, and entertained them, till the Chriſtians had taken away the ſacred Bodies of the Martyrs, and hidden them. Afterwards the Pagans ſought for them, and becauſe they could not find them, they were enraged, and grievouſly threatened the good Woman; but ſhe appeaſed them with Gifts, and cunningly put the holy Bodies in a particular Houſe, without the Walls of *Paris*; and after ſome Years there was built there a famous Church, where their holy Relicks are; and thoſe that viſit them, obtain great Favours of our Lord, through their Interceſſion.

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OCTOB. 9. Interceſſion. But the Sepulcher of St. *Denis* has been made much more ſumptuous and magnificent, ſince the moſt Chriſtian Kings of *France* have ennobled it with ſtately Edifices, inriched it with great Revenues, and choſen it for their Place of Burial. We muſt not here omit what is recounted by many: That St. *Rieul* Biſhop of *Arles*, celebrating Maſs upon the Day of their Martyrdom, after he had ſaid our Lord's Prayer, and recited the Names of the holy Apoſtles, he added without thinking of it, the Names of St. *Denis*, *Ruſticus* and *Eleutherius*; aſtoniſhed at what he had done, for that it was againſt his Cuſtom, he perceived upon the Croſs of the Altar three Doves whiter than Snow, who carried thoſe three Names graven upon their Breaſts, whence underſtanding that they had ſuffered Martyrdom, he went to *Paris*, and erected an Altar in the Place where *Catula* had enterred them. The Martyrdom of St. *Denys* was upon the 9*th* of *October*, *Adrian* being Emperor, and in the hundred and tenth Year of his Age. The Truth is, that *Metaphraſtes*, *Hilduin*, and *Hincmar* Biſhop of *Rhemes*, and others ſay, that he died in the Time of the Emperor *Domitian*, when he was ninety one Years old; but neither the one nor the other can be true. Not the firſt, becauſe in an Epiſtle, which St. *Denys* himſelf writes to the Apoſtle and Evangeliſt St. *John*, baniſhed in the Iſland of *Patmos*, he tells him, that it was revealed to him by God, that he ſhould come free out of that Baniſhment, and return into *Aſia*, and that there they ſhould ſee one another: Which was fulfilled, when *Domitian* being dead *Nerva*, ſucceeded him, and the cruel Decrees of *Domitian* were annulled, and the baniſhed and impriſoned were reſtored to their Liberty. Alſo St. *Denys* himſelf cites the Epiſtle of St. *Ignatius* now dead, which he writ to the *Romans*; who (as it is well known) was crowned with Martyrdom in the Time of *Trajan*, who ſucceeded *Nerva*. *Michael Syngellus* ſays, that St. *Denys* lived to the later Years of the Empire of *Trajan*: But the ancient Martyrologies put the Martyrdom of St. *Denys* in the Empire of *Adrian*, as Cardinal *Baronius* obſerves. From this Account is gathered the ſecond, that is, that St. *Denys* lived a hundred and ten Years: For (as we have ſaid) in the Epiſtle which he writes to *Apollophanes*, he ſays, that at the Time of the Eclipſe, and Paſſion of our Lord, he was twenty five Years old: And dying at leaſt in the Year CXIX, in which *Adrian* began to reign, we muſt neceſſarily give him this Age, and not that which other Authors give him; as the ſame Cardinal *Baronius* proves in his Annals.

St *Denys* writ certain admirable Books, and full of that heavenly Wiſdom, which his Maſter St. *Paul* had heard in Heaven, and had taught him, concerning the celeſtial Hierarchy, the eccleſiaſtical Hierarchy, the divine Names, myſtical and ſymbolical Divinity, and certain wonderful Epiſtles, and worthy ſo great a Man. The Truth is, that ſome ancient Authors, and others modern and free, have doubted, whether they were the Works of our St. *Denys* the *Areopagite*, or of *Denys* Biſhop of *Corinth*, or of another *Denys* of *Alexandria*, who were alſo famous and eminent Men. But without doubt the Author of theſe Works was St. *Denys* the *Areopagite*: For beſides that the Greatneſs and Sublimity of the Things he ſays, and the Gravity and Profoundneſs of the Words with which he ſays them, ſhew the Author was an apoſtolical Man, and a Spirit and Doctrine, more divine than human: He calls himſelf in them the Diſciple of St. *Paul*, and of *Hierotheus*; he writes to St. *John Evangeliſt*, and alſo to *Timothy*, *Titus*, and *Polycarp*, as to his Condiſciples and Companions; he makes mention of the Eclipſe, he ſaw at the Time of the Paſſion of our Lord. All which cannot agree with either of the other two *Denyſes*. Moreover *Origen*, St. *Athanaſius* and St. *Chryſoſtom*, *Denys* himſelf the Biſhop of *Corinth*, St. *Gregory* Pope, and St. *Damaſcen* do cite him: And the ſixth Council of *Conſtantinople* alledges his Words with great Reverences; and the eighth Council praiſes his Books. And St. *Maximus*, *Michael* of *Jeruſalem*, St. *Martin* Martyr, *Bede*, and many other grave Authors after them, acknowledge them for the Works of St. *Denys* the *Areopagite*, and have tranſlated out of *Greek*, and interpreted them, and written Commentaries, and Annotations upon them; and *John Scotus*, *Hugo de Sancto Victore*, *Rupertus Tuitienſis*, *Albertus Magnus*, *Dionyſius Carthuſianus*, and *Ambroſius Camaldulenſis*: So that there can be no Doubt hereof. Amongſt the Epiſtles of St. *Denys*, there is one to *Demophilus*, whom the Saint himſelf had ordained *Oſtiarius*, and had given him with his own Hands the Habit and State of a Monk. This *Demophilus* ſaw a great Sinner, who, acknowledging his Fault, caſt himſelf at the Feet of a Prieſt, begging with Humility and Confuſion, Penance and Remedy of his Sins; he obſerved alſo that the Prieſt mercifully received him, as he was obliged to do: Whereupon, moved with an indiſcreet and bold Zeal, he was incenſed againſt the Penitent, kicking him out of the Church, for that he had offended God; and alſo againſt the Prieſt, for that he had admitted him to Penance, giving him injurious Language, and commanding him to go out of the Church. And thinking he had done a famous Act, and great Service to God, he writ a Letter to St. *Denys*, acquainting him with what had paſſed. The Saint anſwered him,

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OCTOB. 9. him, instructing him, and reprehending his false Zeal, and intolerable Boldness, and related him a Story, which St. *Carpus* Bishop had told him, when he was in the Isle of *Candia*; which, because it is worthy of so reverend an Author, and profitable for Sinners and spiritual Physicians, who cure them, I will here in brief insert it.

St. *Denys* then says, that being in *Candia*, he lodged at the House of St. *Carpus*, a perfect Man, and for the Purity of his Soul, most worthy to be visited and singularly comforted by God: Who never began Mass till he had received a special Visitation from Heaven; he told him, that one Time he was much afflicted, for that an Infidel upon a certain Feast that he kept in honour of his Gods, had deceived one of the Faithful, and perverted him, and separated him from our most loving JESUS. This Sorrow begat in St. *Carpus* a great Anger and Bitterness against those Sinners, who had so offended our Lord; judging them not worthy to live, and begged of God that he would destroy them with some Tempest, or Thunderbolt. The Saint being in this Turbation and Resentment, one Night all on the sudden he saw, that the House in which he was, trembled by a great Earthquake, and that afterwards it opened itself in the Middle from the Top to the Bottom. He saw together an immense Light, which came down from Heaven to the Place where he was: He lifted up his Eyes to Heaven and saw it open, and our Saviour sitting there, environed with innumerable Angels in the Shape of Men: He cast his Eyes downwards, and he saw also the Earth open, and under him a horrid and dreadful Abyss, and the two Men with whom he was angry, for the Offence they had committed against God, at the Mouth of the Pit, trembling and quaking, ready to fall into it. There came forth many Serpents, who with their Teeth and Tails, with their Mouths and Tongues, and the Motion of their Bodies, endeavoured to draw them into the Pit, and there wanted not some Men that helped the Serpents, and went about by Thrusts and Blows to make those miserable Men fall, who were there rather dead than alive. When St. *Carpus* saw this Vision he began to rejoice, to see they had their Deserts, and that their grievous Fault was chastized with a grievous Punishment: And he desired they might forthwith fall into that horrible Abyss, and all delay seemed long to him, out of the Zeal he had for the Honour of God, and for the Punishment of the Wicked. But St. *Denys* adds that St. *Carpus* being thus affected, lift up his Eyes again to Heaven, and saw, that JESUS CHRIST having Compassion of those Sinners, rose out of the Seat in which he sate, and came down even to the Place where they were, and lovingly gave them his Hand, and that the Angels helped them, and delivered them out of that Danger: And our Lord said to *Carpus*, *Strike me, who am ready to suffer once more, that Men may be saved; and I would do it most willingly, that they would sin no more: And thou who shewest thyself so zealous, consider well what is good for thee, and whether it be better for thee to enjoy the Company of the most clement and merciful God, or to have thy Habitation with Toads and Serpents.* And St. *Denys* concludes this Narration with these Words: *These Things I heard of* Carpus, *and I believe they are true.* I thought fit here to recount this History, that we might all learn, how gracious and sweet our Lord is, and how worthy to be loved and served: And that he that should fall into any grievous Sin, might not therefore despair: And that he, that by the Mercy of God does stand, might not despise him that is fallen, but give him his Hand to lift him up: And that he that is the Minister and Vicar of God, might imitate his Bowels of Pity and Compassion; seeing he so pardons and embraces Sinners, when with a contrite and humble Heart they return to him. OCTOB. 9.

Besides the Miracles which St. *Denys* wrought in his Life, he wrought many others after his Death, some of which are recounted by St. *Gregory* of *Tours:* And *Alcuin* says, they were innumerable: and that when *Michael*, Emperor of *Constantinople*, sent the Books of St. *Denys* written in *Greek* to *Lewis*, the Night after he had received them, God wrought nineteen Miracles by the Saint. But what our Lord wrought in the holy Pope *Stephen* III. was very remarkable and notorious. For Pope *Stephen* having gone into the Kingdom of *France*, to free the *Roman* Church from the armed Violence of King *Astulph*, who oppressed it, fell sick, and was given over by the Doctors, in the very Monastery of St. *Denys*, which is near *Paris*. There he had a Revelation, and he saw the Princes of the Apostles, St. *Peter* and St. *Paul*, and St. *Denys*, who lovingly touched him, and gave him perfect Health; and this happened in the Year of our Lord DCCLIV, upon the 28*th* of *July*; and in gratitude for this Favour, he gave great Priviledges to that Church of St. *Denys*, and carried with him to *Rome* certain Relicks of his holy Body, and built a Monastery in his Honour, and gave it to the *Grecian* Monks; that they might dwell there, and there continually praise our Lord: And for this Reason that Monastery at *Rome*, is called the School of the *Grecians*. Of St. *Denys* write the Authors cited all along, and in the Beginning of this Life.

The

The Life of St. CALLISTUS, *Pope and Martyr.*

OCTOB. 14. THE Life of St. *Calliſtus*, the Firſt of this Name, Pope and Martyr, taken out of St. *Damaſus*, and the other Authors, who wrote the *Lives of the Popes*, and out of what is recounted by *Lawrence Surius* in his fifth and ſeventh Tome of the *Lives of Saints*, and by Cardinal *Baronius* in the fourth Tome of his *Annals*, is as follows.

By the Death of St. *Zepherin* Pope and Martyr, was placed in the Chair of St. *Peter*, *Calliſtus* Native of *Rome*, Son to *Domitius*; and governed the Church moſt holily, in the Reign of *Alexander Severus*, five Years, one Month, and twelve Days. He built the Church of St. *Mary* beyond *Tybur* in *Rome*; and to bury the many Martyrs, which at that Time died for CHRIST, he made a Burying-place in the Way *Appia*, which is called the *Cemitere* of *Calliſtus*, in which was enterred a very great Number of Martyrs. He inſtituted the Faſt of *Quatuor Tempora*, or *Ember Days*, to give Thanks to our Lord for the Favours he does us in all the Times of the Year, and to pray to him to conſerve all the Fruits of the Earth. He forbad to converſe with excommunicated Perſons; and that none of them ſhould be abſolved without Knowledge of their Cauſe, and Satisfaction of the Party offended. He was the firſt who prohibited Marriage betwixt Kindred, and aſſigned the ſeventh Degree, as it is kept at preſent. He gave holy Orders five Times in the Month of *December*, at which Times he made eight Biſhops, and ſixteen Prieſts. God wrought by him great Miracles, and by his holy Life, and Preaching, many Pagans were converted, and Perſons of great Quality to the Faith of CHRIST our Lord. Amongſt them was one *Palmatius* Conſul, who having been very diligent and zealous, in the Worſhip of his falſe Gods, and perſecuted the Chriſtians by the Order of the Emperor, made himſelf a Chriſtian, together with his Wife and Children, and forty two others of his Family: For having ſeen that the Soldiers who went to apprehend St. *Calliſtus*, loſt their Sight, and became blind; and that a Pagan Damſel poſſeſſed by the Devil, when ſhe was in the Temple offering Sacrifice to the Gods, had cried out, that there was no other God, but the God of *Calliſtus*, and that he was the only living, and true God. Alſo *Simplicius* a Senator, by ſeeing other Miracles was converted with ſixty eight Perſons of his Family, and they were all Martyrs. In fine, the Emperor underſtanding, that St. *Calliſtus* was the Maſter of all the Chriſtians, and he who made War moſt againſt his Gods, he commanded him to be apprehended, and to be whipt every Day. And the Saint having been five Days in Priſon praying without eating any Thing, and been viſited by our Lord, and having cured in it a Soldier called *Privatus*, who was very ſick and full of Wounds, the Emperor commanded him to be caſt down out of a Window of his Houſe, and with a very heavy Stone tied to his Neck, to be thrown into a Pit, and many Stones upon him; and by this cruel Martyrdom the glorious St. *Calliſtus* ended his happy Life. Seventeen Days after a Prieſt called *Aſterius*, accompanied by the Clergy, went in the Night to the Pit, and took out his holy Body, and enterred it in the Burying-place of *Calipodius*, upon the 14*th* of *October*, on which the holy Church celebrates the Feaſt of St. *Calliſtus*. The Martyrdom of this Saint was in the Year of our Lord CCXXVI, in the Reign of *Alexander Severus*. OCTOB. 14.

The Life of St. TERESA *of* JESUS, *Virgin, Foundreſs of the Diſcalced* Carmelites.

OCTOB. 15. THE ſeraphical Virgin St. *Tereſa* of JESUS, was born at *Avila*, in *Spain*, upon the 28*th* Day of *March*, in the Year of our Lord MDXV, the Lady *Jane* Mother to the Emperor *Charles* V. reigning in the Kingdom of *Caſtille*, and his Father the Catholick King *Ferdinand* governing for her, *Leo* X. ſitting in the Chair of St. *Peter*, under the Empire of *Maximilian*. She was called Dame *Tereſa* of *Ahumada*, till ſhe founded the firſt of her Monaſteries, which was St. *Joſeph* of *Avila*, and from that Time ſhe began to be called *Tereſa* of JESUS, with her Name making Profeſſion of what ſhe had in her Heart, which was to be no longer the World's, nor her Kindred's, nor her own, but entirely JESUS's, to whom ſhe had rendered, and given her Heart. In the Imitation of her all her Daughters, together with the Habit of holy Religion, take a new Surname of JESUS, or of thoſe who have moſt faithfully ſerved our Lord JESUS CHRIST, according to their Devotion, and leave that of their Lineage and Family, how OCTOB. 15.

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She being as yet only ſix or ſeven Years old, ſhe took great Delight in reading the *Lives of Saints*, and her Heart was enflamed, reading the Martyrdoms of ſome of them, and as little as ſhe was, ſhe judged by the Light of God, that thoſe Saints bought the Enjoyment of God at a cheap Rate, how great ſoever the Torments were which they endured, and ſhe deſired to die alſo, to gain what they had gained. Nor did ſhe content herſelf with bare Deſires, but inſtantly ſhe conferred with her little Brother *Roderick*, what Means of obtaining ſpeedily ſo glorious a Death. In fine, taking ſome little Thing to eat, ſhe went out of her Father's Houſe with her Brother, both of them being reſolved to go into the Country of the *Moors*, where they might have their Heads cut off for the Love of JESUS CHRIST. But being met upon the Way by their Uncle, he brought them home again, to the great Joy of their Mother, who was much afflicted for them, fearing they might have been fallen into ſome Pit about the Houſe. *Roderick* excuſed himſelf, that his Siſter had perſuaded him to that Journey. They were both of them aſtoniſhed when they read in ſpiritual Books, that the Glory and Pain of the other Life was to be Eternal, and ſpoke often of it, and ſtayed at this Word, *Eternally*, repeating it again and again with great Guſt, *Eternally, Eternally, Eternally.* And with this Conſideration our Lord imprinted in her Heart a great deſire of taking that Way, which would bring her to the Glory which was to laſt eternally. Wherefore being hindered in her Deſire of Martyrdom, ſhe compenſated that her deſire of dying for God, by doing all the Alms-deeds ſhe could, and by other Works of Piety, making little Hermitages with her Brother in their Father's Garden, not by way of Sports as other Children are wont to do, but there to recollect themſelves and to do their Devotions. Thus our Saint paſſed her tender Years in ſeeking Solitude, and in it employed herſelf in pious Exerciſes, eſpecially in reciting the *Roſary of our Lady*, taught her by her Mother. She had a particular Devotion to that Paſſage of the holy Goſpel, when our Saviour by the Well diſcourſed with the *Samaritan* Woman, and had always in her Chamber a Picture of this Myſtery, with theſe Words; *Domine, da mihi aquam, Lord give me Water*, and without knowing the great Good which ſhe demanded, ſhe often beſought our Lord to give her of this *living Water*. When ſhe was about twelve Years old, it pleaſed God to take away her good Mother, which very ſenſibly afflicted her. For Remedy, ſhe made her recourſe to our Lady, and put herſelf before her Picture; beſeeching her with Tears in her Eyes, that ſeeing ſhe was now without a Mother, ſhe would pleaſe henceforth to be her Mother, and receive her for her Daughter. But the Devil envying at theſe happy Beginnings, partly by the Reading of Romances, and partly by vain Companions made her relax this holy Fervour, and begin to make herſelf fine, to trim her Hair, to make uſe of Perfumes, *&c.* although without any bad Intention, or deſire of giving any one Occaſion to offend God. But our Lord, who had deſigned her to do ſo great Things for his Glory, did not permit her to continue long in theſe Vanities, but ordained that ſhe ſhould be ſent to a certain Monaſtery, of the Order of St. *Auguſtin*, in which Perſons of like Quality were educated: And there by the Company and Counſel of a Servant of God in that Monaſtery, ſhe began to reſume her pious Cuſtoms, which ſhe had for ſome Time omitted, prayed much, commended herſelf to the Prayers of the Religious, although ſhe did not yet wholly deſire to be one herſelf. Afterwards reading good Books in the Houſe of her Uncle, rather to pleaſe him, than out of any great Devotion, ſhe came to underſtand that Verity, which our Lord in her Infancy had imprinted in her Heart, to wit, that all was nothing, and would paſs in a Moment; and ſhe began by little and little to encline to a religious State, but could not perſuade herſelf abſolutely to reſolve upon it. She continued in this Conflict with herſelf for the Space of three Months, urging herſelf with this Argument, that the Labours and Difficulties of a religious Life, could not be greater than the Pains of Purgatory, and ſeeing ſhe had deſerved Hell, it would be no great Matter if ſhe ſhould be the reſt of her Life, as it were in Purgatory. At this ſame Time ſhe read the Epiſtles of St. *Jerom*, and was ſo helped by them, that ſhe made a generous Reſolution to take a religious Courſe; and accordingly having acquainted her Father with it, and he refuſing to give his Conſent, early in the Morning

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OCTOB. 15. Morning upon the Day of the Commemoration of *All Souls* in the Year MDXXXV, being now twenty Years of Age, without saying any thing to any one, except to one of her Brothers who accompanied her, she went out of the House of her Father to the Monastery of the Incarnation, which is at *Avila* of the Order of the *Mitigated Carmelites*, there to become Religious; although with such a great Contradiction of her Soul, and such a strange Grief and Resentment, as if her Bones had been separated from one another, or her Soul separated from her Body; insomuch that to express what she had felt in any great Pain, she was wont to say, she never felt the like, unless it were when she went out of her Father's House to be religious. To teach us that we must not conclude we are not called to such or such an Estate of Life, or to serve Almighty God more perfectly in the State wherein we are, because we find a great natural Difficulty and Repugnancy hereunto. As soon as she had taken the Habit, our Lord (who expects nothing else but our generous Resolutions to do Things that are difficult for his Service, that he may make appear the Greatness of his Mercies in us) immediately gave her so great a Joy and Content for having made Choice of this Estate, that it remained with her all her Life. The Aridity of her Soul was suddenly changed into a very great Tenderness, and her Gust of the Things of the World into a Gust of those of Religion. Notwithstanding our Lord did not fail to exercise her this Year of her Noviciate with great Troubles, which though caused by Things of small Importance, did not a little disquiet, and afflict her. She suffered also this Year great Maladies in her Body, yet with great Joy and Contentment she made her Profession at the End of the Year, although not without great Difficulty, and not much inferiour to that which she felt when she took the Habit: With such rude Assaults did the Devil endeavour to hinder the Execution of her holy Purposes.

She had not been long in Religion when certain Persons, whose Conversation was somewhat dangerous, visiting the Monastery, she became familiar with them, insomuch that she began to leave her Prayer, and thought it was a great Point of Humility to do so, being ashamed to treat with particular Familiarity with God, when she was so vainly distracted in that of Men. But after about a Year's Intermission she returned to her Prayer again, but did not yet leave her accustomed Conversations. Being one Time at the Gate of the Monastery with one of those, whose Conversation did her much Harm, our Lord shewed her one of his sacred Arms greatly wounded, and all covered over with Sores, with a Piece of Flesh torn out of it, since the Time he was tied to the Pillar, as it were complaining of the State in which he was for her sake, and how ill she requited him for it by doing what she did. And this Vision helped her much to withdraw her from her dangerous Familiarities, although she did not forthwith entirely leave them. In such sort, she was about twenty Years falling and rising again, and without fully enjoying the Consolations of God, because she did not well dispose herself to receive them, although she took no great Gust neither in the Comforts of the World; because when she was in them, they were allayed with the Memory of her Obligations to God, and of the great Faults she committed against him. Although it is not likely that any of the Faults she committed at this Time, and which she bewails with so great Resentment did arrive to the Malice of a mortal Sin. For although in her Life she says the Place was shewed her, which was prepared for her in Hell, this might be, not for that she had then deserved it, but because the Way in which she was, had not our Lord drawn her out of it, would have brought her to something deserving Hell. And even at this very Time before her full Conversion to God, sometimes there passed many Months, and sometimes a whole Year, in which she kept herself very carefully from offending God, and gave herself much to Prayer, insomuch that very few Days passed her, in which she did not employ large Portions of Time in Prayer, and in fine, Prayer was that, by means whereof our Lord absolutely withdrew her from all her Vanities, and unprofitable Cares, and brought her entirely to himself, as we shall now declare. Entering one Time into her Oratory, she saw an Image of our Lord JESUS CHRIST all covered over with Wounds; and as soon as she perceived it, she was troubled to see our Lord with so many Wounds, and began to consider how ungrateful she had been towards him, and how ill she had requited his Love, and to feel such a strange Grief, that she thought her Heart would have cloven in Pieces. With this Resentment and Grief she cast herself down by the Image, pouring out abundance of Tears, and beseeching our Lord, that he would be pleased all at once to give her Strength never to offend him more, saying, that she would not rise from the Place where she was, till her Request was granted. Nor was her pious and humble Prayer without Fruit; for from thence forwards she was ever profiting, and approaching every Day nearer and nearer to God, with a greater Love than she had ever yet had; and our Lord began to bestow greater Graces upon her in her Prayer, than he was wont. All which Graces she received through the Intercession of our Lady, and

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OCTOB. 15. of Bleſſed St. *Joſeph*; for ſo our Lord himſelf revealed to her, as ſhe left written under her own Hand in a ſingle Paper, in which ſhe ſays: *I underſtood that I had a great Obligation to ſerve our Lady and St.* Joſeph, *for that oftentimes, I wholly ruining myſelf, God by their Prayers reſtored me to Health again.* Amongſt other Graces which our Lord did her, he permitted to raiſe in her Soul a new Fear, that the great Sweetneſs ſhe felt in Prayer, and the Suſpenſion of her Soul, were Illuſions and Tricks of the Devil to take away from her mental Prayer, and to hinder her from thinking upon the Paſſion of our Lord, and from profiting and advancing herſelf by it. And there wanted not ſome Servants of God, who judged it was ſo indeed, and their Ground was, that what ſhe received in Prayer, was not wont to be given but to Perſons of great Perfection, from which ſhe was yet far off by reaſon of the Imperfections ſhe had, and their Opinion was, that ſuch Gifts of God were not well compatible with ſuch a kind of Life, and conſequently that her Suſpenſions could not be from God. And it augmented the Suſpicion, that ſhe had now employed herſelf for twenty Years in Prayer, and if ſuch a kind of Prayer, as ſhe experienced, had been from God, it would in ſo long Time have wholly changed her. The Saint was much afflicted hereat, and wept much, and although on the one Side ſhe could not tell how to believe, that things which profited her ſo much, ſhould be from the Devil; on the other Side ſhe feared leſt for her Sins God ſhould permit her to be blinded, and ſhe not perceive it. At this Time ſhe came acquainted with the Fathers of the Society of JESUS, and one of them who underſtood her well, helped her much, and told her it was manifeſt that it was the Spirit of God that wrought in her. This Father drew her Affection to Penance and Mortification, of which ſhe had taken little Care by reaſon of her great Maladies and Infirmities, telling her ſhe might do things which would be no Prejudice to her Health, and that perhaps God ſent her theſe Maladies, becauſe of herſelf ſhe practiſed no Penance or Auſterity, ſo that he would give it her with his own Hand. He made her do many Mortifications, and by this means her Prayer was founed upon a good Foundation (which is that of Penance and Mortification, that it may be ſuch as it ought to be) and her Profit hence was very apparent, for ſhe reſented very much the very leaſt Offence ſhe committed againſt God, and if ſhe had any Thing which was ſuperfluous about her, ſhe could not recollect herſelf till ſhe had caſt it away. At this Time ſhe had the Opportunity of ſpeaking with Bleſſed Father *Francis* of *Borgia* of the Society of JESUS, and ſhe diſcourſed with him about her Manner of Prayer, and the Bleſſed Father anſwered her it was the Spirit of God, and that ſhe ſhould not reſiſt any longer; what ſhe had hitherto done, was well done, but that for the future ſhe ſhould begin her Prayer with a Point of the Paſſion, and if afterwards our Lord ſhould elevate her Spirit, ſhe ſhould not reſiſt him, but permit herſelf to be elevated, and lead by him. She was much comforted by the Diſcourſe ſhe had with this bleſſed Father. After this ſhe came acquainted with another Father of the ſame Society, who although he guided her with great Prudence and Sweetneſs, he began notwithſtanding to raiſe her a little higher, and to conduct her to a greater Perfection, telling her, that entirely and perfectly to content and pleaſe God, ſhe ought not to omit to do any thing. She found then no ſmall Difficulty to leave certain Friendſhips, which ſhe was bound in Perfection to quit herſelf of, not that God was offended in them, but becauſe ſhe had a great Affection to them; and being naturally of a generous and noble Diſpoſition, there being no Sin in them, it ſeemed to her a great Ingratitude to leave them, and ſhe told her Confeſſor as much; and he bad her commend the Matter to God for ſome Days, and pray to the Holy Ghoſt, and ſay the Hymn, *Veni Creator Spiritus*, that he would give her Light to underſtand what was beſt to be done. She did ſo, and one Day having been a long Time in Prayer, beſeeching our Lord to help her, that ſhe might be able to content and pleaſe him in all Things, all on the ſudden ſhe ſuffered a Rapt, which wholly tranſported her out of herſelf, and in it ſhe heard in the very Bottom of her Soul theſe Words: *I will not that henceforward thou have any Familiarity with Men, but with the Angels.* This Grace was ſo from God, and it was ſo manifeſt that it was ſo, that what ſhe could not obtain of herſelf in many Years with all the Diligence ſhe had uſed, even to the Prejudice of her Health, the Lord of Hearts did it all in a Moment, and ſhe was from that Time ſo changed, that all her Life ſhe could not have Friendſhip, nor take Comfort but with ſuch Perſons as ſhe ſaw God indeed loved, and it was a heavy Croſs to her to converſe with any one that was not given to Prayer. Our Lord multiplied Day by Day his Graces and Favours towards her, ſpeaking to her after divers Manners, and teaching her very high Truths, and ſhewing her great and ſublime Viſions, all which left in her Soul wonderful Effects, by which ſhe went on profiting and growing better. Yet there wanted not thoſe who told her that all was from the Devil; but ſhe having the Approbation of him that confeſſed her, and certain other Fathers, anſwered, that the great Lord who viſited her, in

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OCTOB. 15. in Token of his Love left her Jewels upon her Hands, which ſhe had not before, her Soul being much amended and changed for the better by his Viſits, as was manifeſt to thoſe to whom ſhe confeſſed; and that therefore ſhe could not perſuade herſelf, that he whoſe Deſign is to lead Souls to Hell, would to this Effect make uſe of a means ſo contrary, as was this to withdraw her from Sins, and to give her Virtues and ſpiritual Strength. That which afflicted her, and ſo as never any thing, which ſhe ſuffered in all her Life, afflicted her more, was the Contradiction of ſome Perſons, whom ſhe ſaw to be the Servants of God. A certain Father that heard her Confeſſions ſometimes, told her it was evident that it was the Devil who deluded her, and therefore bade her make the Sign of the Croſs if ſhe ſaw any Thing, and by this means the Devil would leave coming to her. This was a hard Precept to her who was aſſured it was God, yet ſuch was her Obedience, that ſhe did whatſoever was commanded her. And accordingly when ſhe had true Viſions, ſhe ſigned herſelf with the holy Croſs, or when ſhe omitted to ſign herſelf, ſhe took a Croſs in her Hand to comply with Obedience. Although when ſhe had thoſe Viſions, it was impoſſible for her to doubt that it was God; wherefore ſhe aſked Pardon for what ſhe did, of him againſt whom ſhe made the Sign of the Croſs, telling him ſhe did it to obey thoſe that were in his Place; and our Lord anſwered her, *that ſhe did well to obey them, and that he would make them to know the Truth*; as afterwards they did, and changed their Opinion. One Day upon ſuch an Occaſion, our Lord who is not afraid of the Croſs, took her Croſs from her, and afterwards gave it her again, but of another Faſhion than he had taken it away; for it ſeemed to her to be made of four great Stones more rich than any Diamonds, and in one of them were marked very amiably and artificially the five Wounds, and withal our Lord told her, *that henceforward ſhe ſhould ſee this Croſs ſo*; and ſo it happened, for ſhe no more ſaw the Wood of which it was made, but only theſe precious Stones; although to others the Croſs appeared the ſame as before. In fine, our Lord to make it better appear, as he had promiſed, that what was in his Servant was not from the Devil, but from himſelf, inflamed her Heart with ſo great and high a Fire of the Love of God, that ſhe was even burnt up, and ready to die out of the Deſire of ſeeing him. At this Time ſhe ſaw ſometimes by her on her left Side an Angel in a corporeal Shape, little, but with a very beautiful Countenance, and ſo inflamed, that he ſeemed to her to be one of the Order of the Seraphims. He had a Dart of Gold in his Hands, of a good Length, with Iron at the End of it, and as it ſeemed, a little Fire, and with this Dart he wounded her Heart, and when he drew it back again, he ſeemed to draw her very Entrals after it, and left her all on Fire with the Love of God. OCTOB. 15.

Great was the Edification with which ſhe lived in her Monaſtery at this Time, great Profit ſhe did by her good Example, and by the Light which came from her Works notwithſtanding all her Diligence to hide it; but all this was but little in Compariſon of what our Lord had determined to do by her Means. Wherefore after our Lord had ſhewed her certain great and ineffable Secrets of the Glory which ſhall be given to the Juſt, and of the Torments which are prepared for the Wicked; ſhe conceived new Deſires of Penance and Solitude, to give herſelf more than ever to God, to whom ſhe acknowledged herſelf ſo much obliged; and thinking continually how this might be done, ſhe believed it was to be effected by obſerving with all Perfection poſſible her Rule, which was not kept in her Monaſtery according to its firſt Form, but with the Mitigation of a certain Bull. Theſe were her Deſires, which our Lord brought happily to effect in the Manner following. A certain Perſon ſaid one Day to the Saint, that if they could be religious after the Manner of the *Diſcalced* of St. *Clare*, there might be Means found to build a Monaſtery: She who had like Deſires, conferred the Matter with a certain Widow of her Acquaintance, who ardently deſired the ſame Thing, and began to think of Means of providing it with Rents; but the Saint although ſhe liked well of the Deſign, yet ſhe was loath to leave the Monaſtery in which ſhe was; in fine, they both reſolved ſeriouſly to recommend the Matter to our Lord. The next Day after ſhe had communicated, our Lord JESUS CHRIST commanded her to employ all her Forces, and to procure the founding of this Monaſtery, promiſing her it ſhould be done, and that his Majeſty ſhould be much ſerved in it, and commanded it ſhould be called St. *Joſeph*, and ſaid that St. *Joſeph* ſhould be at one of the Gates, and his moſt holy Mother at the other, and himſelf would protect it, and be with them, and that this Monaſtery ſhould be a Star, that ſhould give a great Light. He added, *that ſhe muſt not think he was a little ſerved by Religious Orders, although they were relaxed; and what would become of the World, if there were no Religious?* And the Saint thus animated and encouraged by our Saviour, ſet upon the founding of this Monaſtery, in which ſhe met with ſtrange Oppoſitions and Contradictions; but animated by new Revelations and Encouragements from our Lord, ſhe happily ſurmounted them all. Such Murmuring there was in the whole Town againſt this Foundation, that her Pro-

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Our Saint lived in this new Monaſtery of St. *Joſeph* about five Years, and they ſeemed to her the moſt ſweet and pleaſant of her whole Life; ſhe ſeemed to herſelf to be in Heaven, and thoſe Souls amongſt whom ſhe lived, ſeemed to her to be ſo many Angels. Notwithſtanding the Greatneſs of her Courage, and the Fire of the Love of God, with which ſhe was inflamed, hindered her from taking full Content in this pleaſing Repoſe, by reaſon of the extreme Deſire ſhe had of the Salvation of Souls. Whereupon being one Night in Prayer, our Lord comforting her, ſaid to her: *Expect a little, Daughter, and thou ſhalt ſee great Things.* Theſe Words, of which at preſent ſhe could not imagine the Signification, began ſhortly after to be fulfilled. For our Lord beyond all Expectation made the General of the *Carmelites* to come to *Avila*; of which our Saint being advertiſed, ſhe procured that he might come to the Monaſtery of St. *Joſeph*, where ſhe was. After ſhe had given him Account not only of the Foundation of this Monaſtery, but in a manner of her whole Life, he comforted her very much, and was exceedingly rejoyced to ſee their Form of living, lively repreſenting the Beginning of their Order; ſeeing the firſt Rule was there kept without any Relaxation; and to give Occaſion to the Saint to put in Effect the ardent Deſires ſhe had to be able to ſerve in the gathering of Souls to God, he gave her (without being aſked) very large Letters Patents to empower her to found more ſuch like Monaſteries, with expreſs Charge and Order to found as many as ſhe could; a Thing which ſhe had never thought of before. And the Saint made ſo good Uſe of this Power, that ſhe founded no leſs than thirty two Monaſteries, Poor as ſhe was, and Deſtitute of human Succours, notwithſtanding the great Difficulties

OCTOB. 15. Difficulties and Oppoſitions ſhe met with in the founding of them, both from Men and Devils: Our Lord moſt graciouſly viſiting, comforting, and encouraging her in all her Difficulties and Troubles, and that ſo frequently, that he ſeemed ſo tenderly to love her, that his Heart could not endure to ſee her a long Time in Deſolation, and Diſcomfort. One Time when ſhe was greatly afflicted, and in a great Fear that her firſt Monaſtery at *Avila* would be quite diſſolved, by Reaſon of a ſtrange Commotion raiſed in the whole City againſt it, our Lord, who was ever near her to comfort her, ſaid to her: *Doeſt thou not know well, that I am Omnipotent, what art thou afraid of? Hold for certain that the Monaſtery ſhall not be deſtroyed, I will accompliſh what I have promiſed thee.* And accordingly he did ſo, changing all the Oppoſition and Perſecution of that City, into a ſingular Affection and Benevolence towards the ſaid Monaſtery. And the Day on which againſt her Will, ſhe was made Prioreſs of it, being in a very great Rapture, ſhe ſaw how her heavenly Spouſe received her with exceſſive Love, and put a rich Crown upon her Head, giving her much Comfort for what ſhe had done for his Mother. And another Time, when they were all in the Choir in Prayer, after Compline, ſhe ſaw our Lady with very great Glory in a white Robe, under which ſhe received and defended them all. And after ſhe had founded the Monaſtery of St. *Joſeph* at *Malaga*, our Lord encouraged and incited her to make haſte in theſe Foundations: For ſo ſhe left written in her own Hand. *Upon the ſecond Day of* Lent, *after I had communicated at St.* Joſeph's *of* Malaga, *our Lord* JESUS CHRIST *repreſented himſelf to me, and looking upon him, I ſaw that he had upon his Head inſtead of a Crown of Thorns, a Crown of great Splendor, which covered all his Head, and methought it was in the Place of the Wounds which the Thorns made: And I being much devoted to this Myſtery, was exceedingly comforted; and began to think how great a Torment that muſt needs be, ſeeing it had cauſed him ſo many Wounds, and this was a great Grief to me. Our Lord told me, that I ſhould not have Pity and Compaſſion of him for ſuch Wounds; but for the great Number of thoſe Wounds, which were given him at this Day. I demanded of him, what it was that I could do to remedy this? He told me, it was not now Time to reſt: But that I ſhould make haſte to build thoſe Houſes, and that with the Souls of thoſe that ſhould be in them, he ſhould have Repoſe: And that I ſhould admit of as many Foundations as were offered me, for that there were many Souls, who for want of a Place of Retirement, did not ſerve him.* Innumerable were the Viſits and Revelations with which our Lord comforted this his dear Spouſe in her Troubles and Doubts. OCTOB. 15.

A certain Gentleman who had given the Saint an Inheritance for the founding of a Monaſtery in *Valliodolid*, not long after ſuddenly fell ſick, and died, and his Speech failing him, he was not able to make a full Confeſſion, although he gave great Signs of Contrition. She hearing of his Death was much afflicted for him, fearing leaſt perhaps his Soul was damned, and as ſhe was recommending him to God, our Lord told her, that his Salvation had been in great Danger, and that he had ſhewed him Mercy, for the Service he had done his Mother, giving her a Houſe, for the Building of a Monaſtery there of her Order, and that he ſhould come out of Purgatory, when the firſt Maſs ſhould be ſaid there, and not before. The Saint having heard this, being ſo full of Charity as ſhe was, for that ſhe had always before her Eyes the grievous Pains that this Soul endured, could find no Repoſe till ſhe had founded the Monaſtery. And that we might know the Compaſſion our Lord has of the Souls in Purgatory, and how pleaſing and grateful that is to him which is done for them, himſelf one Day ſeeing the Saint, by reaſon of certain Affairs which occurred, made ſome delay to go to *Valliodolid* to found the ſaid Monaſtery, haſtened her on as ſhe was in Prayer, bidding her to make haſte away for that this Soul ſuffered much. And all was fulfilled as had been revealed to her: For Maſs being ended, and the Saint approaching to receive the holy Communion, the Gentleman who had been Maſter of the Houſe and Garden, where ſhe and her Companions now were, appeared to her with a glorious and chearful Countenance, and thanked her with joined Hands, for what ſhe had done for his Delivery out of Purgatory; and after this he mounted up to Heaven. One of her Religious being near her end, was filled with an exceeding Joy: And the Saint, who had been praying in the Choir before the Bleſſed Sacrament, that it would pleaſe our Lord to give her a happy End, coming to viſit her, ſhe ſaw at the Head of her Bed, in the Middle of it, our Lord JESUS CHRIST, with his Arms open, as it were, garding and defending her; who ſaid to the Saint, that ſhe ſhould hold for certain, that he would in the ſame Manner protect all the Religious that ſhould die in her Monaſteries, and that they ſhould not fear Temptations at the Hour of their Death: That is, ſuch Temptations, as might make them die with ſome notable Diſquiet.

Whilſt our Saint was in the Heats of theſe her holy Foundations, by the Inſtigation of Satan, ſome who did not know the

OCTOB. 15. the Charity, with which her Heart burned to ſeek the Glory of God, and his moſt holy Mother, and the Good of Souls, began to murmur againſt her, and to have no good Opinion of theſe her Voyages, and began to ſpeak two freely of them: And herſelf (ſuch was her Humility and Prudence) began alſo to reflect upon this her Manner of Life, as ſhe left written under her own Hand in the following Words. One Day thinking with myſelf, whether thoſe who thought ill of this my going forth to found Houſes that were offered, had not Reaſon, and whether it were not better, that I ſhould employ myſelf continually in Prayer, I underſtood from our Lord: *During this Life, Profit does not conſiſt in endeavouring more and more to enjoy him, but to do his Will.* And in another Paper; thinking one Time with what Purity we live, when we are remote from Buſineſſes, and how many Faults I muſt commit, when I ſhould meddle with them, I underſtood: *It cannot be otherwiſe, my Daughter, be only careful to have a right Intention, and not to be entangled in them, and look upon me, that what thou ſhalt do, may be conformable to that which I have done.* Thus our Lord ſtill encouraged the Saint againſt all the Difficulties which were objected to her in the holy Enterprizes, which by his Inſpiration ſhe had undertaken.

Notwithſtanding the happy Progreſs of her Foundations of Monaſteries as well of Men as Women, who profeſſed to obſerve the firſt Rule, without any Mitigation, of the holy Order of our Lady of *Carmel*, yet there remained one Thing which much afflicted her, and it was, that the Religious both Men and Women diſcalced, were immediately ſubjected to the General and Provincials of the *Mitigated Carmelites*, which much hindered the Tranquillity and Peace both of the one, and the other; for that upon this Occaſion, there was raiſed ſuch a Storm by the *Mitigated* (although with a good Intention) againſt the diſcalced Fathers, that it ſeemed their Reformation would be quite deſtroyed; and the chief of them ſuffered extreme Perſecutions upon this Account. In the mean Time the Saint alſo had much to ſuffer, ſeeing them in that Condition, who had coſt her ſo many Prayers and Tears, to obtain them of God. Moreover Things were ſaid of her greatly prejudicial to her good Name, but ſhe was not ſo ſolicitous about this Infamy, as about the Affliction of theſe Fathers: For ſhe knew moſt certainly how unjuſtly they ſuffered, and this ſtrangely afflicted her. To get ſome Light in theſe Obſcurities, and to the end that God would pleaſe to give her ſome Eaſe in theſe Afflictions which environed her, ſhe cauſed continual Prayers, with Faſts and Diſciplines to be made in her Monaſteries, and lifted up her Eyes to Heaven, whence her Succour muſt come. Being once in Prayer, and thinking whether or no, the Perſons who croſſed her Affairs, would indeed, bring to nothing this new Reformation of the Diſcalced, our Lord anſwered her: *Some indeed deſire it, but it ſhould not be ſo, but quite Contrary.* Together with this her recourſe to God, ſhe did not neglect to make uſe of human Means, but endeavoured to get the Favour of the King, and of the Grandees of the Kingdom in the Buſineſs: And in fine, the Divine Majeſty ſo heard her Deſires, and gave ſuch Succeſs to her Endeavours, that by the Command of Pope *Gregory* XIII, the Diſcalced had a Chapter, where they choſe themſelves a Provincial, to whom they remained immediately ſubject together with Women of the ſame Reformation, and mediately to the General alone of the Mitigated, without any Dependance on their Provincials, and ſo this Separation brought the Peace and Tranquillity ſo much deſired. OCTOB. 15.

After this the Saint went on in founding Monaſteries as before, and met with her wonted Oppoſitions in the founding of them from Men and Devils, and cauſeleſs Fears: But our Lord encouraging her ſhe ſtill broke through them all. One Time doubting to receive a certain Houſe, becauſe amongſt other Reaſons, ſhe was affraid there was not a Sufficiency for the Subſiſtence and Durance of it, ſhe was ſharply reprehended by our Saviour for it after Communion, ſignifying to her, with what Treaſures the Monaſteries had been built, which hitherto had been founded, and that ſhe ſhould not doubt to admit of this Houſe; that it ſhould be for his great Service, and for the Profit of Souls. And upon another like Occaſion he reprehended her much in the ſame Manner, ſaying to her: *What art thou affraid of? When did I fail thee? I am ſtill the ſame that I have been, do not ceaſe to make theſe Foundations.* But who is able to recount the Favours and Graces of our Lord to this holy Virgin, and the eminent Virtues with which he inriched her? Many great Perſonages have averred, that this ſeraphical Virgin was able to teach the Science of myſtical Divinity, as happily and as perfectly, as the greateſt Doctors are wont publickly to teach others Sciences. By reaſon of this celeſtial Learning ſhe had a great Advantage in order to the Acquiſition, and Practice of all Virtues. And for as much as concerns Faith, ſhe was ſo well founded herein, that ſhe never had any Temptation againſt this Virtue; and ſaid that the leſs ſhe underſtood Matters of Faith, the more ſhe believed them, and that they cauſed in her the more Devotion, and it much rejoiced her not to underſtand them, and this recollected

OCTOB. 15. recollected her the more. She never aſked how it could be, that God ſhould do this or that? Or how this or the other Thing could be? Nor indeed did ſhe deſire to know it. But it ſufficed her to think that God had done all; and ſo ſhe ſaid ſhe had not whereat to be aſtoniſhed, but wherefore to admire him. Hence proceeded the great Reverence ſhe had not only to the Sacraments, but alſo to holy Images, to the Office of the Church, which ſhe ſaid with great Devotion and Reverence, and to all the Ceremonies of the ſaid Office, how little ſoever they were, to Indulgences, bleſſed Grains and Beads: And ſaid that ſhe would rather ſuffer a thouſand Deaths, than go againſt the leaſt Ceremony of the Church, or againſt any Truth of the holy Scripture. And as for Holy-water, ſhe ſays, ſhe had often experienced its great Force to drive away the Devils: And that when ſhe took it, moſt commonly ſhe felt ſuch an interiour Refreſhment, as comforted her whole Soul; juſt as a Cup of cool Water diffuſed itſelf through the whole Body of one that is hot and thirſty. For my Part *(ſays ſhe)* I conſider that it is a great Thing, whatſoever is ordained by the Church, and I greatly rejoice that the Words have ſuch Force, and give ſo great Force to the Water that is bleſſed, and make ſo great a Difference betwixt it, and that which is not bleſſed. When ſhe heard any ſay that they would gladly have been at the ſame Time that our Saviour was in the World, ſhe ſaid within herſelf, ſeeing that they had him the very ſame in the moſt Holy Sacrament, what needed they to care for any more? Meeting in the Book of the Canticles with a Place ſhe did not underſtand, ſhe took great Pleaſure and Content that ſhe could not underſtand it: And ſhe adviſes Women, and ſuch Men whoſe Office is not to defend the Faith, when in Sermons, ſpiritual Books, or Meditations, they meet with ſomething they cannot underſtand, not to work their Heads to comprehend it, but only to rejoice at it, conſidering they have ſo great a God and Lord, that only one Word of his ſhall contain a thouſand Myſteries in it, and they cannot underſtand one of them. In fine, her Will was that the Prayers, Auſterities, and Penances which were in her Monaſteries, ſhould be directed chiefly for thoſe who employ themſelves in the Defence of the Faith, and in the Converſion of Hereticks.

The Hope and Confidence ſhe had in our Lord, together with her great Courage, are clearly ſeen in the great Works ſhe undertook and accompliſhed. Who would ever have thought that one ſickly Maid, placed in a Monaſtery, with ſo many Bonds of Religion and Obedience, without Money, without the Favour of the World, yea with ſo many Contradictions and Perſecutions, was to be the Mother of ſo many, and ſo good Children, and Foundreſs of ſo many Monaſteries, and to reform an Order, which had now been for ſo many Years in the State in which ſhe found it? What Man would have dared to have undertaken ſuch great Things? Who would not have loſt Courage after he had undertaken them, meeting with ſo many Difficulties, Impediments, Murmurings, Perſecutions and Oppoſitions of all Sorts of Perſons Secular and Eccleſiaſtical, Good and Bad? She never forbore to undertake, or to proſecute any Thing for any Labour or Difficulty that occurred, provided ſhe underſtood it to be to the greater Service of God, believing that his Divine Majeſty could not be wanting to thoſe who ſerve him: And if it happened, after ſhe had laboured much in a Thing, that ſhe came to know that our Lord would be more ſerved in leaving it, ſhe left it off as eaſily, as if ſhe had done nothing at all in it. When her firſt Monaſtery was in great Danger to be deſtroyed, ſhe made her Recourſe to God, ſaying to him: My dear Lord, this Houſe is not mine, it was made for you; now that there is no Body who ſtands up for it, it is needful that your Majeſty do all: And having ſaid this, ſhe was as comforted, and without any Pain, as if ſhe had had all the World on her Side, and held the Thing for aſſured. She made ſmall Account of the Aids of the World, to put her Confidence in them, ſhe ſaid they were like little Sticks of dry Juniper, which inſtantly broke, if you laid any Weight upon them, and that the true Friend in whom we ought to hope, was our Lord JESUS CHRIST. OCTOB. 15.

This ſolid Hope of the holy Virgin proceeded not only from her manifold Experience of the Goodneſs of God towards her, and the many Favours he had done her, but alſo yet higher from her Charity and Love towards God, which was truely Seraphical and exceeding great. For if that be true which St. *Gregory* ſays, and which all confeſs, that Works are the Proof of Love, how great, ardent, and enflamed muſt her Love needs be, who did, laboured, and ſuffered ſo much for the Glory of God, and eſpecially with ſuch Impediments and Perſecutions, with ſo great Poverty, and with ſo many grievous and ordinary Maladies? Her Books are full (as her Mouth could not forbear ſpeaking out of the Abundance which was in her Heart) of the moſt ardent Deſires ſhe had of the Glory of God, and ſo rejoiced exceedingly that he had the Goods which he had: And as often as ſhe heard ſaid in the Creed, that the Kindom of JESUS CHRIST ſhould never have an end, ſhe felt a great Joy in herſelf. They

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According to the Proportion of her most ardent Love of God, was that which she had towards her Neighbours, loving them in God, and for God. The Force of this Love made her expose herself to so many Labours, and to make so many Voyages, although she were afflicted with many Maladies and Pains, through Colds, Rain, Snow and excessive Heats: In fine, to found so many Monasteries, where by the Exercise of Christian Virtues so many Souls might be saved. She had a holy Envy of Preachers, and of all those who employed themselves in gaining Souls to our Lord, and she would willingly have done the same, although it must have cost her a thousand Lives: And to supply this, she earnestly importuned Almighty God, that he would please to give some Power to her Prayers, to gain some Soul to his Service, seeing that the Devil drew so many from him. Hence also she entertained and treated most nobly, when she had Opportunity, such Persons as laboured in the Help of Souls: And when they were Sick, she prayed for them, and would have all those where she was, do the like, that they might speedily recover their Health, and that nothing might be lost of the Profit they did to Souls: And most bitterly lamented their Deaths, as she did the Death of Mr. *John Avila*, a great Preacher, one that wrought great Fruit in Souls: For hearing of his Death she wept most bitterly, insomuch that her Companions wondered at it, she not using to weep for the Death of any one; and when she heard of the Death of her Brother, they saw her not shed so much as one Tear, but with her Hands joined she blessed our Lord: Whereupon they took the Confidence to ask her, why, seeing that Mr. *Avila* was so holy a Man, and was gone to enjoy God, she was so afflicted for him? She answered, of that I make no Doubt; but what afflicts me is, that the Church of God has lost a great Pillar, and many Souls a great Aid and Support which they had in him. This Thirst of the Salvation of Souls made her say sometimes: *What matter is it that I should be in Purgatory till the Day of Judgment, if I could but by my Sufferings procure that only one Soul should be saved?* And otherwhiles that she was willing to die a thousand Times for the good of one Soul. Nor did she content herself with Desires: She made many Prayers, and did great Penances, and in a Word, all she could for the Good of Souls, and innumerable were helped by her: And never did she communicate particularly with any one, whose

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She was very devout to the moſt Bleſſed Sacrament of the Altar, and oftentimes in the conſecrated Hoſt, ſaw our Lord with great Majeſty, who is truly under the Accidents of Bread. She ordinarily communicated every Day. And ſometimes ſhe was taken with ſuch Deſires of receiving our Lord, that ſhe was not able to endure them, in ſuch Sort that nothing in this World, no Danger, nor Pain to be ſuffered by her, could have been ſufficient to hinder her from receiving him, yet for Obedience, or when ſhe underſtood that our Lord would have it ſo, ſhe eaſily forbore, and without any Grief. Inſomuch that a Siſter at *Avila* aſking her once, if ſhe had not great and afflicting Deſires to communicate, for that ſhe was ſo ſick, that ſhe had not communicated for a whole Month, ſhe anſwered no; and that conſidering that God would have it ſo, her Soul was as content, as if ſhe had communicated every Day. She had a great Devotion to communicate upon *Palm-Sunday*, and always with this Conſideration, that the Cruelty of the *Jews* had been this Day great towards our Lord, to let him go to dine at *Bethany*; and ſo ſhe made Account, that ſhe would invite our Lord this Day to Dinner, and that he ſhould be with her, and to this Effect ſhe prepared her Soul the beſt ſhe could

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Devotion to the Saints is no Doubt a great Gift of God, and a very ſignal Grace, and one of the good Pledges that Men have in this Life of their eternal Salvation. For the Saints are great Friends of their Friends, and do not forget to pray for the Salvation of thoſe who recommend themſelves to them, nor can God fail to hear his ſo great and faithful Friends for their Clients. This Gift our Lord beſtowed upon St. *Tereſa* from her very firſt Beginnings to ſerve him. She was very devout to the moſt glorious Virgin *Mary*, Mother and Protectrix of Mount *Carmel*, reputing herſelf highly favoured to wear the Habit of this Queen of Angels, and to be a Religious of her Order, as alſo to have been employed to reſtore it to its firſt Splendor, and ancient Perfection of Life, and to have contributed with all her Power to its Augmentation. She had alſo a very particular Devotion to the glorious St. *Joſeph*, Spouſe of this ſacred Virgin, and Protector of the ſame Order, under whoſe Name ſhe founded the greateſt Part of her Monaſteries, taking him for her Advocate and Patron. She ſaid that ſhe did not remember ever to have aſked any Thing of him, but ſhe obtained it; and that it is wonderful what Graces God had done her, and the Perils of Soul and Body, from which he had delivered her by the Merits of this glorious Saint; that ſhe would gladly perſuade every Body to have a Devotion towards him, for the great Experience ſhe had of the Goods he had obtained for her of our Lord, and that ſhe never knew any one truly devout to him, whom ſhe did not ſee much advanced in Virtue and Sanctity of Life. And ſhe had a very particular Devotion to divers other Saints, to St. *Peter* and St. *Paul*, St. *Clare* and St. *Dominick*, and others; and to the Royal Prophet St. *David* ſhe was not only very devout herſelf, but alſo thought that all that recited the divine Office, ought to be devout to him. And the Saints well repayed her Devotion towards them by the ſingular Favours they did her. When ſhe was made Prioreſs of the Monaſtery of the *Incarnation*, the firſt thing ſhe did was to put an Image of our Lady in the Prioreſs's Chair in the Choir, and to commit the Houſe to her Care, and to give her the Keys of it; which was ſo pleaſing to the Bleſſed Virgin, that upon the Vigil of St. *Sebaſtian* ſhe ſaw her in the Beginning of the *Salve* come down into the Chair, accompanied with a great Multitude of Angels, where ſhe remained all the Time of the *Salve*, and ſaid to her: *Thou haſt done well in putting me here, I will be preſent at the Praiſes of my Son, and I will preſent them to him.* Another Time the ſame Sacred Virgin together with St. *Joſeph* appeared to her, and taking her by the Hand, told her, that ſhe pleaſed her exceedingly in ſerving her Spouſe St. *Joſeph*. St. *Peter* and St. *Paul* promiſed her they would not permit her to be deceived by the Devil, and appeared to her often. St. *Clare* alſo appeared to her upon her Feaſt, and bade her take Courage, and ſhe would help her. St. *Dominick*

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Amidſt all theſe Virtues and ſingular Graces and Favours of Almighty God, and his Saints ſhe was ſo humble, that ſhe took a ſingular Pleaſure to manifeſt her Faults, to make herſelf to be meanly eſteemed; and ſaid that if People knew her, every one would ſpit in her Face. She had greater Difficulty to publiſh the Favours God did her, than her Faults. She was much afflicted to ſee that Account was made of her, eſpecially by Perſons of Note and Authority, and when ſhe thought the Favours which God did her, were to be publiſhed, this was an intolerable Pain to her. And for this Cauſe ſhe would have gone from *Avila* to another Monaſtery of her Order a great Way off, that ſhe might be in a Place where ſhe was not known; moreover ſhe deſired to be a Siſter Converſe, and to ſerve as ſuch in the moſt humble, low, and painful Offices of the Houſe. One Time ſhe prayed particularly to God, that when any one ſhould have a good Opinion of her, it would pleaſe his Majeſty to diſcover to that Perſon the Sins ſhe had committed, that ſo ſuch an one might ſee ſhe had no ways deſerved to be ſo well thought of. One Time ſhe writ to one of her Confeſſors in this Manner: I find here a very great Conveniency, which I have deſired theſe many Years; and it is, that here there is no more Memory of *Tereſa* of JESUS than if ſhe were not in the World; and for this Cauſe I will not ſeek to go from hence, unleſs I be commanded. When ſhe was in the Company of holy Perſons, ſhe was greatly aſhamed to be amongſt them. She abhorred all honourable Offices of her Order, and ſhunned them as much as ſhe could. For two and twenty Years ſhe had great Aridities, and never in all that Time did it come into her Thoughts to deſire more Comfort, becauſe ſhe eſteemed herſelf to be ſuch an one, that ſhe thought ſhe did not deſerve only to think upon God, but that his Majeſty did her a great Grace to permit her to be in his Preſence. Sometimes her Confeſſors deprived her of the holy Communion to try her, and although on the one Side ſhe very tenderly reſented it, notwithſtanding on the other Side, God's Honour was more dear to her than her own, and all ſhe did was to praiſe him for having moved her Confeſſor to take Care of his Honour, and that his Majeſty might not enter into ſo bad a Lodging. And with theſe Conſiderations ſhe obeyed with great Quiet of Soul, although alſo with a tender and amorous Pain. When ſhe was at *Sevil*, many Falſities being reported of her, ſhe ſaid: *God be praiſed that in this Country they know what I am; but in other Places they are deceived, and treat me according to what they think me to be, but here according to my Deſerts.* In fine, in all her Life, whatſoever Honour ſhe ſaw, was done her either by Words or Deeds, in her Preſence or in her Abſence; ſhe never had any vain Glory, nor had any thing to confeſs upon this Account. She ſaid, having committed ſo many Sins, her Conſcience did not accuſe her of vain Glory, and that ſhe ſaw moſt evidently, that what was in her was from God, and belonged to him; as for herſelf ſhe received great Graces from God without ſerving him. This her interiour Humility ſhewed itſelf exteriourly; ſhe being the firſt in the moſt humble and abject Offices of the Houſe, and with great Joy ſerving her Week in the Kitchin; which when it was her Turn to do, ſhe ſet herſelf at Night to think how ſhe might prepare the Eggs or Fiſh, and how ſhe might make the Pottage in a different Manner from the Ordinary, to give ſome Recreation to the Servants of God. When in the Choir ſhe had any Doubt concerning the divine Office, ſhe would aſk it of the Novices to humble herſelf. She was a great Lover of this Virtue of Humility, and ſaid, that our Lord was ſo alſo, and if any one deſired to know why our Lord was ſuch a Lover of Humility, it was becauſe he much loved Truth, and Humility is a certain Truth, which is to know the little we are, and that we have no good Thing of ourſelves. She recommended this Virtue much to her Religious, for that there was no Fear of hurting either Soul or Body by it, and it was very profitable. But ſhe did not like that Humility, which takes from us the Knowledge of the Gifts, which we have

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received of God, provided that together we do acknowledge that we have not deſerved them; for if ſuch Gifts were not known, the Soul would not dare to undertake great Things. She alſo ſtrictly charged her Religious, when they were accuſed or reprehended, not to defend or excuſe themſelves, unleſs Charity or ſome juſt Cauſe required it, and that God would ſpeak for them; and beſides that, all Things well conſidered, we are not blamed without Cauſe, ſeeing we are ſo full of Faults, and if thoſe be not in us which are ſaid of us, we have many others, and we have Honour enough done us, that thoſe we have are not ſpoken of, and that the truly Humble ought to deſire to be made ſmall Account of, and to be perſecuted without Cauſe.

From this profound Humility and Knowledge of herſelf proceeded her Patience, and her Deſire of ſuffering for JESUS CHRIST; for how great ſoever the Pains were which ſhe endured, ſhe believed always that they were too ſweet and too light, in Compariſon of what her Sins deſerved. In her Body ſhe ſuffered very grievous Maladies, of which many laſted her to her very Death; which ſhe endured with wonderfull Patience; and when ſhe thought her Dolours were intolerable, ſhe uſed to make Acts of Patience and of Conformity with the Will of God, beſeeching him, that if he were ſerved in this, he would give her Patience, and that ſhe might continue in that Condition to the End of the World; ſhe alſo aſked of our Lord, that ſhe might never be without Pains. When they made a poor little Bed for her when ſhe was ſick in the Hoſpital, ſhe ſaid: *O my dear Lord, how ſweet and delicate is this Bed, you being upon a Croſs.* And at the ſame Time as often as ſhe did eat, there came Blood out of a Wound which ſhe had in her Throat, and any one having Compaſſion of her, ſhe ſaid: *Do not take Pity of me, for my Lord endured much more for me, when he drunk Gall and Vinegar.* Going one Time to appear in Judgment before her Provincial, ſhe ſaid, that ſhe took ſo great Content to ſee ſhe ſhould ſuffer ſomething for our Lord, that ſhe was not able to diſſemble ſuch a Content, and to hinder herſelf from laughing. Another Time when ſhe was grievouſly and falſly calumniated, one ſaying to her, that ſhe ſhould not be able to endure to have ſuch Things ſaid of her, the Saint anſwered with a ſmiling Countenance: *Daughter, there is no Muſick more ſweet and grateful to my Ears, becauſe ſaying the Truth they have Reaſon, and ſeeing they do not beat me with Cudgels, what Wonder is it, that they ſhould ſpeak thus of me?* She ſaid ſometimes to our Lord: *My Lord, either let me die or ſuffer, I demand no other Thing of you for myſelf.* She greatly envied thoſe Saints that had ſuffered more for the Love of God. Of many Years ſhe deſired that her holy Life were full of ſufferings and Perſecutions, and ſhe ſaid, that ſhe would endure all the Labours in the World, to accompliſh a little more the Will of God. CHRIST our Lord taught her this Virtue of deſiring to ſuffer for the Love of God, ſaying to her: *Doeſt thou think, my Daughter, that Merit conſiſts in enjoying? It does not conſiſt in that, but in working, ſuffering and loving. Believe it, my Daughter, that he is moſt beloved of my Father, to whom he gives the greateſt Sufferings, and Love correſponds to them. In what can I more ſhew my Love to thee, than in willing for thee that which I have willed for myſelf.*

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This her Deſire of ſuffering for God made her exerciſe all the Penances and Auſterities ſhe poſſibly could, often bewailing her being hindered herein by her Maladies and Infirmities. She always ate very little, and drunk no Wine. Beſides the ordinary Auſterities of her Order, ſhe took Diſciplines with Nettles, even to the cauſing in her Body putrid Sores, and afterwards ſhe renewed thoſe Sores by diſciplining herſelf again with the ſame Nettles. Otherwhiles ſhe diſciplined herſelf with a Bunch of Keys, and otherwhiles with Chains of Iron; and oftentimes ſhe had ſuch great Deſires of doing Penance, that ſhe would have torn her Body in Pieces, if ſuch had been the Will of God. In ſuch ſort, that the Joy ſhe believed that ſhe gave the divine Majeſty by ſuch like Exerciſes, cauſed in her a great Comfort. And would her Superiours and Confeſſors have permitted her, ſhe would have done very terrible and extraordinary Penances. Thinking one Time of the great Penance a certain Perſon did, and how ſhe might have done more, had it not been to obey her Confeſſors, and whether it were not better not to obey them hereafter in this Point, our Lord ſaid to her: *No, my Daughter, thou goeſt a good and a ſure Way, doeſt thou ſee all the Penance ſhe does? And for my Part I make Account of thy Obedience.* And accordingly our Saint practiſed, notwithſtanding her great Affection to Penance. Hence writing a Letter to a Father of the Society of JESUS, and recounting the Virtues of the ſaid holy Woman, ſhe ſaid, that ſhe envied her all thoſe Things, but there was one Thing ſhe did not envy her, which was, that ſhe would not leave any Things of her Penance, although her Confeſſors told her it was too much.

As for her Chaſtity it ſuffices to ſay, that being well in Years, and one of her Religious treating with her about ſomething which concerned impure Temptations; ſhe anſwered her: *I do not underſtand that, for God has done me this Grace, that in all my*

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Life I have had nothing to confeſs as to ſuch Things.

Her Affection to holy Poverty, and her Practice of it was very rare; and hence ſhe greatly oppoſed the Foundations of Monaſteries which were to be rented and willingly undertook ſuch as were to live upon Alms: And when there was leaſt Proviſion in the Houſe then was ſhe moſt content. When ſhe had not a Houſe of her own, ſhe was ſo far from being in Pain, that ſhe ſaid, it was a great Contentment to her, to be in a Houſe, which they might be thruſt out of; for ſhe remembered that the Lord of the World had not one. She deſired Poverty ſhould be ſeen in all Things belonging to her Monaſteries. *O my God,* ſays ſhe, *theſe fair and ſumptuous Buildings, how little do they conduce to the Interiour:* And ſhe recommends this Matter very much to her Children in the ſecond Chapter of her *Way to Perfection,* and ſays, *If ſhe can ſay it with a good Conſcience, the Day that they ſhall make ſumptuous Buildings, may they fall down immediately, and kill them all,* and that ſhe ſhould pray to God for as much. This her Love of Poverty made her to love much to wear old and poor Cloaths, provided they were clean, for ſhe naturally loved, Cleanneſs of Body and Soul. Hence alſo ſhe abhorred to be idle, and would (as much as her Health, and other Employments would permit) always be either Spinning or Sewing, or doing ſome other Work, even whilſt ſhe was at the Grate diſcourſing with grave and honourable Perſons, and this ſhe ſaid was one Benefit of ſpeaking with the Grates cloſe.

She excelled marvellouſly in the Virtue of Obedience, and obeyed ſo punctually her Prelates and Confeſſors, that ſhe ſaid one Word of theirs was more to her than a thouſand Revelations, becauſe ſhe might be miſtaken in Revelations, but obeying her Superiour, ſhe was certain never to miſtake. And accordingly, when God commaded her ſomething in Prayer, and her Prelates and Confeſſors enjoined her the contrary, ſhe did it, and told our Saviour that he muſt pardon her, becauſe ſhe believed ſhe was obliged to obey thoſe who held his Place: And his Divine Majeſty approved this her ſo high Obedience, commanding her to do what they ſaid, and that he would teach them the Truth, as he did. Our Lord taught her particularly this Virtue, and that ſhe was not to leave Obedience although ſhe were to ſuffer much, ſaying to her: *It is not to obey if thou beeſt not reſolved and determined to ſuffer. Caſt thine Eyes upon what I have ſuffered, and all will ſeem eaſy unto thee.* She recommended this Virtue much to her Religious, expreſſing in one Word its Value and Neceſſity, when ſhe ſaid, *not to have Obedience, was as much as not to be Religious.* She ſaid very well, and ſhe did yet better. Whereupon F. *Balthazar Alvarez* of the Society of JESUS, her Director, ſaid to a Gentlewoman of Quality, his Devote: *Do you ſee* Tereſa *of* JESUS, *what ſhe has received of God, and what ſhe is? With all that, notwithſtanding ſhe is like a little Child to all that I ſay unto her.* She ſaid once to her Provincial, that it was neceſſary for her to ſtay in a certain Houſe, for the diſpatch of a Buſineſs of Importance, but he anſwered her, that he was of a contrary Opinion, and that ſhe muſt be gone forthwith: She obeyed without replying a Word, although our Lord had ſignified to her, that the Buſineſs was to be done. When they had travelled a Day or two, her Provincial ſaid to her; *Well, my Mother, did you not ſay, that you had a Revelation from God, that ſuch a Buſineſs ought to be done? Tis true, ſaid ſhe, but in a Revelation, I may be deceived, but in obeying your Reverence, you being my Superiour, I am ſure that I am not deceived,* Then the Father bad her commend the Matter again to our Lord, and aſked her the Day following, what ſhe had underſtood concerning it: And ſhe anſwered him; *Our Lord has told me, that the Buſineſs ſhould be done, as he had ſaid to me before, but he ſays, that it ſhall be done better by the Means that Obedience teaches me, than by the way that I would take.* And ſhe taught her Religious, that Perfection conſiſted not in the interiour Guſts, Raptures and Viſions, but only in this, that our Will was conformed to that of God, to will what he wills, whether it be Bitter or Sweet. This ſaid ſhe alſo, is true Union, to conform our Will, to that of God: And as for certain Enjoyments of great Guſts and Conſolation, to which the Name of Union is given, if after them there remain little Obedience and Self-will, ſhe ſaid, this was rather Union with Self-love, than with the Will of God. The principal Cauſe, ſhe ſaid, why one is contriſtated not to have Time for Prayer, when one is employed by Obedience in other Things, was nothing elſe but a ſubtil Self-love; and a Deſire rather to content ourſelves than God. From this Obedience it was that ſhe was moſt exact in the Obſervance not only of all her Rules and Conſtitutions, but even of the very leaſt Ceremonies: And together with all this Exactneſs, ſhe was ever in her Converſation very chearful and pleaſant, and delighted to ſee her Religious ſo, ſmiling at thoſe, who when they had a little Devotion, were preſently retired, and particular, and as ſhe ſaid, ſullen, and dared not to ſpeak, thinking that then they ſhould loſe their Devotion.

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In fine, the holy Virgin St. *Tereſa* arriving at the City of *Alva* in her return from the Foundation of *Burgos*, ſhe underſtood that our Lord condeſcending to her Deſires, would take her to himſelf. Three Days before ſhe died, ſhe was almoſt all the Night in Prayer: In the Morning ſhe called for Reverend Father *Anthony* of *Jeſus* to hear her Confeſſion: And the Aſſaults of divine Love did ſo redouble upon her, that by their ſweet Violence her Body became very weak: In ſuch ſort, that ſeeing her end to approach, ſhe demanded the moſt Bleſſed Sacrament; and whilſt they were bringing of it, ſhe exhorted her Religious with great Fervour, for the Love of God to keep their Rule and Conſtitutions, and not to regard the bad Example ſhe had given them, but to pardon her. And when ſhe ſaw that Lord, whom ſhe ſo dearly loved, enter into her Cell, ſhe raiſed herſelf up in her Bed, and began to ſay to him Things ſo high, ſweet and amourous, that they cauſed great Devotion in thoſe that heard him. Amongſt other Things, ſhe ſaid: *O my Lord, and my Spouſe, the Hour that I have ſo much deſired, is now come. It is now Time that we ſee one another. My Lord it is now Time to be going; with all my Heart I deſire it, and may your holy Will be done. The Hour is now come, that I muſt go out of this Baniſhment, and that my Soul enjoy, together with you, that which it has ſo much deſired.* Afterwards ſhe often repeated: *In fine, O Lord, I am a Child of the Church:* And ſhe thanked him much for this Benefit, and that ſhe died ſuch. And when her Religious deſired her to ſay ſomething in particular to them, ſhe would ſay nothing but only this: That they ſhould keep exactly their Rule and Conſtitutions, and be obedient to their Prelates and Superiours. She often repeated certain Verſes of the *Pſalms*, and particularly that half Verſe, *Cor contritum & humiliatum non deſpicies, A contrite and humble Heart thou wilt not deſpiſe*, was not out of her Mouth, as long as ſhe had the uſe of her Speech. She demanded, and received the *Extreme Unction* at nine a Clock at Night with great Reverence, herſelf helping to recite the *Pſalms*. She ſuffered great Pain all Night, and about ſeven in the Morning, lying upon one ſide with a Crucifix in her Hand, after the Manner that St. *Mary Magdalen* is wont to be painted, ſhe continued ſo in Prayer with great Peace and Tranquillity, as if ſhe had been in a Rapture, without moving herſelf more, till nine a Clock at Night, when ſhe rendered up her bleſſed Soul to her Creator under the Shape of a little white Dove, which a Siſter ſaw come forth of her Mouth as ſhe expired, upon the 4*th* of *October*, the Day immediately preceding the *Fifteenth*, by reaſon of the Change of the Calender, in the Year of our Lord MDLXXXII, *Gregory* XIII. being Pope, and *Philip* II. King of *Spain*. She lived ſixty ſeven Years and ſix Months, forty ſeven in Religion, the twenty ſeven firſt in the Monaſtery of the *Incarnation*, of the Order of the *mitigated Carmelites*, and the twenty laſt according to the primitive Rule of the ſame Order. Her Death was ſo ſweet and peaceable, that ſhe ſeemed after her Death to be ſtill in Prayer. She was canonized for a Saint by his Holineſs *Gregory* XV. and her Feaſt is celebrated with a double Office throughout the whole Church upon the 15*th* of *October*. And in *Spain* they have choſen her for the Protectrix of their Kingdom, together with St. *James*, who is their Protector.

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After her Death her Body ſent forth a moſt ſweet Odour, which came from it in a Manner always, although not in the ſame Manner, but ſometimes like Lillies or Jeſſamins, otherwhiles they knew not what to compare it unto: And it was particularly more ſweet and fragrant, upon the Feaſts of thoſe Saints, to whom ſhe had a particular Devotion. This cauſed in the Religious a a great Deſire to ſee the State in which her ſacred Body was, not being able to perſuade themſelves, that if it had been corrupted, ſo ſweet a Smell could have come from it: And opening her Coffin nine Months after her Enterment, they found her Body as ſound and entire, as when it was firſt put there; and the fragrant Odour which it caſt through the Monaſtery was wonderful. Alſo three Years after her Death her Body was found entire and odoriferous, when it was tranſlated to *Avila*, where it was viſited by Divines and Phyſicians in the Preſence of the Biſhop, and other great Perſons, who all declared and atteſted, that this Incorruption was miraculous, and not Natural: The ſaid Body was afterwards carried back to *Alva*; and according to the *Roman* Breviary it remains incorrupt to this very Day in the midſt of a fragrant Liquor. She was famous for Miracles both before and after her Death. She appeared after her Death to divers, who ſaw her with an extreme Beauty and Splendour. Amongſt others ſhe appeared to Mother *Catharine* of JESUS, and perceiving that ſhe feared it was an Illuſion, the Saint ſaid to her; *I like well that you do not eaſily believe, for I deſire rather that you ſhould make great Account in theſe Monaſteries of true Virtues, than of Viſions, and Revelations: But that you may know that this Viſion is a true one, come near to me.* And ſaying this, ſhe toucht with her Hand an incurable Impoſtume, which ſhe had under the Nipple of one of her Breaſts, and touched her alſo in one of her Hands, where there was a great round black Mark, which alſo could

OCTOB. 15. could not be taken away, and then the Saint diſappeared, the ſick Party remaining cured of her Impoſtume, and the Mark of her Hand being ſeen no more. There are other very wonderful Viſions recounted in her Life, but too long to be put in this Abridgment, wherefore we will omit them, together with many Miracles, which our Lord has wrought by the Virtue of the Relicks of her holy Body, by Linnens coloured with her Blood, by her Cloaths, her Picture, her Letters, and by a mere Recommendation to her Prayers. In fine, all thoſe that have had Recourſe to her, have received great Comfort thereby. And no wonder, whether we conſider her great Merits and Favour with our Lord, or that particular Promiſe which our Lord made to her whilſt ſhe was yet alive: With which, as it is related by herſelf, becauſe it makes much for the Comfort of all that devoutly commend themſelves to her Prayers, I will end this her Hiſtory.

Once (ſays ſhe in the thirty ninth Chapter of her Life) I importuned our Lord very much, that he would be pleaſed to give Sight to a certain Perſon to whom I was obliged, for that he was almoſt blind, and I had great Compaſſion of him, and feared that for the greatneſs of my Sins our Lord would not hear me. He appeared to me, as he had alſo done at other Times, and began to ſhew me the Wound of his left Hand, and with his other Hand he drew out of it a great Nail, which was in it, and methought that with the Nail he drew out alſo the Fleſh, whence one might well perceive the great Pain it put him to, which cauſed in me a great Compaſſion: And he ſaid to me; *That I ought not to doubt that he who had ſuffered that for me, would with much greater Reaſon do what I ſhould ask of him, and that he promiſed me, I ſhould not ask any Thing of him that he would not do, becauſe he well knew I would not ask him any Thing, that was not conformable to his Glory, and that ſo he would do what I now asked of him.* Who would not aſk of her, who can aſk and have, what ſhe will, of the Omnipotent JESUS? OCTOB. 15.

This Abridgment of the Life of the glorious St. *Tereſa* is chiefly taken out of Reverend Father *Francis* of *Ribera* Doctor of Divinity, of the Society of JESUS, who writ her Life in five Books. The *Roman* Martyrology makes Mention of her upon the *15th* of *October*.

The Life of St. LUKE *Evangeliſt.*

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Hic Pater Andreas, *& magno nomine* Lucas
Martyr, *& illuſtris ſanguine* Nazarius.

In which he gives St. *Luke* the Title of Martyr. And St. *Gaudentius* Biſhop of *Breſcia* is of the ſame Opinion. And *Nicephorus Calliſtus*, does not only ſay that he was a Martyr, but alſo ſets down the kind of his Martyrdom, and that he was hanged upon a Olive-tree, and there ended his Life; and *Glycas* thinks ſo alſo.

Amongſt the other memorable Things and worthy of Veneration, which the bleſſed Evangeliſt St. *Luke* did, one was, that he painted the Images CHRIST our Saviour, and of the moſt ſacred Virgin, his Mother, and drew them to the Life, and left them to the Catholick Church, for the Comfort of all the Faithful: Which Pictures were always held in great Eſteem, and reverenced with great Devotion. That of the Virgin which St. *Luke* drew, is at this Day at *Rome* in the Church of St. *Mary Major*, and our Lord has wrought many Miracles by it. St. *Luke* died upon the 18*th* of *October*, on which the Church celebrates his Feaſt. His holy Relicks together with thoſe of St. *Andrew* and St. *Timothy* Martyr, were carried to *Conſtantinople*, where the Emperor *Conſtantius*, Son to *Conſtantine the Great*, built for them a ſumptuous Church: And afterwards in Proceſs of Time, the Body of St. *Luke* was tranſlated to the City of *Padua*, where it is at preſent, as ſays the *Roman* Martyrology;

OCTOB. 18. logy; although the Head and one Arm of this holy Evangeliſt is ſhewn and reverenced at *Rome* in the Church of St. *Peter*. Of St. *Luke* do write all the Martyrologies, *Euſebius*, S. *Jerom*, St. *Auguſtin*, *Iſidore*, *Metaphraſtes*, *Nicephorus*, and all thoſe that have written Commentaries upon the Goſpels. OCTOB. 18.

The Life of St. HILARION, *Abbot.*

OCTOB. 21. THE Life of the glorious St. *Hilarion*, taken out of what the great Doctor of the Church St. *Jerom* has written of him, is as follows. St. *Hilarion* was born in a Town called *Tabutha*, five Miles diſtant from the City of *Gaza* in *Paleſtine*. His Parents were Idolaters, and this their Son was born of them, as a Roſe of Thorns. He was ſent by his Parents, when he was very young, to the City of *Alexandria*, there to ſtudy; and he did ſo with ſuch Diligence, that in a few Years he learnt the Art of ſpeaking well; and for his Modeſty, grateful Diſpoſition, and lively Wit, he was beloved of every one, and God our Lord alſo loved him; for there getting the Knowledge of the Faith of CHRIST, he was baptized, and became a Chriſtian; and he was ſo given to Piety and Devotion, that in that tender Age he delighted not in any thing, but in being in the Church or with the Miniſters of the ſame. He heard talk of the Greatneſſes of St. *Anthony* Abbot, who flouriſhed at that Time, and had a great Name for a celeſtial Man. *Hilarion* had a Deſire to ſee him; he went into the Wilderneſs where he was, and ſeeing him, he was ſo inflamed in the Love of God, with a Deſire to imitate St. *Anthony*, that immediately he changed his Habit, and cloathed himſelf like a Monk, and ſtayed with him two Months, learning his Manner of Life, that he might imitate him. He conſidered the Gravity of his Comportment, his continual Prayer, the Humility with which he received Strangers, his Candor in correcting the Faulty, his Fervor in exhorting the Tepid, his Graciouſneſs in Comforting the Weak, and his Auſterity in treating of his own Perſon as well in his Diet, as in his Sleep and Cloathing. After two Months he returned into his own Country, and found his Parents dead; he ſold his Patrimony, and diſtributed it amongſt the Poor and his Brethren, and being now poor in worldly Goods, but rich in CHRIST, and only fifteen Years old, he went into a ſolitary Place to begin his Warfare, and to enter into the Field with all the Power of Hell. That Place was frequented by Robbers, and his Friends telling him of the Danger to which he expoſed himſelf, he made no Account of it, not fearing the temporal Death of his Body to free himſelf from the eternal Death of his Soul.

St. *Hilarion* was of a delicate Complexion, and very ſubject to receive Damage from any intemperate Weather, from Heat or Cold, and beſides was yet in his tender Age; and yet notwithſtanding all this he cloathed himſelf only with one poor Frock, and above it a certain Kind of Cloke made of the rough Hairs of Beaſts, as of Camels or ſuch like, which St. *Anthony* had given him when he departed from him. He eat after Sun-ſet only fifteen *Caricas*, which are a Fruit proper to *Syria* like to Figgs; and by reaſon of the many Robberies that were in that Deſert, he never abided in one Place. The Devil much reſented it to ſee himſelf defied by a Boy, who before he knew how to handle a Weapon, had already overcome him, and trampled him under his Feet. He reſolved to make War againſt him. He wearied him with divers Temptations; repreſented to him many filthy Things, whereby the holy Youth was forced to think upon that which he knew not, and to carry that in his Imagination, which he had never experienced. He was angry with himſelf; beat his Breaſt, thinking with Blows to overcome, and to make thoſe foul Thoughts vaniſh. He was in a Rage againſt his Body, and ſaid to it: *I will make thee, thou little Aſs, that thou ſhalt not kick; for I will take away thy Provender, and will only give thee Straw; I will tame thee with Hunger and Thirſt; I will lay heavy Burdens upon thee; I will weary thee with Heats and Cold, that ſo thou mayeſt think rather of thy Meat than of Luxury.* Thus the holy Youth ſaid, and as he ſaid, ſo he did; for he remained three or four Days without eating, exerciſing himſelf at this Time for many Hours in digging the Earth; not that he thought to ſow any Seed in it, but to root out the Thorns and Weeds, which ſprung up in his own Body. He made alſo little Baſkets of Oſiers, imitating the Monks of *Egypt*; and employed himſelf in Prayer the greateſt Part of the Night and Day. When he felt himſelf weary, and even ready to faint with Labour, he took for his ordinary Refection ſome wild Herbs, and ſpeaking to his Body whilſt he was eating, he ſaid to it: *Body, take Notice, that if thou wilſt not labour, thou ſhalt not eat; and ſeeing that thou now eateſt, prepare thyſelf to labour.* By this Means he ſo conſumed and weakened himſelf, that he OCTOB. 21.

OCTOB. 21. he ſeemed to be nothing but Skin and Bones.

The holy young Man as he was one Night in Prayer, he heard as it were the Cryings of Children, the Lamentations of Women, the Bleatings of Sheep, the Bellowings of Oxen, the Roarings of Lions, the Hiſſings of Serpents, and the various Noiſes of divers Monſters, to affright him, and to make him fly away. Before he ſaw any Thing, underſtanding them to be the Deceits of the Devil, he proſtrated himſelf upon the Ground, ſigned himſelf with the Croſs, looking this Way and that Way, to ſee with his Eyes what he heard with his Ears. It was very clear Moonlight, and all on the ſudden he ſaw come upon him a Chariot, drawn by furious Horſes, which made a Shew as if they would trample him under their Feet; *Hilarion* pronounced the moſt ſweet Name of JESUS, and immediately he ſaw that the Earth opened, and ſwallowed up the Chariot and Horſes, and all the Hurlyburly which they brought along with them. He gave Thanks to our Lord for delivering of him, and ſung thoſe Words of the People of *Iſrael*, when *Pharaoh* and his Army were ſwallowed up by the red Sea: *He has overthrown the Horſe and the Horſemen in the Sea.* Many were the Temptations with which the Devils aſſaulted him, and many the Snares they laid for him. For having thrown himſelf upon the Ground to refreſh his wearied Body with a ſhort Sleep, they repreſented to him naked Women; at other Times when he was ready to die for Hunger, they ſet before him Tables well furniſhed with exquiſite Dainties; and otherwhiles when he was praying, Wolves came howling about him. If he ſung Hymns in the Praiſe of CHRIST, Men were repreſented killing one another, and one of them was left dead at his Feet, who begged Burial of him. Once as he was praying diverting his Imagination a little from his Prayer, there came to him a fierce and cruel Man, of the Stature of thoſe whom they called in *Rome* Gladiators, and kicked him in the Sides, and began to ſtrike him with a Whip upon the Shoulders. And ſaying, Ha, what doeſt thou ſleep? laughed at him; and when he had ſoundly beaten him, aſked him, if he would have a little Provender?

From the ſixteenth Year of his Age to the twentieth, he made uſe of a little Hovel of Ruſhes, and a thorny Herb called *Carica*, to defend his tender Body from the Froſts and vehement Heats. After this he built himſelf a Cell, which St. *Jerom* ſays, remained in his Time, and was rather the Grave of a dead Body, than the Cell of a living Man; for it was but four Foot broad, and five Foot high, ſo that he could not ſtand upright in it, and for Length it was no longer than his Body. He ſlept upon Ruſhes laid upon the Ground; and this was his Bed till he died. He cut his Hair once a Year againſt the Feaſt of *Eaſter*. He never waſhed the Frock he wore, for he ſaid, *Neatneſs was not to be ſought for in a Hair-ſhirt.* He would not take a new Coat till his old one was all Raggs. He knew a great Part of the Holy Scripture by Heart, and recited ſome of it after he had ſaid many Pſalms and Prayers; which he did with ſo great Attention and Reverence, as if he had ſeen with his Eyes our Lord preſent with whom he ſpake. From the one and twentieth Year of his Age to the ſeven and twentieth, for three Years and a half he ate only Lentils ſteeped in cold Water, and for other three Years he ate dry Bread moiſtened in Water and Salt. From the ſeven and twentieth Year to the thirtieth he ſuſtained himſelf with Herbs and Roots. Afterwards till the five and thirtieth he ate every Day ſix Ounces of Barley-bread with ſome boiled Herbs: Afterwards becauſe he was infirm, he added to his Herbs a little Oil as a Dainty; and ſo he paſſed till the ſixty third Year of his Age. From this Age till he came to fourſcore, he would eat no Bread, nor any Thing elſe but a certain Meat made of Meal and Herbs minced, which ſerved him both for Meat and Drink; and he did not eat until Sun-ſet; nor did he break his Faſt for any Feaſt whatſoever, nor for any grievous Sickneſs that befel him. Who will not admire the Grace of our Lord, who ſo ſtrengthened a weak and miſerable Man, to live a Life ſo rigid and admirable, as St. *Hilarion* did? And adorned him with ſuch ſublime and extraordinary Virtues, which are more to be admired than imitated? To the end that, although we cannot arrive to do what he did, yet we might at leaſt endeavour to do the little we are able; and might not meaſure the Virtue of the Saints by our Weakneſs.

St. *Hilarion* when he was eighteen Years old being in his Hovel, there came Thieves to him one Night, either thinking he had ſomething which they might rob him of, or elſe judging it an Affront, that a young Man ſhould live in the Midſt of them ſo ſecurely, without any Fear or Apprehenſion. They wandered all the Night ſeeking his poor Cot, and could by no means find it. In the Morning they found him, and in a jeering Manner ſaid to him: What wouldeſt thou do, if thou ſhouldeſt ſee thyſelf compaſſed about with Thieves? And he anſwered them: The Poor and Naked fear no Thieves. And they ſaid to him: At leaſt thou canſt loſe thy Life. He anſwered them: 'Tis true, I can loſe it, but I fear not Thieves, becauſe I am prepared to die. They were amazed to ſee his Conſtancy, and confeſſed, that they had ſought him that Night, and could

OCTOB. 21. could not find him, and promiſed to amend their Lives.

Two and twenty Years had St. *Hilarion* paſſed in this Manner of Life without being known, but only by the Fame, which had ſpread itſelf through all the Cities of *Paleſtine* of his Sanctity and great Virtues. There came to him one Day a Woman, and caſt herſelf ſuddenly at his Feet, and perceiving him to be troubled to ſee her there, and that he made Shew as if he would go away, with many Tears ſhe ſaid to him: Pardon me, O Servant of God, my Boldneſs; for my Neceſſity and Miſery makes me to importune thee. Caſt thy Eyes upon me, and look upon me not as a Woman, but as an afflicted Creature; and a Woman brought forth our Saviour. St. *Hilarion* hearing theſe Words, ſtood ſtill, and aſked her the Cauſe of her Grief; and underſtanding that ſhe was married, and that her Huſband intended to leave her, for that in fifteen Years they had no Children; he lifted up his Eyes to Heaven, and made his Prayer to God, and ſent her away; and at the End of the Year ſhe came to ſee him with a Child in her Arms. This was the Beginning of the Miracles which God wrought by St. *Hilarion*, which were ſo many and ſo great, that they aſtoniſhed the whole World. He raiſed to Life three Children of a great Lady called *Ariſtineta*, Wife to a Gentleman called *Elpidius*; who having gone out of Devotion to viſit St. *Anthony* with her Huſband and her three Children, in their Return Home, they all three died in the City of *Gaza*, whither St. *Hilarion* came importuned by the Entreaties of his Monks, and overcome by the Tears of the poor Mother, and invocating over them the holy Name of JESUS, they immediately came to Life again, and kiſſed the Hand of the Saint. This Miracle was divulged, and much People came from all Parts to ſee *Hilarion*; and ſeeing him, many Pagans received the Faith of CHRIST; and others took the Habit of Monks, and remained with him; and ſome Monaſteries were founded, which were the firſt that were built in *Syria*, which St. *Hilarion* inſtituted and governed, as St. *Anthony* did in *Egypt*. They brought to St. *Hilarion* a Woman that was blind, who told him ſhe had ſpent all her Means upon the Phyſicians without any Benefit at all; and he anſwered her: *That which thou haſt loſt upon Phyſicians, hadſt thou given it to the Poor of* JESUS CHRIST, *the true Phyſician, he would have cured thee*; and anointing the Eyes of the blind Woman with his Spittle, immediately ſhe recovered her Sight. They brought to him a Wagoner, whom the Devil had got Power over, he told him that he muſt believe in CHRIST, and leave that Employment, and that ſo he ſhould be cured. He believed in CHRIST, promiſed to leave that Office, and was cured and freed from the Devil. He alſo cured another young Man of a ſtrange Strength, called *Marſitas*, who was poſſeſſed by the Devil, and no Body was able to hold him; he broke in Pieces Chains and Fetters, and wounded thoſe that came near him, and did much Miſchief. They brought him before the Saint fettered and tied as if he had been a mad Bull, and he cauſed him to be untied, and being now looſed he ſaid to him; Come hither: *Marſitas* came with his Head bowed down, caſt himſelf at his Feet, and licked them with his Tongue as tame as a Lamb. He prayed for him, and at the End of ſeven Days which he kept him with him, he was cured. Another Time they brought to him another poſſeſſed Perſon called *Orion*, a very rich Man, who had in him a Legion of Devils. The poſſeſſed Perſon came to him in Chains, his Hands, Neck, and Feet loaded with Irons, with Eyes wild and ſparkling, with a terrible Look, which ſeemed to caſt forth Flames of Fire. The Saint was at that Time explicating to his Monks a Paſſage of the holy Scripture; the Man that was poſſeſſed got looſe from thoſe that led him, and fell upon *Hilarion*, and taking hold of him behind, lifted him up into the Air. Thoſe that were preſent feared that the Devil would do him ſome Miſchief, and hurt that Body which was ſo conſumed with Faſting and Penances, and lamentably cried out; but St. *Hilarion* laughing, ſaid: Let me alone with my Wreſtler; and laying hold of his Hair with his Hand, he threw him upon the Ground, and ſetting his Foot upon him, and preſſing him, and giving him many Blows, ſaid: Here you ſhall be tormented, miſerable Devils. There were heard to come forth of the Mouth of this miſerable Man many and divers Voices, like to the Clamour of a confuſed Multitude. The Saint prayed to our Lord, who has Power to overcome the Devils, and no leſs many, than one, and the Man was cured; and ſome Days after came to the Monaſtery with his Wife and Children, and brought certain Gifts to the Servant of God. He ſaid to him: Haſt thou not read what happened to *Giezi*, and to *Simon Magus*, of whom the one pretended to ſell, and the other to buy the Grace of God, and how they both were puniſhed for their Sin? And when *Orion* weeping beſought him, that if he would not accept of the Alms for himſelf, nor for his Monks, that he would take it and give it to the Poor: St. *Hilarion* anſwered: *Thou canſt better give it thyſelf, who frequenteſt the Cities, and knoweſt them: I have left my own proper Goods, and wouldeſt thou have me charge myſelf with other Mens? I know that the Name of the Poor to many is an Occaſion of Covetouſneſs; none gives better to the Poor, than he that keeps nothing for himſelf.* OCTOB. 21.

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himself. Orion was much afflicted, and fell down upon the Ground; and the holy Abbot said to him: *Son, be not troubled; that which I do, I do it both for myself and for thee: If I should receive thy Gifts, I should offend God, and the Legion of Devils would return into thee.* The same Doctrine St. *Hilarion* taught us in another that was a Servant to the Emperor *Constantius*, who having been afflicted from his Childhood by the Devil, came to him, and although he were a *German* by Nation, he answered him in the *Syriack* Tongue, without ever having learnt it; and afterwards perceiving himself to be freed by the Prayers of the Saint, he offered him ten Pounds of Gold, which he would not receive, but only a Barley-loaf; to give us to understand (as St. *Jerom* says) that those who live upon such Bread, esteem Gold as Dirt. But amongst other Miracles, that was notorious, which St. *Hilarion* wrought in freeing of a poor Maid. There was in a Village by *Gaza* a poor Maid, of a good Life, whom a young Man in the Neighbourhood fell in Love with, and endeavouring by all Means possible to draw her to his Will, but being not able to effect it, he went to the City of *Memphis*, and communicated his Infirmity and Folly with certain Sorcerers, Ministers of the Temple of *Æsculapius*. They gave him a Plate of Brass with certain dreadful Figures in it, which covered with Earth, he was to put under the Treshold of the Damsel's Door, and to say there certain Words. The young Man fulfilled what he was bid to do, the Damsel began to love him so extravagantly, that it seemed rather a Madness than a Love; for she cried out calling him; beat herself in the Face; tore her Hair, and did other Pranks of Madness. Her Parents carried her to Saint *Hilarion*, and the Devil, who had entered into the poor Maid, and tormented her, confessing the Manner how he had entered, and that he was tied by a Plate of Brass to the Treshold of the Door, and that he could not go out, till the young Man loosed him, who held him Prisoner; the Saint said to him: Hast thou so little Power, that a Plate of Brass can hold thee fast? Tell me, how darest thou to enter into this Servant of God? The Devil answered: I entered into her to guard her Virginity. Thou (said the Saint) guard her Virginity, who art an Enemy of Chastity? Why didst thou not take Possession of him who brought thee hither? How could I (said the Devil) empower myself of him, he having another Devil of Love with him, my Friend? In fine, St. *Hilarion* cured the Maid without taking away the Impediment of the Plate which the Devil spoke of; to the end we might understand, that no Sorceries nor Enchantments can resist the Will of God; and that we ought not to give Credit to the Devil who is so crafty and such a Lyar. After he had freed the Maid from that Fire and Frensy which she suffered, he reprehended her for certain Levities she had done, and by them opened the Door to the Devil, to afflict and torment her. OCTOB. 21.

Innumerable were the Miracles, which our Lord wrought through the Intercession of St. *Hilarion*, by which his Fame spread itself into all Parts; and the great Father St. *Anthony*, when some that were sick or possessed, came to him for Remedy, out of *Syria* into *Egypt*, he said to them: Why do you come to me, having in your own Country my Son *Hilarion?* And he sent Letters to St. *Hilarion*, and received Letters from him with great Comfort. By reason of these Miracles, and much more for the admirable Example of his holy Life, innumerable Monasteries were built in *Palestine*, and all Monks had Recourse to *Hilarion*, as to their Father and Master, to be instructed by him, and he taught them by his Life, and by his Words, advising them, that they should consider well how the Figure and vain Representation of this World does pass away; and that the true Life is that which is bought by the Incommodities and Loss of the present Life. He admonished them that they should not be solicitous about what they were to eat, nor wherewith they were to be cloathed, nor about the other Things that pass away with Time, but should put all their Confidence in God; and he could not endure those that hoarded up Things, fearing lest they should come to want them. One Time a Monk, that had Moneys, and was a great Hoarder, sent him a Bundle of green Pease, as the first Fruits of his Garden, and they being laid upon the Table, he said, he could not endure the ill Smell that came from those Pease, for that they stunk of Covetousness; and in Proof hereof they should give them to the Beasts, and should see if they would eat of them. They threw them before the Cattel, and they affrighted, breaking their Halters, ran out of their Stall. For amongst other Graces that St. *Hilarion* had, one was, that by the Smell of the Peoples Bodies, and of their Clothes, and of other Things which they had touched, he knew the Vice they were given to, and by what Devil they were tempted. In Time of the Vintage he visited the Cells of the Monks, accompanied by all those that lived in those Deserts, which were sometimes two or three thousand Persons. He came one Time with his holy Company to the Vineyard of a certain Monk, who had the Name of being covetous and niggardly, and he found Guards set, who would not permit them to enter in; but they were received and kindly entertained by another Monk,

OCTOB 21. Monk, who was called *Saba*, and gave them a Vineyard that they might eat, and refreſh themſelves in it. After Prayer, and Thankſgiving to our Lord, the Saint bleſſed the Vineyard, and commanded the three thouſand Men to go along with him, and eat of the Fruits of it. They did eat, and were ſatisfied: And that Charity was ſo profitable to the Monk, that all judging, before it was eaten of, that the Vineyard would give about a hundred Loads of Grapes, after the three thouſand Men had eaten of it, gathering it twenty Days after, it yielded three hundred. And that other avaricious Monk, gathered that Year much leſs than he was wont: And that which he did gather turned into Vinegar, as the holy old Man had foretold long before.

He had the Gift of Propheſy. Being in *Paleſtine*, and a Lady telling him that ſhe would go into *Egypt* to ſee St. *Anthony* Abbot: He anſwered her, that he would alſo willingly make that Journey to ſee his holy Father, but that there were now two Days paſt ſince the World had loſt ſuch a Maſter. Another Time, certain devout Perſons deſiring to detain him in a Village near *Alexandria*, he told them, that he would not ſtay with them that Night, leſt he ſhould do them an ill Turn; and that by what would happen afterwards, they ſhould underſtand he had juſt Cauſe to make ſuch Haſte away. Early in the Morning came thither the Miniſters of *Julian* the Apoſtate, to take him and kill him, but he by divine Revelation knowing of it, eſcaped them, departing the Night before. But amongſt all the Excellencies which St. *Hilarion* had, that which is moſt admired, and which St. *Jerom* moſt extols, is his Humility and Contempt of Honour, and his induſtrious flying of Glory, and popular Applauſe. For Clergymen, Monks, Biſhops, and all Kind of Perſons, Rich and Poor, Men and Women, flocking to the Saint from all Parts, to receive of him a little bleſſed Bread, or Oil; he always wept, and it ſeemed to him that he lived in the World, and that God payed him his Services in this Life, and for this Reaſon he reſolved to fly into ſome remote and ſolitary Place, where he was not known. His Deſign was diſcovered, and there came more than ten thouſand Perſons to detain him, and to beſeech him that he would not go away: But he was ſo firm in his Reſolution, that he told them, that he would neither eat nor drink unleſs they would let him depart; and in effect he was ſeven Days without eating till they permitted him to go. And taking his leave of all that People, and carrying with him forty of the Monks which were ſtrongeſt, and were able to travel on foot, and to faſt all the Day without eating till Night, he went to the Place where St. *Anthony* had lived, reverencing it as the Dwelling of ſo holy a Man, who was now dead. Afterwards he retired himſelf with only two Monks into a Deſert hard by, and began to lead the Life rather of an Angel, than of a Man, with ſo great Rigour, Abſtinence and Penance as if he had but then begun to ſerve our Lord. But that we might ſee the Deſire which St. *Hilarion* had not to be known in the World, and how God made him to be known; the Care with which he hid himſelf, and how God diſcovered him; the Solicitude with which he fled from Glory; and how the ſame Glory went after him, and followed him like a Shadow; and that by how much the more a Man humbles himſelf, by ſo much the more God does exalt him: St. *Hilarion* being in this Deſert very well contented, for that he thought no Body knew him, all the People of the Villages thereabouts came to him, and beſought him, that by his Prayers he would obtain for them Rain from Heaven, for that of three Years it had not rained. They beſought him it with ſo great Inſtancy, and with ſo many Tears, that he took Pity on them; he lifted up his Eyes to Heaven, and immediately obtained what they deſired: But by the Abundance of Rain which fell were bred many Serpents, and venomous Creatures, which deſtroyed the Fruits of the Earth, and many of the People periſhed by them. They made their Addreſs to St. *Hilarion*, and with bleſſed Oil, which he gave them, they rubbed their Wounds, and healed them. When he ſaw that he was known in this Deſert, he went out of it, and travelled through divers Places, and judging that he could not live ſecurely, and unknown in the *Eaſt*, he imbarked for *Sicily*, offering the Maſter of the Ship for his Paſſage, becauſe he had nothing elſe to give him, a Book of the Goſpels, which he had written in his Youth. In their Voyage the Maſter of the Ship's Son, began to be tormented by the Devil, and St. *Hilarion* cured him, and for this Favour the Maſter returnrd him his Book back again. Being landed in *Sicily*, the better to hide himſelf, he entered into the Heart of the Country, and every Day cut a Bundle of Wood, and ſold it, and with the Price of it, himſelf and his Diſciple were maintained. But how can the Sun ceaſe to ſhine and to give light? Or how can a City be hid, that is ſeated upon a high Mountain? Nor can he lye hid whom God will manifeſt, although he were under the Earth. At the ſame Time that *Hilarion* thus hid himſelf in *Sicily*, a poſſeſſed Perſon cried out in St. *Peter*'s Church in *Rome*, and ſaid, that a few Days before *Hilarion* the Servant of CHRIST was entered into *Sicily*, and lay hid without being known

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Out of *Sicily* he fled into *Dalmatia*, to hide himself anew: But our Lord permitted that at the same Time a Dragon of a monstrous Bigness should destroy all that Country; which Dragon they called in their Language *Boas*, because he was so large, that he would swallow an Ox whole, nor did he only devour greater and lesser Cattle, but also the Shepherds and Men. The Saint had Compassion of that sad Calamity, and having prayed, he made a great Quantity of Wood be brought, and commanded the Dragon to put himself in the Middle of it, and the Saint setting Fire to the Wood, in the Presence of all the People, that horrid and dreadful Beast was burned to Ashes. There happened to him here another Thing of no less Admiration, and it was that by reason of a strange Earthquake after the Death of *Julian* the Apostate, the Sea surpassed its Bounds, and did so overflow the Earth, that Ships lay dry upon the Tops of Mountains. The Natives of *Epidaurus* where St. *Hilarion* was, had no other Remedy, but to take him and carry him to the Sea-shoar, and oppose him as a strong Wall against the furious Waves. The Saint made three Crosses in the Sand, stretching forth his Arms towards the Sea, and to the Astonishment of all, it stopped, and went back, and returned to its Place. But when he saw that they honoured him there, he took Ship to fly into the Island of *Cyprus:* In the Way they met with certain Pyrates, who coming to attack the Bark in which St. *Hilarion* went, he put himself in the Prow, and stretching forth his Hand, said to them: *Let it suffice you to have come thus far:* And they were so stopped, that they could not go forwards, but returned back faster than they had come. Being arrived in *Cyprus*, he hid himself in a solitary Place about two Miles from the City of *Paphos:* But when he was there to his great Content, for that no Body knew him; all the possessed Persons began to cry out throughout all the Island of *Cyprus*, that *Hilarion* the Servant of CHRIST, was come thither: And within a few Days there came to him about two hundred of them, Men and Women, and were all freed by his Prayers. From thence he passed to another Place more remote from the Sea, and more sharp and rigid, where he heard Howlings, and certain confused Cries, as of an Army of Devils; with which the Saint recreated himself thinking he had his Enemies present, with whom he was to wrestle and fight; and that by Reason of the Asperity of the Place, no Body would there molest him: But our Lord discovered him; and the poor Sick, and such as were in Necessity, overcame the Difficulty of the Way, by the desire of finding Remedy in their Miseries. Finally, being now eighty Years old, understanding that our Lord would take him to himself, he writ a short Letter with his own Hand to *Hesychius* his faithful Companion, who was absent; by which he made him Heir of all his Riches, which were the Book of the Gospels, and his Frock of Sackcloth, Mantle and Cowle. Many came to see him: He conjured them that as soon as he was dead, they should bury him in the Garden where he was, in his Cloaths, and not keep him a Moment. Being now at the last Gasp, and nothing of a living Man left in him but his Feeling, holding his Eyes open, he spoke thus to his Soul: *Go forth now, my Soul, what doest thou fear? What art thou affraid of? Now almost seventy Years thou serves our Lord, and art thou affraid of Death?* And saying these Words, he ended his Life. Immediately they buried him as he had ordained, and at the same Time it was known in the City of *Paphos*, that he was dead, and buried. *Hesychius* came after some Days, and without any ones Knowledge opened his Grave, and found his Coat, Sackloth and Cowle, with which they had buried him, whole, and his Body as entire, as if it had been alive, sending forth a most sweet and heavenly Odour. He took up the holy Body, and carried it into *Syria*, and placed it in his ancient Monastery, where God (as St. *Jerom* says) wrought continual Miracles through the Intercession of the Saint, and most of all in his little Garden of *Cyprus*, because he loved that Place. The Death of St. *Hilarion* was upon the 21*st* of *October*, on which the Church celebrates it, and it was in the Year of our Lord CCCLXXII, in the Reign of *Valentinian the Elder*. Besides St. *Jerom*, who wrote his Life, the *Roman* Martyrology, and those of *Bede*, *Usuard* and *Ado*, and *Nicephorus* make Mention of him. The *Roman* Martyrology puts *Hesychius* Disciple to St. *Hilarion* amongst the Saints upon the *third* of *October*.

The

The Life of St. URSULA, *and the eleven thousand Virgins.*

OCTOB. 21. UPON the same Day the 21*st* of *October*, our holy Mother the Church celebrates the Martyrdom of St. *Ursula*, and of the eleven thousand Virgins her Companions, in whose History there are some Things certain, and others apocryphal and doubtful. It is certain, that St. *Ursula*, and her holy Companions were eleven thousand. For although the *Roman* Martyrology does not say, that they were eleven thousand, nor the Prayer which we recite of them; yet *Bede* and *Ado*, in their Martyrologies, and *Molanus* in the Additions, which he has made to the Martyrology of *Usuard*, and other Authors say it; and although there were none that said it, Tradition alone, and the common Sense of the Church were a sufficient Ground to believe it. But that which is uncertain and doubtful, is, the Manner of their Martyrdom; the going of these Virgins to *Rome* in so great a Company, and the coming with them, when they returned back, of Pope *Cyriacus*, leaving his Popedom; and other Things like these, which some write, have no Ground nor Authority, and contradict the Truth of Ecclesiastical History, and all good Reason. Wherefore laying aside that which is commonly said of the Manner how they met together, and of the End for which eleven thousand Virgins met together, and afterwards all together died for the Faith of CHRIST our Lord, and obtained the Crowns of Virgins, and Martyrs; I will here say, that which seems most probable to Cardinal *Baronius*, and *William Lindan* Bishop of *Ruremond*, both very learned Men, taking it out of a very ancient Book in the Vatican Library at *Rome*, which treats of the Things of *Britany*, whose Author is *Godfrey* Bishop of *Asaph* in the Kingdom of *England*, and is as follows.

Gratian being Emperor, Son to the Emperor *Valentinian the Elder*, a Captain of his, called *Maximus*, a very valiant Man, Native of the Island of *Britany* (which we now call *England)* rebelled against him, and proclaimed himself as Emperor; and he by the Favour of the Soldiers, and of others, his Friends and Acquaintance, *Englishmen*, entered into the Country of the *Gauls* (which is now *France)* and possessed himself of it, especially of a certain Province, which then was called *Armorica*, and is now called *Britany*: For the *Britons*, or *Englishmen*, subdued and spoiled it with so great a Fury and Slaughter, that killing all the Natives, they left it Desolate and without People. *Maximus* resolved to people that Province, as very advantagious in order to his keeping of *England* and *France*. To this End he divided amongst his Soldiers come out of *England*, the Fields, and fertile Lands of *Lesser Britany*, to the end they might cultivate them, and enjoy the Fruits of them. But that the Soldiers might marry and have Issue, to succeed them, and take Root in that Land and Province, where there were no Women, they being all slain, he thought fit to send into the Islands of *Britany*, which comprehend *England*, *Scotland* and *Ireland*, for a great Number of young Maids: Who being brought into *New*, and *Lesser Britany*, might be married to the Soldiers, who for the greatest Part were Natives of the same Country with them. The chief Head of all that Army was *Conan*, a Person of great Birth, and one of the greatest Lords of all *England*; whom *Maximus* had made his Lieutenant, and Prefect of all the Ports of that Coast. *Conan* demanded in Marriage a most noble Virgin, Daughter of *Dionocius* King of *Cornwal*, called *Ursula*; in whom concurred all the Gifts of Modesty, Beauty, and gracious Carriage, which can be desired in a Woman. Throughout all the Provinces of *Britany* eleven thousand Virgins were sought for, to the Intent above-mentioned, and to accompany *Ursula*, who was to be the Head and Lady of them all. Of the Virgins some of them went willingly and others against their Will: But *Maximus* having commanded it (who was now Emperor, or rather Tyrant) willing or not willing, they must obey. They put them into certain Ships that were prepared to carry them into the new Province of *Britany*. It was the Pleasure of our Lord, that the Ships going out of the Haven, they had so contrary Winds, that in place of carrying that *Armada*, and blessed Company into *Britany*, they snatched them a quite contrary Way with so great Violence, that passing before the Islands of *Zeland* and *Holland*, they fell into the Mouth of the River of *Rhine*, which is very broad and deep. At the same Time that this happened, the Emperor *Gratian* understanding what *Maximus* had done in *England*, and in *France*, and that he carried himself as Emperor and Lord, and not as his Captain and Servant, to repress him, and chastize him, he had called to his Service the *Poictevins* and *Huns*, a fierce, cruel and barbarous People, who had o-

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The

The Lives of St. CHRYSANTHUS, *and St.* DARIA, *Martyrs.*

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CHryſanthus was of the City of *Alexandria*, Son to a noble Senator, called *Polemius*, who came to live at *Rome* with all his Houſe and Family, and was courteouſly received by the Senate, and much honoured by the Emperor *Numerian*. *Polemius* took Care that his Son *Chryſanthus*, , who was of a delicate and ſublime Wit, ſhould exerciſe himſelf in the Studies of all good Learning. *Chryſanthus* then turning over Books in his Studies, by a particular Providence of Heaven, found one in which were written the Goſpels. He read them from the Beginning to the End, and underſtood the Darkneſs, in which he lived, and that the true Light was JESUS CHRIST. That he might better underſtand the Doctrine which he had diſcovered, hearing that a Chriſtian called *Carpophorus*, well ſkilled in the holy Scriptures, for Fear of the Perſecution, was hidden in a certain Cave, he went to him, and beſought him with great Earneſtneſs, to declare to him the Law of JESUS CHRIST, and his Goſpel. *Carpophorus* did it very willingly; inſtructed him, baptized him, and confirmed him in the Faith, in ſuch ſort, that ſeven Days after, *Chryſanthus* preached publickly in *Rome*, that JESUS CHRIST was true God. *Polemius* underſtood what his Son *Chryſanthus* had done, and what he had preached; and partly out of a Zeal for his falſe Religion, and partly out of Fear leaſt the Penalty of the Law againſt the Chriſtians ſhould fall upon him, was furiouſly enraged againſt his Son, and put him in a dark Priſon, commanding only a ſet Meaſure of Meat to be given him. But ſeeing that this Rigour and Correction did not ſucceed, he took another Way of Cheriſhings and Sweetneſs, and by Means of certain beautiful Women his Servants, he endeavoured to pervert him, and to ſolicit him to Naughtineſs; that loſing his Chaſtity, he might more eaſily loſe the Faith of CHRIST. They took then *Chryſanthus* out of Priſon, cloathed him very richly, put him in a Chamber well accommodated with Tapeſtry and Hangings of Silk: The Women entered in to do their wicked office; and the Saint ſeeing them (fearing his own Frailty) lifted up his Eyes to Heaven, and begged Succour of our Lord; and our Lord ſo gave it him, that (as *Metaphraſtes* ſays) immediately he cauſed a profound Sleep to ſeize upon the Women, which ſo overpowered them, that unleſs they were taken out of that Chamber, they could not awake; and by this Means our Lord delivered *Chryſanthus* out of that Danger. His Father thought it was more to the Purpoſe to ſeek out one beautiful Damſel, gracious, wiſe and prudent, and to marry her to his Son, and to make her Heireſs of his Means; that ſhe might accompliſh with *Chryſanthus* as his lawful Wife, what the Servants were not able to effect. They found amongſt the Virgins of *Minerva* one who was called *Daria*, in whom concurred all the Graces and Gifts to be wiſhed for in a Woman. They ſpoke to her, and with Difficulty could they perſuade her to be married to *Chryſanthus*, and to charge herſelf with the curing of him, of his Folly as they called it. But the Tears of old *Polemius*, and the Thought of doing Service to her Gods, inclined her to undertake it. She cloathed herſelf richly and pompouſly; entered very boldly into the Place where the young Man was, aſſailed him with ſweet, adviſed, and amorous Words, endeavouring to perſuade him to put away the Faith of CHRIST, and to marry her. But our Lord kept *Chryſanthus*, and gave him ſuch Grace from Heaven, and ſo good and efficacious Reaſons, that diſcourſing with *Daria*, ſhe fell into that Snare which ſhe had laid for *Chryſanthus*, and favoured by God, yielded herſelf up, and ſaid ſhe would be a Chriſtian. They agreed then betwixt themſelves faithfully to keep their Virginity, and to give out that they were married; and by this Means *Chryſanthus* was freed from the Priſon and Guard, in which his Father kept him. *Daria* was babtized, and they two lived together as Brother and Siſter in all Chaſtity. And as it is proper to the Virtuous to deſire and endeavour to make all others virtuous alſo, they counſelled the Perſons with whom they converſed, to receive the Faith of CHRIST our Saviour, and to keep Chaſtity; and in Effect they perſuaded many, *Chryſanthus* Men, and *Daria* Women. This was known in *Rome*, and *Celerin* the Prefect commanded them to be apprehended, and to be delivered up to *Claudius* Tribune, that he might examine their Cauſe, and puniſh them if they were found guilty. *Claudius* commanded *Chryſanthus* to be carried to the Temple of *Jupiter*, and becauſe he would not adore him, to be cruelly whipped. The Executioners did it with ſo great Cruelty, that by the Strokes and Blows which they gave him, his very Bones were diſcovered, and his Entrals appeared. They carried him from thence to Priſon, and caſt him into a dark Dungeon, and loaded him with Irons and Chains; ſtrewing the Floor with filthy and

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OCTOB. 25. and ſtinking Things. But in the Sight of the Tormentors his Fetters turned to Duſt, and in that ſtinking Place was ſmelt a moſt ſweet and fragrant Odour. They flayed a Calf, and ſowed up *Chryſanthus* naked in the Skin, and ſo expoſed him a whole Day to the ſcorching Sun; but he received no Harm hereby. They carried him back to Priſon bound with many Chains, but they were inſtantly broken and conſumed; and ſo many Lights appeared in that dark Dungeon, that it became bright and ſhining. They bound him again, and intending to whip him with Rods of Iron, the Miniſters of Cruelty taking them in their Hands, they became ſoft, and they were not able to give a Stroke with them. The Tribune was convinced that could not be done by Art-magick and Sorcery, but that it was the Hand and Power of God; and illuminated by the Light of Heaven, caſt himſelf at the Feet of St. *Chryſanthus*, and beſought him to pardon him the Evil he had done him, and to pray to God, whom he confeſſed, and by whom he was protected in ſo many and cruel Torments, that he would pardon him, and give him a true Knowledge of him. All his Soldiers did the like; and *Claudius*, *Jaſon*, and *Maurus* his Sons; and *Hilaria* his Wife, with all his Family, and the Soldiers that were under his Charge, and many other People were baptized.

The Empeeror *Numerian* underſtood what had paſſed, and commanded them all to be killed. *Claudius* was thrown into the River *Tyber* with a great Stone tied to his Neck, and drowned; the reſt were beheaded. *Hilaria* the Wife of *Claudius*, ſome Days after, praying in the Cave, where the Bodies of all thoſe holy Martyrs had been put, was apprehended by the Pagans, and they going to carry her before the Emperor, ſhe beſought them to give her a little Time to make her Prayer; and in it ſhe begged of God that he would take her into the Company of her Huſband and Children; our Lord heard her, and ſhe there gave up her Soul to God; and ſo her Body remained amongſt the Bodies of the other Saints. The Emperor commanded *Chryſanthus* to be put in the Priſon called *Tullianum*, which was dark and very incommodious, and *Daria* to be carried to a publick Stews, where the holy Virgin being put, that diſgraceful Place by her Preſence and Prayer, was converted into a devout Oratory. For our Lord ſent a Lion, who having got looſe out of the Den in which he was, put himſelf before *Daria*, as one that would defend her. There entered a wanton and diſhoneſt young Man, without knowing what had paſſed, to diſgrace and violate the holy Virgin. The Lion fell upon him, and threw him down upon the Ground, rather dead than alive with Fear, and the ſudden Surprize, and looked up to the Saint to ſee what ſhe would command him to do with that unhappy young Man. And ſhe commanded him not to hurt him, and taking Occaſion from that what the Lion did to obey God, ſhe ſpoke to the young Man, and converted him to the Faith of JESUS CHRIST. And now delivered out of the Lion's Paws (whom the Saint had commanded to let him alone) he began to cry out through all the City, that there was no other God but JESUS CHRIST, whom the Chriſtians adored. Thoſe that had Charge of the Lion, came to take him, but he guided by God, turned againſt them, and having thrown them upon the Ground, expected that the Saint ſhould command him what he was to do with them; and upon this Occaſion they alſo were converted, and became Preachers of the Greatneſs and Majeſty of our Lord. *Celerin* the Governor commanded Fire to be put round about the Chamber, where *Daria* and the Lion were, that they might there be burnt; but by the Will of our Lord the Lion taking the Saint's Bleſſing, bowed down his Neck, and paſſed through the Flame without being burnt, and through all the City without doing any Hurt to any one, or receiving any Hurt from any one. After this they tied *Chryſanthus* to a Poſt, which broke in Pieces, and alſo the Cords, and the Torches that were lighted to burn his Sides, went out of themſelves. They went about to torment *Daria*, but the Nerves of the Hands of the Executioners contracted themſelves with ſo great Pain and Grief, that they let her alone. Finally they carried them out of the City by the Way *Salaria*, and there they made a great Pit, and put them alive in it, and caſting Earth and Stones upon them, they were together martyred and buried. God our Lord wrought great Miracles by theſe Saints, and through their Interceſſion gave Health to many ſick People. Once a great Number of Chriſtians met together to celebrate their Feaſt in a Cave, and the Emperor *Numerian*, when they were all in it, commanded it to be ſhut up, ſo that they all died, and became Martyrs of CHRIST. There was a Prieſt amongſt them called *Diodore*, who ſaid Maſs to them, and communicated them, and animated them to endure that Death with Conſtancy and Joy for our Lord. The holy Church celebrates the Martyrdom of St. *Chryſanthus* and *Daria* upon the 25*th* of *October*, and it was in the Year of our Lord CCLXXXIV, *Numerian* being Emperor. It

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was

OCTOB. 25. was written by *Verinus* and *Armenius*, Prieſts of St. *Stephen* Pope, and *Metaphraſtes* enlarged and amplified their Hiſtory; and St. *Damaſus* Pope made certain very elegant Verſes in the Praiſe of theſe holy Martyrs, and put them upon their Tomb. The *Roman* Martyrology, and that of *Uſuard*, and *Surius* in his fifth Tome, and Cardinal *Baronius* in his Annotations upon the Martyrologies; and in the ſecond Tome of his Annals, and St. *Gregory* of *Tours* in his Book of the Glory of the Martyrs, make Mention of the Saints *Chryſanthus* and *Daria*. OCTOB. 25.

The Life of St. EVARISTUS, *Pope and Martyr.*

OCTOB. 26. THirteen Days after the Death of the holy Pope *Anacletus*, was choſen in his Place St. *Evariſtus*, who was a *Grecian* by Nation, as was his Predeceſſor, and the Son of one *Judas*, a *Jew* both by Nation and Sect, Native of *Bethleem*. He was a very learned and holy Man, and the firſt that divided the Pariſhes of *Rome* amongſt the Prieſts, who were thoſe that afterwards had the Title of Cardinals, he ordained that ſeven Deacons ſhould accompany the Biſhop always when he preached; as well that they might be Witneſſes of his Doctrine, as to honour that Miniſtery, and to guard their Prelate. He provided that Marriages ſhould be celebrated in publick, and not clandeſtinely, and that the Married ſhould receive their nuptial Benediction in the Church, as had been practiſed from the Time of the Apoſtles, as writes *Tertullian*. He commanded that Biſhops ſhould not leave their own Churches for others, ſeeing they are their Spouſes, as married do not leave their own Wives for others; and that the Accuſation of the People againſt their Biſhop ſhould not be received, unleſs there did firſt precede ſome great Suſpicion againſt him. He was Pope nine Years and three Months; and upon the 26*th* Day of the Month of *October* he was crowned with Martyrdom, although the Manner how he was martyred, be not recounted; but the holy Church celebrates it, and holds him for a Martyr. He died in the Year of our Lord CXXI, and in the ſecond of the Empire of *Adrian*. He was buried near to the Sepulcher of the Prince of the Apoſtles St. *Peter*, in the *Vatican*. He gave Orders four Times in the Month of *December*, and made then fifteen Biſhops, ſeventeen Prieſts, and two Deacons. Although Authors vary about the Number of the Ordinations made by St. *Evariſtus*, and about the Number of the Ordained by him; yet this is the moſt certain, as Cardinal *Baronius* has noted. Of St. *Evariſtus* do write St. *Irenæus*, *Euſebius*, *Nicephorus*, St. *Auguſtin*, *Optatus Milevitanus*, *Bede*, and the Authors of the Lives of the Popes. OCTOB. 26.

The Lives of the holy Apoſtles St. SIMON, *and St.* JUDE.

OCTOB. 28. THE holy Apoſtles *Simon* and *Jude* were the Sons of *Mary Cleophas*, Siſter or Couſin German to the Mother of God our Lady, and Brothers to St. *James the Leſs*. *Simon* was called *Cananæus*, and for this Cauſe St. *Luke* called him in *Greek Zelotes*, becauſe *Cana* in *Hebrew* is the ſame that *Zelos* in *Greek*; and he took this Surname becauſe he was born in *Cana* of *Galilee*, and to diſtinguiſh himſelf from St. *Peter*, who was alſo called *Simon*; and *Jude* alſo took the Surname of *Thaddæus* or *Lebbæus*, to diſtinguiſh himſelf from *Judas Iſcariotes*. We find not when, or how theſe bleſſed Saints were called to the Apoſtleſhip; only Mention is made of them, when the twelve Apoſtles are named by their Names in the holy Goſpel, and it is ſaid in it, that our Saviour choſe them, and called them Apoſtles. Alſo in the Sermon of the laſt Supper, CHRIST our Lord ſaying: *He who loves me, ſhall be loved of my Father, and I will love him, and will manifeſt myſelf unto him: Judas* demanded, *Lord, how ſhall this be, that thou wilt manifeſt thyſelf to us, and not to the World?* In the Goſpel there is no more particular Mention of *Jude*, nor of *Simon*, and it is very little that we know of theſe holy Apoſtles, which is certain and aſſured; although it is moſt certain, that in the preaching and propagating of the Goſpel they endured great Hardſhip, and wrought many Miracles, and converted innumerable People to the Faith; and as valiant Captains of CHRIST, and Conquerors of the World, by their Life and Doctrine made War againſt Satan, caſting him out of the Throne, which he had tyrannically uſurped, and throwing down Idols, and enlightening and undeceiving thoſe, who were blinded and deluded with the vain Adoration of falſe Gods. Only it is ſaid, OCTOB. 28.

OCTOB. 28. that St. *Simon* preached in *Egypt*, and St. *Jude* or *Taddæus* in *Meſopotamia*, and that afterwards they went together into *Perſia*, and having brought a great Multitude of People to the Knowledge of our Lord, were crowned with Martyrdom. This is what the Martyrologies ſay, the *Roman*, thoſe of *Bede*, *Uſuard* and *Ado*, and is taken out of St. *Jerom*, and St. *Iſidore*, and other ancient Authors, and out of *Baronius* amongſt the modern Writers. In a certain Life of theſe holy Apoſtles, which goes under the Name of *Abdias* of *Babylon*, which is that which is followed by St. *Antoninus* Archbiſhop of *Florence*, and by *Petrus de Natalibus*, and by *Joachim Perionius* a *Benedictine* Monk, and other Authors, are recounted certain Things, which (granted that the Book be Apocryphal) may perhaps be true. For to ſay that a Book is Apocryphal, as that is, is only to ſay that it is not of undoubted Authority; but it does not for this follow, that all the Things which are contained in that Book, are falſe; for in any Book, how Apocryphal ſoever it be, may be found ſome Things that are true; and perhaps they are ſo, which are contained in the Life of theſe Saints, which, as I ſaid, *Abdias* wrote, which Things I will here relate, becauſe they are thoſe that are commonly written of them.

When the holy Apoſtles were come into *Perſia*, the Devils, which until that Time had given Anſwers, became dumb. It happened that a Captain of the King of *Babylon* called *Baradach*, was to go to War againſt the *Indians*, and he deſired to know of his Gods, what would be the End of that War. He went from one God to another, but none gave him an Anſwer. He wondered at it, and deſiring to know the Cauſe of it, at laſt they told him, that they could not anſwer him, ſo long as *Simon* and *Jude*, the Apoſtles of JESUS CHRIST were in that Province. The Apoſtles were ſought out by the Command of *Baradach*, and after ſome Diſcourſe had paſt betwixt them, the Apoſtles gave Leave to the Devils to anſwer that by their Anſwer it might be better known, what Lyars and Deceivers they were. The Devils anſwered by their Miniſters, that the War would be long and bloody, and would coſt many their Lives on both Sides. The Apoſtles hearing this ſmiled; and *Baradach* ſaying, I tremble for Fear, and do you laugh? The Saints anſwered; You have no Cauſe to Fear, for to Morrow at three a Clock in the Morning will come Ambaſſadors from the *Indians* to aſk Peace of you, and to deliver themſelves up into your Hands, and will do whatſoever you ſhall command them. The Prieſts of the Idols mocked and ſcoffed at that which the holy Apoſtles ſaid, and endeavoured to make them to be ſuſpected, as Men that had ſecret Correſpondence with their Enemies: But the Captain was ſatisfied, for that they required not that he ſhould expect any long Time, to be certified of the Truth of what they ſaid, but only ſome few Hours. He commanded both the Apoſtles, and the Miniſters of his Gods to be apprehended, that he might puniſh thoſe that had lied. The next Morning at three a Clock the Ambaſſador came; and with that *Baradach* was put out of Doubt, and would have put the idolatrous Prieſts to Death: But the Apoſtles hindered him, ſaying that they were not come into that Kingdom to take away Life from any one, but to give Life to many. He offered them many Jewels and Gifts, but they would take nothing. He carried them along with him to the King of *Babylon*; and related to him what had paſſed with them: He praiſed them highly, as well for having the Spirit of Propheſy, and knowing Things to come, as for Perſons that were humble, virtuous, meek, and ſuch as did not ſeek after Gain. There were at this Time with the King two Magicians, called *Zaroes* and *Arphaxad*, who were fled thither out of *India*, where St. *Matthew* preached, and had diſcovered their Wickedneſs and Deceits. Theſe ſeeing the Apoſtles, began to perſecute them, and that they might terrify the Pagans, and do the Saints ſome Miſchief, they cauſed by their Enchantments many Serpents to come thither: But St. *Simon* and *Jude* commanded the ſame Serpents to bite and wound the Magicians themſelves, but without killing them. The Serpents obeyed the Servants of our Lord; and the Magicians were in great Pain and Grief, and without Authority and Credit, and confounded went out of *Babylon*, and fled into other Parts, publiſhing every where, that the Apoſtles were Enemies of the Gods, and took away their Worſhip from them. By this Means the Apoſtles were free, and by their Preaching and great Miracles converted many: And the King himſelf and his Family was baptized, and the Faith of CHRIST was planted in that Kingdom, to the great Glory of our Lord, and univerſal Benefit of all that received it. There happened at that Time a Thing, which made the Apoſtles more admirable and glorious. The Daughter of a great Man in *Babylon* conceived with Child, and it was not known who was the Author of the wicked Fact. Her Parents at the Time of her Delivery urged her to tell who it was that had diſgraced her, that he might be chaſtized: She, to free herſelf out of Danger, or to conceal the Author (becauſe he was of a baſe and low Condition) or for that God ſo permitted it, the more to manifeſt his Glory, accuſed a Deacon of the Apoſtles called *Euphroſynus*, caſting the Blame of the Crime

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OCTOB. 28. Crime upon him. They apprehended him, and brought him before the King. The Apoſtles knowing that he was Innocent, demanded that the Parties might be brought Face to Face, and that they would bring the Child alſo newly born. They did ſo. They commanded the Infant in the Name of CHRIST, to tell, whether that Deacon had committed the Crime, which its Mother charged him with, and whether he was its Father? The Infant anſwered, that he was not its Father; and that the Deacon was virtuous and chaſte, and had never committed a carnal Sin. The adverſe Party urged the Apoſtles, that they would aſk the Child, who was the Malefactor? But they ſaid, It belongs to us to free the Innocent, and not to diſcover the Guilty. And by this Means the Falſity was detected, and the Deacon freed, and the holy Apoſtles in greater Credit and Veneration.

The Apoſtles after they had planted the Faith, departed from *Babylon*, and went preaching throughout divers Parts of the Kingdom. They came to a very prime City called *Suamir*, where were the Magicians *Zaroes* and *Arphaxad*; who incited the Prieſts of the Idols againſt the holy Apoſtles, as Deſtroyers of their Temples; and ſo prevailed by their Words and Deceits, that they made them to be apprehended. They carried *Simon* to the Temple of the Sun, and *Thaddæus* to the Temple of the Moon, to the end that they ſhould adore them. The Apoſtles made their Prayer, and the Idols fell down, and broke in Pieces, and out of them went Devils in the Shape of *Blackamoors*, horribly crying out and howling. The Prieſts were ſo enraged hereat, that in a ſtrange Fury they fell violently upon the Apoſtles, and tore them in Pieces. At this Time the Heaven was very clear, and all on the ſudden there aroſe a terrible Tempeſt with ſuch Thunder and Lightening, that it beat down the Temples of the falſe Gods, and killed many of the Pagans, and amongſt them the two Magicians, leaving their Bodies turned into Aſhes. The King who was now a Chriſtian, underſtanding of the Death of the holy Apoſtles, cauſed their holy Bodies to be brought to *Babylon*, and there built a ſumptuous Church for them, where they remained, until in Proceſs of Time they were tranſlated to *Rome*, and placed in the Church of St. *Peter*. Their Martyrdom was upon the 28*th* of *October*, and upon this Day the Catholick Church celebrates their Feaſt. The Year in which they died is not known. St. *Jude* wrote a canonical Epiſtle, and it is received as ſuch by the whole Church, and is put amongſt the other holy Scriptures, in which he cites an apocryphal Book of *Enoch:* From whence is gathered the Truth of what we ſaid above, that a Book may be Apocryphal without being Falſe. It is to be marked, that ſome Authors would confound, and make theſe two holy Apoſtles, *Simon* and *Jude* to be but one, whereas the Truth is that they were two, diſtinct, and different, and not one and the ſame. Others alſo have been deceived, believing that St. *Simon* the Apoſtle, was the ſame with *Simeon* Biſhop of *Jeruſalem*, who having ſucceeded in that Seat to St. *James the Leſs*, and being a hundred and twenty Years old, was crucified in the Time of *Trajan:* But he was no Apoſtle, but one of the ſeventy two Diſciples of our Lord. Others have believed that St. *Judas Thaddæus* the Apoſtle, was he that was ſent by CHRIST our Lord to King *Abagarus*, as St. *Jerom* and *Bede* do think. But it is more probable that there were two *Thaddæuſes*; one the Apoſtle, and another, one of the ſeventy two Diſciples: And that this latter, was he that cured King *Abagarus*, and converted the People of *Edeſſa* to the Faith; as ſay *Euſebius*, *Nicephorus*, and *Dorotheus*. Laſtly, it is to be noted, that ſome few Years ſince were printed, and come forth to light ten Books, under the Name of *Abdias*, the firſt Biſhop of *Babylon*, in which is treated of the Acts, Lives and Deaths of the Apoſtles, tranſlated into *Latin* by *Julius Africanus*; and in this Book are written of St. *Simon* and *Jude* Apoſtles, the Things we have here recounted, and others, which purpoſely we omit. But Pope *Paul* IV. of happy Memory, forbad this Book, and put it into the Catalogue of prohibited Books, as *Sixtus Senenſis* has obſerved in his holy Library; and it has no Authority. OCTOB. 28.

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The Month of *NOVEMBER.*

The Feaſt of All Saints.

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AMONGST all the Feaſts which the holy Church has inſtituted throughout the whole Year, in honour of the Bleſſed that are in Heaven, the moſt ſolemn, and of greateſt Devotion, is that which is celebrated on the firſt Day of *November*, in Commemoration and Honour of all the Saints: For in this Feaſt ſhe comprehends them all, without excluding any; and recommends herſelf to them, and invocates, and calls to her Favour all that bleſſed Company and heavenly Court. Pope *Boniface* IV. inſtituted this Feaſt in *Rome*, in honour of the moſt glorious Virgin *Mary* our Lady, and of all the holy Martyrs, conſecrating to our Lord that moſt famous and ſumptuous Temple, which not *Domitian* the Emperor (as *Ado* ſays) but *Mark Agrippa*, a Citizen of *Rome*, and a great Favourite of the Emperor *Octavian Auguſtus* had dedicated to *Jupiter* the Revenger (as *Pliny* ſays) after the naval Battle, in which *Octavian* overcame *Mark Antony*, and became abſolute Lord of the *Roman* Empire. *Agrippa* called this Temple *Pantheon*, that is to ſay the Houſe of all the Gods; becauſe in it all the falſe Gods of Antiquity were adored. And although, after the Emperor *Conſtantine* was converted to our holy Faith, and began to build Churches to JESUS CHRIST our Saviour, the Chriſtians threw down very magnificent and ſtately Temples of the Pagans, that thoſe Places might not remain ſtanding, in which ſuch foul and abominable Sacrifices had been offered to the Devil; and for this Reaſon in *Alexandria* they ruined the Temple of *Serapis*, in *Gaza* the Temple of *Marnas*, in *Apamea* the Temple of *Jupiter*, and in other Parts many others, which were ſo magnificent, and of ſuch excellent Architecture, that they were held for the Miracles of the World: Notwithſtanding, afterwards they judged it was better (Paganiſm being now fallen and ſuppreſſed) that where before the Devil had been ſerved, the true God ſhould be ſerved, and that the ſame profane and abominable Temples ſhould be purified by the Ceremonies which the Catholick Church uſes, and ſanctified and adorned with the Relicks of Martyrs, ſhould be conſecrated to our Lord. As is to be ſeen in St. *Gregory* the Great, who in a certain Epiſtle writes to the King of *England*, who a little before was converted to the Faith, to cauſe the Temples of the Idols to be thrown down. But afterwards when Chriſtianity had taken ſome Root in that Kingdom, that the Weak might not be troubled, he commanded *Melitus* Biſhop, not to deſtroy the Temples of the Pagans, but convert them into Chriſtian Churches. *Boniface* IV. then, who was Pope a little after St. *Gregory* (for *Sabinian* and *Boniface* III, who immediately ſucceeded him, did not live three Years) following this Order, dedicated the *Pantheon*, which *Agrippa* had built to all the Gods, in honour of the moſt ſacred Virgin *Mary* our Lady, and of all the holy Martyrs (who were thoſe that at that Time were celebrated in the holy Church) and called that Church St. *Mary ad Martyres*, and at preſent it is called our Lady of the *Rotonda*, and commanded that the Feaſt ſhould be celebrated in *Rome* upon the thirteenth of *May*, on which that Church was dedicated, and on this Day the *Roman* Martyrology puts it. Cardinal *Baronius* ſays, that in an ancient Manuſcript of that Church is found, that they carried and placed in that Church with great Solemnity eight and twenty Cart Loads of the Bones of holy Martyrs, taken out of diverſe Cemeteries of that holy City. This is what Pope *Boniface* IV. commanded. But afterwards Pope *Gregory* IV. who died in the Year of our Lord DCCCXLIV, ordained that the Feaſt which was kept in *Rome*, upon the thirteenth of *May*, in Honour of our Lady and all the

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Martyrs, ſhould be kept throughout all Chriſtendom upon the firſt Day of *November*, in Honour of them, and together of all the holy Confeſſors, and Citizens of Heaven. For this Cauſe it is called the Feaſt of all the Saints, and is kept throughout all the Church, and particularly in the *Rotonda* Church of our Lady at *Rome*, with great Joy and Devotion; and this is the firſt Cauſe of the Inſtitution of this Feaſt. But there are others of no leſs Conſideration, amongſt which one is, the Obligation that we have to glorify our Lord in his Saints, and to honour the Saints themſelves, who ſo well know how to honour him, and left us ſuch rare Examples of their Sanctity that we ſhould imitate them, and now by their Prayers aid and aſſiſt us. But the Saints being, as they are, innumerable, and for that being ſo many they could not be all celebrated in particular, and every one by themſelves, it was very convenient that a Day ſhould be inſtituted, on which we might at leaſt praiſe them all together, and ſhew the Piety and Devotion we have towards them, without excluding any one. Another Reaſon is, that which is mentioned in the Book called the *Roman* Order: *Ut quidquid humana fragilitas per ignorantiam, aut negligentiam, in ſolemnitatibus, & Vigiliis Sanctorum minus plene peregerit, in hac obſervatione Sancta ſolvatur. To the End that what human Frailty through Ignorance or Negligence has leſs fully performed in the Feaſts and Vigils of Saints, may be recompenſed by the devout Obſervation of this ſacred Solemnity.* Another Reaſon the holy Church gives us in the Prayer of the divine Office to be ſaid upon the Day: *Ut deſideratam nobis tuæ propitiationis abundantiam, multiplicatis interceſſoribus largiaris.* To the End that what for our great Sins we have not been able to obtain of our Lord, through the Interceſſion of each one of the Saints, we may obtain it to Day by the Prayers of all that Court, and bleſſed Company, who proſtrate before Almighty God, repreſent unto him our Petitions and Prayers, and with ſingular Affection and Charity beſeech him that he would hear us, and grant us what through the Mediation of ſo many and ſo great Servants and Friends of his, we make Supplication to him for. But the chief Reaſon of the Inſtitution of this Feaſt, is to animate us to the Imitation of all the Saints, by propoſing to us their moſt perfect and divine Life, and the unſpeakable Glory they obtained by it; and (as St. *Bernard* ſays) that we may follow thoſe in our Converſation, whom we venerate by this ſolemn Feſtivity; and may run with great Steps to the Happineſs of thoſe whom we eſteem happy, and may be favoured by their Patronage, with whoſe Praiſes we are delighted. And St. *Auguſtin* ſays; *They celebrate the joyful Feaſts of the holy Martyrs, who follow the Steps and Examples of the ſame Martyrs: For the Solemnities of the Martyrs are nothing, but certain fervorous Exhortations to Martyrdom, and that we ſhould not be ſlow in imitating what we delight to celebrate.* Hitherto St. *Auguſtin.* For this Cauſe the holy Church reads unto us to Day in the Maſs the Goſpel of the Beatitudes, in which is diſcovered to us the Way which all Saints went, and which we ought to go. The Humility and Poverty of Spirit; the Meekneſs and Tears; the Hunger and Thirſt after Juſtice; the Mercy and the other Virtues they had; and together the Reward and Poſſeſſion of the Land of the Living, and the Kingdom of Heaven which was given them for the ſame. And becauſe the Examples of the Saints are to be read in the particular Lives of each one of them, and all are reſumed, and ſummed up in theſe Beatitudes, which are the Means to obtain the Glory and Bleſſedneſs of Heaven which they now poſſeſs (which although in different Degrees, is one and the ſame of them all) to the End we may be the more inflamed to the Love of Virtue, and to imitate the Life of the ſame Saints, I will treat of the immenſe Joy, and unſpeakable Glory which they poſſeſs, ſeeing our holy Mother the Church celebrating their Feaſt, repreſents it to Day unto us.

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But what Tongue, although it were the Tongue of the Saints themſelves, can explicate the Glory they poſſeſs, or what Underſtanding can comprehend that Good which is the only Good, and the Fountain and Cauſe of all other Goods? The Apoſtle St. *Paul* ſays, that *the Eye has not ſeen, nor the Ear heard, nor the Heart of Man comprehended, the Goods which God has prepared for thoſe that love him.* The Eye cannot ſee them becauſe they have no Colour, nor the Ear hear them, becauſe they have no Sound, nor the Heart of Man comprehend them becauſe they are not human Goods, but divine, and infinitely exceed its Capacity. The angelical Doctor St. *Thomas* teaches, that three Things which are in themſelves finite, are in a certain Manner of an infinite Greatneſs and Dignity. The firſt is the Humanity of JESUS CHRIST our Saviour, which for being united in one and the ſame Perſon by the hypoſtatical Union with the Divinity, is of an infinite Dignity, and it cannot be ſaid that CHRIST is a mere Creature. The ſecond Thing is, the moſt ſacred Virgin *Mary* our Lady, who although in herſelf ſhe be a mere Creature, and finite, and limited; yet for being the Mother of God, and having conceived in her Womb, and brought forth the eternal Word, who is infinite and incomprehenſible, ſhe hath in her a certain immenſe

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immenſe Greatneſs, and a Prerogative of an infinite Excellency. The Third is the Glory and the Bleſſedneſs of the Saints; which although it be in itſelf finite and limited, for that the Saints and Bleſſed themſelves are ſo alſo, yet in a certain Manner it is ſaid to be infinite, becauſe they ſee and enjoy eternally that Good which is infinite, and which the Saints themſelves cannot entirely and perfectly comprehend. This Happineſs is ſo great, that the Man who poſſeſſes it, is in a certain Manner made God, not by Nature, but by Grace, and Participation, in ſuch Sort that St *Peter* ſays, *Ut efficiamini divinæ conſortes Naturæ; that you may be made Partakers of the divine Nature.* For as Goodneſs makes the Man that poſſeſſes it good, and Juſtice juſt, and Wiſdom wiſe, and Valour valiant, and Beauty beautiful, and other Qualities qualify him, and make him to be called by their Name; ſo as gravely ſays the ſublime and philoſophical Divine, *Severin Boetius*, the Propriety of the Divinity is to make divine, of the Deity to make Gods; and this is the Reward, which God gives the Saints in Heaven, he makes them in a certain Manner Gods; that the Saying of the Royal Prophet may be accompliſhed, *Ego dixi, dii eſtis, & filii excelſi omnes.* For as very potent Kings are ſerved by the Nobles of their Kingdom, and oftentimes by thoſe who are of their Race and Blood; ſo God our Lord in that his Imperial Court, where all the Saints and Bleſſed ſerve him, to the End that his Sovereign Majeſty and Greatneſs might ſhew itſelf the more, he would that they ſhould be all Kings, and in a certain Manner his Kindred; communicating to them by Grace that which he has by Nature, to every one according to his Capacity, and giving them a certain Reſemblance of himſelf; of which the Apoſtle St. *Paul* ſays, *we all with open Face, beholding the Glory of our Lord, ſhall be transformed into the ſame Image, and be cloathed with his Glory and Clarity, derived unto us from the Clarity and Glory which he has*; and we ſhall be like a Looking-Glaſs, which receives and repreſents in itſelf the Image of him that beholds it. And the beloved Diſciple of our Lord ſays, *When our Lord ſhall appear, then we ſhall be like unto him.* In ſuch Sort, that as a Drop of Water, mingled with a great Quantity of Wine, takes the Colour and Taſte of Wine; and as Iron made red Hot in the Smith's Forge remaining Iron, leaves the Properties of Iron, and takes thoſe of Fire; and as the Air, veſted and penetrated with the Beams of the Sun, puts on the Sun's Light, and ſhines with its Clarity; and as a Looking-Glaſs which receives directly into it the Rays of the Sun, repreſents unto us a Similitude of the ſame Sun; ſo the Bleſſed, illuminated with the divine Light, and veſted with the immenſe Clarity of God, participate of his Deity, and are transformed into his Image and Likeneſs.

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This Bleſſedneſs of the Saints, according to Divines, is divided into two Parts. The firſt is, the eſſential Glory, which is the more principal and ſubſtantial Part of their Bleſſedneſs. The ſecond is acceſſary and accidental, and leſs principal, as we ſhall explicate by and by. The eſſential Glory is a total Conjunction and Union of the Soul with God, a moſt pure, moſt amiable, and inexplicable Union, repleniſhed with all Goods, and remote from all Evils. This Conjunction and Union with God, conſiſts in the clear Viſion of the ſame God; of which St. *Auguſtin* ſays, *viſio eſt tota merces*, that all our Reward, and all our Happineſs is to ſee God. For although here upon Earth, a Man by ſeeing a King is not made a King, nor by ſeeing beautiful Things is made beautiful, nor joyful by ſeeing joyful Things (becauſe all theſe Things are low, limited, and exterior to the Man that ſees them,) yet God is a Good ſo immenſe, ſo infinite, and incompreheſible, and ſo full of infinite Perfections, that he raviſhes and transforms into himſelf him who ſees him in Glory; and according to his Capacity fills him with himſelf, and with all the Goods which he poſſeſſes: And by this glorious Viſion gives unto the Soul of the Bleſſed an eternal Poſſeſſion of himſelf, and a Joy above all Joys. Of this Viſion the glorious Father St. *Auguſtin* ſays theſe Words: *There we ſhall ſee, we ſhall love, and we ſhall praiſe; in thy Light we ſhall ſee Light; and what a Light ſhall we ſee? An immenſe, incorporeal, incorruptible, incomprehenſible Light, which never ſhall be extinguiſhed; an inacceſſible, increated, true, divine Light, which illuminates the Eyes of the Angels, and rejoices and conſerves in their Vigour all the Saints, and is the Light of all Lights, and Fountain of Life, which thou art my God. For thou art that Light, in whoſe Light we ſee Light, thee in thy ſelf, and in the Splendor of thy Countenance we ſhall ſee thee Face to Face. To ſee the Face of the living God, this is the higheſt Good, the Joy of the Angels, and of all the Saints, the Reward of eternal Life, the Glory of the bleſſed Spirits, an eternal Jubilee, a Crown of Beauty, the Robe of Felicity, an abundant Reſt, the Beauty of Peace, interior and exterior Joy, the Paradiſe of God, the celeſtial* Hieruſalem, *the beatifical Life, the Accompliſhment of all Happineſs, the Joy of Eternity, and the Peace of God, which ſurpaſſes all Senſe.* Thus St. *Auguſtin.* What ſhall it be to ſee that Eſſence ſo admirable, ſo ſimple, and ſo communicable, and to ſee therein at one View the Myſtery of the moſt Bleſſed Trinity? To ſee the Father in the Son, and the Son in the Father, and the Holy

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ly Ghoſt in the Father, and the Son? To ſee without Shadows or Figures, how the Son is eternally begotten by the Father; how the Holy Ghoſt proceeds from the Father and the Son, as from one Principle; how none of the three Perſons is greater, nor leſs noble than another, how the Father was not before the Son, nor he that was begotten, after him that begot him; but all the three Perſons are in all Things equal, coeternal, and of infinite Excellency and Dignity. There they ſee that indiſſoluble Knot, by which the divine Nature is tied to the human in the Perſon of JESUS CHRIST, and he that is infinite is in ſuch Sort united to that which is finite, and God to Man, that it may be ſaid with Truth, ſpeaking of CHRIST, God is Man, and Man is God. In this Viſion of the moſt Holy Trinity, and of the Myſtery of the Incarnation of the eternal Word, does Beatitude principally conſiſt. But the Saints do not only ſee God in God, but alſo they ſee themſelves in God, and all Things elſe in God. For as St. *Fulgentius* ſays, as he that holds a Looking-Glaſs before him, ſees the Looking-Glaſs, and ſees himſelf in the Looking-Glaſs, and ſees all other Things which are before the Looking-Glaſs; ſo the Saints having before them that Mirrour without Spot of the Majeſty of God, they ſee God, they ſee themſelves in God, and whatſoever is without God, according to the greater or leſſer Knowledge which they have of God. For as here all the Creatures are as it were a Mirror (altho' a dim and imperfect one) which repreſent God unto us; ſo there God himſelf is a moſt bright, clear, and moſt perfect Mirror, which with one moſt ſimple View repreſents to the Bleſſed all the Excellencies, and Proprieties of the Creatures, much more perfectly than they are in themſelves. And the ſecret and hidden Myſteries of God, which the moſt excellent and ſublime Wits cannot with all their Study and Diligence dive into, penetrate, and by a thouſand Parts find out, there they clearly ſee them in their Fountain, and obtain the Accompliſhment of their Deſire. There they ſee how the Earth, Water, Air, and Fire, all the Elements were created out of nothing; and the Heaven adorned with ſo many, and ſuch bright-ſhining Lights, and Stars, and every Thing put in its proper Place with admirable Order and Harmony. There they ſee the moſt wiſe, and wonderful Diſtinction, Beauty, and Diſpoſition of the nine Choirs of Angels, divided into three Hierarchies. There they ſee how all Graces, natural and ſupernatural, are in ſuch Sort derived from that perpetually flowing Fountain, and deſcend unto the Creatures, that they are never ſeparated from their Fountain (as a River from its Head) but always are entirely in it, as a Light which communicates itſelf, and imparts itſelf to many Lights, without its own Detriment and Diminution. They ſee how all the Gifts of God are always new; becauſe in him there is no Difference of Time, neither paſt, nor to come, but one Eternity, and a moſt preſent Time without Time. They ſee how God being a moſt ſimple, unchangeable and indiviſible Good, ſome partake more of him, and others leſs; like the Sun, which communicates its Heat, and Light according to the Diſpoſition it finds. Then what ſhall I ſay of the ſecret Judgments of God, and of the wonderful Effects of his divine Providence, which are an Abyſs without Bottom, and cannot be reach'd and ſounded by the Underſtanding of Man? Why in this Life one is rich, another poor; one well, another ſick; one ſtrong, another weak; one beautiful, and another ugly; one of a ſharp, and another of a dull Wit; and that which is more, why one Creature dies before Baptiſm, and deſcends to *Limbus*, and another by receiving Baptiſm flies up to Heaven? Why to one of the Thieves that were crucified with CHRIST, he gave ſuch extraordinary Grace, that he ſhould know him, and confeſs him to be God; and permitted the other to die in his Sin? Why he permitted *Judas* to fall into ſo deteſtable and horrid a Wickedneſs; and preſerved the reſt of the Apoſtles from falling into the ſame? Why (as St. *Auguſtin* writes) the good Man is poor, and the bad is rich; the bad is joyful and content, the good is ſad, grieved and afflicted? Why the Innocent, and he that is without Fault is condemned in Judgment; and the perverſe Accuſer triumphs, and vaunts himſelf to have taken Vengeance of one who did not deſerve it? Why the Sinner has perfect Health, and the juſt Man is conſumed with Diſeaſes? Why thoſe that gave Hopes of being profitable by their Lives, are ſnatched away by Death before their Time; and others whom one would think ought not to have been born, live many Years? Why he that is the Reproach and Scandal of the Commonwealth is ſeated in the Throne, and raiſed to Honour and Dignity; and he who is juſt, and peaceable, and profitable, is thruſt up in a Corner, and buried in perpetual Oblivion? Finally there they ſee that all the Works of God are mixed with Juſtice and Mercy, and that our Lord draws his own Glory out of all Things; and that if he permit ſome Things, which to our weak Eyes ſeem abſurd, and out of the Way, yet they are not ſo, but are very proper, and convenient for our greater Good, and for the Glory and Exaltation of him who with ſo great Providence, and Deſire of our Profit, permits them; and would not permit them, nor the Evils which we ſee, if they were not

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Inſtruments of greater Good, and Matter of amplifying the Glory of God, who by his great Wiſdom and immenſe Goodneſs, out of theſe Evils draws greater Good. Out of the Envy of the Sons of *Jacob*, with which they ſold their Brother *Joſeph* to the *Iſmaelites*, he drew the Health and Relief of the ſame Brethren who had ſold him. Out of the moſt cruel and ignominious Death of JESUS CHRIST our Saviour, the Redemption of the World. Out of the Sin of St. *Peter*, Humility in himſelf, and Mercy and Compaſſion towards others. Out of the Incredulity of St. *Thomas*, a firm Teſtimony of our Faith. Out of the Cruelty of the Tyrants that perſecuted the Church, the Glory and Conſtancy of innumerable Martyrs, the Confirmation of the Goſpel, and the Example of all the Faithful. There is no Arithmetician ſo ſkilful and experienced, that can count, or ſum up, the Things which the Saints ſee in the divine Eſſence; nor Orator, how eloquent ſoever he is, that can explicate them, nor Underſtanding of Man that can imagine them; all which the Saints comprehend by one moſt ſimple View. From whence proceeds a Love ſo burning, ſo inflamed, and ſo fervorous, that the bleſſed Soul becomes to be all on Fire, by Participation of the divine Fire of our Lord; of which it is ſaid, that it is a Fire that conſumes, and converts all Things into itſelf, and always burns and never goes out. From this Love reſults an unſpeakable Joy in the ſame Soul, by the Union of the Underſtanding with that Ocean of immenſe Wiſdom, and of the Affection and Will with that ſovereign Good, to which it is ſo tied bound, and glued that it cannot let it go. This is the eſſential Glory of the Saints, declared not as it is (for that is impoſſible) but as a rude Draught, and a Thing ill painted; after the Manner that our Weakneſs in the Obſcurity of the Night of this Life, and of the Darkneſs of our Ignorance, is able to diſcern and explicate it.

The Good of the Saints is not wholly contained in this ſupreme Good, nor their Glory, in the Glory which they have by the Viſion, Poſſeſſion and Enjoyment of the ſovereign Good; but from this ſupreme Good, as from their Fountain, do flow four other Goods, which do pertain to their accidental, ſecondary, and leſs principal Happineſs; which are the Glory of their Bodies, the Beauty and Excellency of the Place where they are, the Company of ſo many heavenly Courtiers, and the Aſſurance that their Glory ſhall be eternal, and ſhall laſt as long as God ſhall be God. For firſt of all from that moſt plentiful and moſt abundant Glory of the Soul, there does redound unto the Body of the Bleſſed, all the Glory, Splendor, and Beauty it is capable of; and by a ſingular Subjection, Fraternity, and Obedience to the ſame Soul, the Body ſo follows it in all Things without Contradiction, or Repugnancy, as if it were not corporeal, but ſpiritual. In ſuch ſort, that as whilſt we live here upon Earth (becauſe our Soul informs the Body, and is ſo ſtraitly united to it) it ſeems that it is of Fleſh, and with the Weight of the ſame Body inclines itſelf, and is drawn downwards; ſo in Heaven the Fleſh cloathed with the Glory of the Spirit, raiſes itſelf, and aſcends on high, and in a certain Manner is converted into a Spirit. And for this God gives the Body four wonderful Gifts, which are (according to the Doctrine of St. *Paul*, and of Divines) Agility, Subtility, Impaſſibility, and Clarity. The Agility ſhall be ſo great, and ſo admirable, that in the twinkling of an Eye the Body of the Bleſſed ſhall be whereſoever the Soul pleaſes. There is no Horſe that ſo runs, nor Eagle that ſo flies, nor Arrow that goes with ſuch Swiftneſs, nor even the Sun itſelf (that in ſo few Hours makes his Courſe, and goes round the World) that may be compared with the Quickneſs with which a glorified Body is whereſoever it pleaſes. The Subtility ſhall be ſuch, that there is no Air ſo delicate, nor no Ray of Light, ſo ſubtil, nor Voice of Man, nor any earthly Thing ſo penetrating, that the Subtility of a glorious Body does not far exceed it. But what ſhall I ſay of the Impaſſibility? Which is ſo great, that as a Beam of the Sun cannot be cut with a Sword, nor be drowned in the Water, nor be burnt in the Fire, nor be ſullied or defiled with any unclean Thing; ſo a glorious Body cannot ſuffer, nor receive any Hurt, or Damage. What of the Clarity? which ſurpaſſes that of the Stars, of the Moon, and of the Sun itſelf; and all the ſplendid and ſhining Things here below, are Obſcurity compared with it. And this is what belongs to the Glory of the Bodies of the Bleſſed. But to declare the Excellency, Greatneſs and Richneſs, and Beauty of that royal Palace, and perpetual Habitation of the Saints, it were neceſſary that one of them ſhould come down from Heaven, and as an Eye-witneſs, ſhould deſcribe it unto us, and ſet it before our Eyes. For the Seat of this City, is above all the Heavens; the largeneſs and greatneſs of it exceeds all Meaſure. For if there be ſome Stars, which according to Aſtrologers are ſixty, or eighty Times bigger than the whole Earth, how great muſt that Heaven be which ſurrounds all the Stars and all the Heavens? There is no Greatneſs in the World, which may be compared with this. And for this Cauſe the Prophet *Baruch*, admiring at this Greatneſs, aſtoniſhed, and as it were out of himſelf

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ſelf exclaimed and ſaid, *O* Iſrael, *how great is the Houſe of God, and how immenſe the Place of his Seat, and Throne! It is great, and has no Bounds; it is high, and immenſe.* Then if you aſk after the Workmanſhip of this Edifice, there is no Tongue that can explicate it; for if that which appeareth without to mortal Eyes, be ſo beautiful, what ſhall that be which is reſerved for the Entertainment of immortal Eyes? And if here in this viſible World we are ſo delighted with the Beauty of the Earth, the Plainneſs of the Fields, the Height of the Mountains, the Greenneſs of the Valleys, the Freſhneſs of the Fountains, the Gracefulneſs of the Rivers diſperſed like ſo many Veins through the whole Body of the Earth, and above all the largeneſs of the Sea, peopled with ſuch a Diverſity of wonderful Creatures; what will there be in that royal Houſe, and in that ſacred Palace which God built for the Solace and Glory of his Elect? Of this ſplendid, admirable and divine Place, St. *Peter Damian* ſays certain Words, gathered out of divers Places of St. *Auguſtin*, which I will here inſert. Who (ſays he) can explicate the Joy of that ſovereign Place, where the Buildings are all of precious and living Stones, and the Roofs are covered with moſt pure Gold, and the Rooms reſplendent with a wonderful Clarity, and all the Work is of Stones of an ineſtimable Value; and the Streets of this City are paved with Gold, more pure than Chryſtal, without Duſt or Dirt, or any unclean Thing? Where the Sharpneſs of Winter, and the Heat of Summer have no Place; but the Flowers and Roſes which never wither make a perpetual Spring, there the white Lillies flouriſh, and a thouſand Fountains of Balm break forth; the Meadows are always green, and the Fields beautiful, and Rivers of Honey flow in great Abundance; and moſt ſweet and aromatick Ointments, caſt forth from them an odoriferous and divine Fragrancy. There moſt fair Fruits do ever hang upon the flouriſhing Trees. In that City there is no Variety in the Clarity of the Moon, and of the Sun, and of the Stars; for it is the Lamb that enlightens it without ever hiding himſelf; and for this Cauſe there is no Night, nor Succeſſion of Time, but a conſtant and perpetual Day, and every one of the Saints ſhines like a Sun. Hitherto are the Words of *Peter Damian*, which are to be underſtood, not as they ſound materially, but after a more high Manner, winding out, and gathering by the Things which we know, and in which we are here delighted, the Excellency of the Things that are there.

Then what ſhall I ſay of the Citizens of this City, of their Number, of their Nobility, of their Diſpoſition, of the Charity and Concord which they have amongſt themſelves? Their Number is without Number, and ſo great, that St. *John* in the *Apocalypſe*, ſays, that he ſaw in Spirit an innumerable Company of Bleſſed, whom no body was able to count, which had been gathered out of all Nations, and Peoples, and Tongues, and were before the Throne of God, and of his Lamb, cloathed in white Robes, and with triumphant Palms in their Hands, ſinging to God Hymns of Praiſe. With this agrees that which the Prophet *Daniel* ſignifies of this ſacred Number, ſaying, Chapter 7. *Thouſands of Thouſands ſerved the Lord of Majeſty, and ten thouſand hundred thouſand aſſiſted before him.* And although they are ſo many, there is no Confuſion amongſt them; but how much their Number is the greater, ſo much the greater is their Order and Harmony. For every one in a wonderful Concord is in his Place and Glory, according to his Deſerts. Then what ſhall I ſay of the Nobility of the Citizens of Heaven, being (as they are) all Kings, and Children of God? What of their moſt ſweet Diſpoſition, of their Union and Concord amongſt themſelves? They are all one Soul, and one Heart, and they live in ſo great Peace, that the very City is called *Hieruſalem*, that is to ſay, *Viſion of Peace.* There the Virtue of Charity (to which it appertains to make all Things common) is in all its Perfection, and all the Saints are more united amongſt themſelves, than are the Members of one and the ſame Body. For all partake of one and the ſame Spirit, which gives them one and the ſame Being, and one and the ſame bleſſed Life. This being ſo, what Joy ſhall each one of the Bleſſed there have for the Glory of all the reſt, ſeeing he loves every one of them as himſelf? For St. *Gregory* ſays, that celeſtial Inheritance is one for them all, and all for every one of them. For every one of them receives as great Joy for the Joys of them all, as if himſelf poſſeſſed them; and (as St. *Auguſtin* ſays) if the Heart of Man can hardly contain the Joy which he has from his own Good alone, how will it contain the Immenſity of ſo many and ſo great Joys, which he ſhall have from the (in a Manner) infinite Number of the Bleſſed? For it is certain, that how much a Man loves another, ſo much he rejoices in his Good. If we knew that a great Saint were come down from Heaven, as St. *Peter* or St. *Paul*, St. *John Baptiſt*, or St. *John the Evangeliſt*, or any other of thoſe great Princes of the celeſtial Court, and that he were amongſt us, and that we might for ſome Time ſpeak, and treat familiarly with him, who would not diſengage himſelf from all other Buſineſſes to ſee him, to hear him; and to communicate his Affairs with him? And if the Perſon that had deſcended, were the Queen of all

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all the Angels; and of all the Saints, our Lady the Virgin *Mary*, with how much greater Devotion and Diligence would we make Haſte, to enjoy her glorious Sight, and although it were but for a ſhort Time, to recreate ourſelves with her Preſence? What Joy then, what Content, what Jubilee muſt a Soul needs have, which can treat, not with one of the Bleſſed, but with all the Saints that are in Heaven, not for an Hour, or for a ſhort Space of Time, but for all Eternity, and to converſe with them, as with Companions, as with Brethren, as with Friends, as with Members of the ſame Body united together by ſo ſtrict a Bond of Charity? What ſhall it be to enjoy the higheſt Spirits, and thoſe that approach neareſt to God, the Seraphims, and the Clarity of their Contemplation, and the moſt fervent Ardour of their Love? What to enjoy the Cherubins, where are encloſed the Treaſures of the Wiſdom of God? The Thrones and Dominanations, and all the other Choirs of Angels. The holy Patriarchs; the Prophets; the College of the twelve Apoſtles, who are the twelve Foundations, and the twelve Gates of that holy City; the glorious Army of the Martyrs cloathed in white Robes, with Palms in their Hands, and with the Enſigns of their Victories and Triumphs; that School of the moſt wiſe Doctors, moſt perfect Prelates, humble and penitent Confeſſors; and that Choir more white than Snow of moſt pure Virgins, and the bleſſed Company of Widows, married and continent; and finally to enjoy all that innumerable Multitude of all the Elect of God, that have been from the Beginning to the End of the World, in any Eſtate, Age, or Condition whatſoever? What ſhall it be to ſee in her Throne the moſt glorious Queen of Angels, who alone makes a Choir by herſelf, for that ſhe has not her Equal, nor her like? What to ſee the moſt holy Humanity of JESUS CHRIST, who preſides over all, as King and Head, and univerſal Prince of all the Saints, and is ſeated at the right Hand of the Majeſty of God in the high Places? What ſhall it be beſides all this to ſee the Feaſts and Triumphs, which every Day are celebrated for new Brethren, that having now overcome the World, and ended the Courſe of their Peregrination, make their Entrance to be crowned with them? O what Joy will it be to ſee thoſe Seats filled, and that City built, and the Walls of that noble *Hieruſalem* repaired? O how will that Court of Heaven receive them with open Arms, ſeeing them come loaded with the Spoils of the vanquiſh'd Enemy! O how ſweetly will the Fruit of Virtue then ſavour, although the Time was, when the Roots ſeemed bitter! A Shade is ſweet in the Heats of Mid-day; a Fountain is ſweet to the wearied Traveller; Sleep and Repoſe is ſweet to one that has laboured much; but much ſweeter to the Saints is Peace after War, Security after Danger, and a laſting Reſt after the Toil and Labours of this Life, as well ſays Father *Lewis* of *Granada*.

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But what is all we ſay, or all we can ſay with our ſtammering Tongue of Fleſh, of the Glory of the Saints, and of that higheſt Good, which only they know who poſſeſs it, which is rather to be conſidered, and contemplated by attentive and continual Meditation, than to be written? For nothing more enflames noble and generous Souls to contemn Earth, and to eſteem and deſire Heaven, than the Conſideration of that which is in Heaven, and which God has prepared for thoſe that truly love him.

To find out ſomething of this Happineſs we may take three Ways. The firſt, by conſidering the Greatneſs, Power, Excellency, and infinite Riches of this ſovereign King; and that it is his Court and royal Palace, made on Purpoſe to manifeſt his Glory in it, and to honour all his Elect, and to reward the Services he has received from them. For if according to the Meaſure of the Greatneſs and Majeſty of Kings, ought to be the Splendor of their Glory, and their Court; God being omnipotent, and he who by one Word only created this ſo admirable Machine of the World, and by another Word alone can deſtroy it, how great think we, will the Feaſt and Banquet be, which he has prepared to manifeſt his Glory? What ſhall be the Work, in which concur the Omnipotency of the Father, the Wiſdom of the Son, and the Goodneſs of the Holy Ghoſt? Where Goodneſs wills, Wiſdom ordains, and Omnipotency can do whatſoever infinite Goodneſs wills, and infinite Wiſdom ordains, altho' all this be one in all the divine Perſons? If the Houſe and Court of King *Salomon* did ſo raviſh with Admiration the Heart of the Queen of *Saba*, that ſhe became even out of herſelf; what ſhall be the Palace and Court of the true and peaceable *Salomon*, on whoſe Thigh is written, *King of Kings, and Lord of Lords?* And if King *Aſſuerus* celebrated that moſt ſolemn Banquet in the City of *Suſa*, with ſuch Magnificence, to manifeſt by this Means to all his Kingdoms his Riches, Treaſures and Power, how much more magnificent ſhall that royal and divine Banquet be, which our God makes not for the Space of a hundred and fourſcore Days, as *Aſſuerus*, but or all Eternity, to manifeſt in it the Immenſity of his Riches, of his Wiſdom, of his Liberality, and of his Bounty, to glorify in Heaven thoſe who honoured him on Earth. For if even here in this Life, which is not the proper Place of Reward, but of Labour, God ſo honours his Saints, what ſhall be the Glory which he has deputed on purpoſe to honour them with; and

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and to be honoured in them, and to recompence the Services which they have done him? For God in all Things muſt be God; God in honouring his Saints, and God in paying them, and God in all Things elſe, and ſo the Pay which he gives them, is himſelf: For there is nothing elſe that is worthy of the Labours and Pains, which by his Grace the Saints take to ſerve him. And if the Magnificence of this Lord be ſo bountiful, that he has given ſuch a Variety of Things indifferently to the Juſt, and Unjuſt, what Goods has he reſerved for the Juſt alone? He who ſo graciouſly gives to all the common Poſſeſſion of this World without any Obligation, what Treaſures will he give to thoſe who have obliged him? He who is ſo liberal in doing Favours, how much more bountiful will he be in recompenſing good Services? And if in this Priſon he provides for all in ſuch Abundance, what will he do for his Elect in his royal Palace? And if in this Day of Tears he ſo comforts us, what will he do in that joyful bridal Day? Eſpecially conſidering what this Glory coſts Man, and much more what it has coſt God. As for Man it coſts him all he has, it coſts him the continual bearing of his Croſs, the denying of his own Will, the mortifying of his carnal Appetites, the divorcing of himſelf from all Guſts and Delights contrary to the Law of God, and the offering of himſelf up to him as a Holocauſt in Sacrifice. And when Man on his Part has done all he can, God ſays that he gives him Glory for Nothing; and ſo he ſays by St. *John*; *I am the Beginning and the End of all Things, I will give to him that thirſts, Water of Life to drink, for Nothing.* What then ſhall that Good be, for which God demands ſo much of us, and after it is all given him, he ſays that he gives us it for Nothing? What Good ſhall that be which St. *John Baptiſt* bought by the ſo long and ſharp Penance of his whole Life, and by his Death, giving his Head for preaching the Truth? The Good which St. *Peter* bought with his Croſs, St. *Paul* with his Blood; and innumerable Martyrs with moſt exquiſite, and moſt cruel Kinds of Torments, and Death? (of whom ſome were ſtoned, others ſawed, ſome roaſted, others flay'd, and all moſt cruelly butchered and made an End of) if after having ſuffered what they did ſuffer, this Good is given them for Nothing? For regarding the Worth of our Works for themſelves, and not for the Value which they have, dignified by Grace, they cannot reach to merit it; and becauſe it is ſo great, and ſo immenſe, how much ſoever is given for it on our Part, he that buys it, ſeems to have it for Nothing. But the Greatneſs of the Glory of the Saints is yet much more made to appear, by the Price which God was pleaſed to give for it; which is the Blood and Death of his bleſſed Son. In ſuch Sort that for the Death of God, to Man is given the Life of God; for the Sorrows of God, the Joy of God; and for God's having hanged naked, betwixt two Thieves upon a Croſs, Man ſits cloathed with Glory amidſt the Choirs of Angels. What Good then ſhall that be which was bought with ſo ineſtimable a Price? And what ſhall be that Glory which was bought by the Ignominy of the Croſs of the only begotten Son of God? There is nothing that ſo declares the Greatneſs of that ſupreme and infinite Good, as the infinite Price that was given for it: By which our Works (which of themſelves are of no Value) gain it, and merit eternal Life. And this is the firſt Way of taking an eſtimate of the Greatneſs and Immenſity of the Happineſs of the Saints.

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Another Way is by the Evils which we ſuffer in this Life; the which, and all other Evils imaginable, are baniſhed from that bleſſed and glorious Eternity. The Miſeries and Calamities of this frail and mortal Life are ſo great and ſo innumerable, that even they preach to us the Felicity and Glory of the other which we expect. The Poverty, the Sickneſs, the Sadneſs, the Infamy, the Death, the Pain, the Vexations, the Injuries, the Dangers, the Diſaſters, and finally the Deluge of the Misfortunes and Miſeries which inviron us on all Sides, are ſo many Wakers, and Voices of Heaven; which advertiſe us, that this is not our Countrey, but our Place of Baniſhment, a Valley of Tears, and an obſcure and painful Priſon in which we live; or to ſay better, in which we every Day die, until we come to that true Life, which is a living Life. For of this preſent Life the glorious Father St. *Auguſtin* ſays theſe Words; *Lord, this Life is very irkſome unto me, and this long and ſorrowful Peregrination grieves me much. But why do I call it Life, and not Death, ſeeing it is a falſe Life and a true Death? This Life is a miſerable Life, a frail Life, an uncertain, painful, impure Life, Miſtreſs of Sinners, and Queen of the proud, full of Vexations and Deceits, and which may rather be called Death than Life, ſeeing we die every Moment, and by the divers Decays of this our Mutability, we are conſumed every Hour by divers Kinds of Death. How can we call the Life which we live Life, ſeeing Humours change it, Aches weaken it, Heats wither it, the Air infects it, Eating corrupts it, Faſting wearies it, Pleaſures overthrow it, Griefs conſume it, Care choaks it, Security deſtroys it, Riches raiſe it up, Poverty throws it down, Youth makes it vain, and old Age afflicts it, Sickneſs breaks it, Grief depreſſes it, and a furious Death ſucceeds all theſe Evils, as the Term and End of all the Joys of this frail and miſerable Life; in ſuch ſort that when it is ended it ſeems never to have been? Such a*

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And not only the Evils we ſuffer, but alſo the Goods we enjoy in this Life, may be Incitements to us to lift up our Hearts to our Countrey, and make a Conjecture of the Glory and Felicity of the Saints. And this is the third Means we may uſe to conſider it, and to underſtand ſomething of it. For as St. *Denys Areopagite*, and Divines teach, there are two Ways of knowing God, one Affirmative which affirms, and confeſſes that all the Perfections of all the Creatures are united and aſſembled with infinite Eminency and Advantage in the Creator; and another Negative, which denies all theſe Perfections of God, after the Manner that we conceive them, and attribute them unto him, but belong unto him after another moſt ſublime Manner, and much different from that which all created Underſtandings can comprehend: So concerning the Glory of the Bleſſed, on the one Side we are to ſeparate from it, and to deny it all Evil, and to confeſs that there neither is nor can be any Evil in it; and on the other Side to attribute to it all the Good that can be imagined, or deſired. And ſo when a Man is content, and rejoices in having Life, Health, Strength, Beauty, Nobility, Riches, Offices, Eſtates, Dignities; when he is delighted in ſeeing pleaſant and grateful Objects, in hearing harmonious Muſick, and excellent Voices, in ſmelling ſweet and odoriferous Things, in taſting delicious and ſavory Things, in touching Things that are ſoft and delicate, and much more when his Underſtanding is recreated by the Speculation and Knowledge of ſome Verity, and his Will by the Love and Accompliſhment of its Deſire in obtaining ſome great Good; then a Man may conjecture by his preſent Contentment, what he ſhall have in Heaven, where all Contentments are joined and heaped up in one, and all the Things which give us here Contentment, without Compariſon, and with infinite Advantages, are there more perfect, and more excellent, and divine. For that Life is a Life above all, and a Light above all Light, which our Eyes cannot behold; and a Beauty above all Beauty, which our Underſtandings cannot comprehend, and a Sweetneſs which ſurpaſſes all Sweetneſs, which our Senſes cannot perceive. And for this Cauſe all the Things we can underſtand, think, or imagine of that incomparable Glory, and Bleſſedneſs of the Saints, are ſo ſhort, and ſo low, and ſo like the Things which are here, that in Truth we ought rather to deny them than to attribute them to that Bleſſedneſs. Inſomuch that St. *Denys*, and alſo the Philoſopher *Plato*, ſpeaking of the divine Perfections, ſay, that God is not good, but above Good; that he is not powerful, but above Powerful; that he is not wiſe, but above Wiſe. In like Manner when by the beautiful Things which we ſee, our Heart is raiſed to contemplate the Beauty of the Court of Heaven, we alſo muſt underſtand, that it is not beautiful, but more than beautiful, that it is not reſplendent but more than reſplendent; and the ſame ought we to do in all Things in which we take Delight, to make a Difference betwixt the Pleaſures of Heaven and thoſe of Earth. And to reſume in a few Words, according to our Manner of underſtanding, the Glory of the Saints: Let us put the Caſe, that a very underſtanding Man, and of compoſed and moderate Affections, ſhould ſet himſelf attentively to invent and frame a quiet, repoſeful, peaceable, delightful Life, repleniſhed with all the Goods that can be deſired, and exempt from all the Evils that might moleſt or diſquiet him. If this happy Life which this Man has projected and marked out, ſhould be given him by God, without failing in one Point of what he does imagine and deſire, eſpecially if he knew that this Life were to continue for ever in the ſame Tenor, without Alteration, or Diminution, or Decay, or Fear of loſing it: How happy would this Man be, what Joy, what Delight, what Content would he take? But the Good which every one of the Saints in Heaven poſſeſſes, is greater than this: For the Project of this Good and Glory, has not been framed by any mortal, frail, and finite Man, who might be miſtaken in his Idea and Model, but

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but by God himſelf, who is infallible Wiſdom, and the Object of that Happineſs, and he who ordained it before all Ages, and would be the Giver, and the Gift; the Rewarder, and the Reward; he that crowns, and the Crown of all his Elect: And as St. *Anſelm* ſays, he that ſhall deſerve to reign with God, whatſoever he would ſhall be in Heaven, and Earth, and whatſoever he would not, ſhall not be, neither in Earth, nor in Heaven, for that Glory is nothing elſe but a moſt perfect Accompliſhment of the Will of the Juſt, and a Joy of all Joys, and a Guſt of all Guſts, and a Good of all Goods, without the Mixture of any Evil, and with an Aſſurance that it ſhall laſt for all Eternity. And this Aſſurance is the fourth Thing which we ſaid above, does appertain to the accidental Glory of the Saints, and it alone is ſufficient to raviſh our Hearts, and to inflame them with the Love of ſo great a Good, which we know ſhall never have an End, nor can have an End, as all Things of Earth have; which beſides their being frail, fading, falſe, deceitful, and oftentimes foul and filthy, which how long ſoever they laſt, cannot laſt longer than our Life, which is ſhort, and but for a Moment.

If then God promiſes ſuch, and ſo great Goods in Reward of Virtue, how blind and inconſiderate is he that does not give himſelf wholly to it, in hopes of ſo great a Recompence? *Why doſt thou wander* (ſays Father *Lewis* of *Granada*) *O miſerable Man throughout the Land of* Egypt, *ſeeking Straw, and drinking troubled Water out of every Puddle, leaving the Vein of Happineſs, and Fountain of living Waters? Why doſt thou go begging, and ſeeking by Pieces, that which thou mayſt find altogether, and ſuper-eminently in this all? If thou deſireſt Delights, lift up thy Heart, and conſider how delightful that good will be, which contains in it the Delights of all Goods? If this created Life pleaſe thee, how much more that which created it all? If what is made pleaſes thee, how much more that which made it all? If the Knowledge of all the Creatures be ſweet, how much more the Creator himſelf? If Beauty delight thee, he it is whoſe Beauty the Sun and Moon do admire. If Nobility and ancient Race, he is the firſt Origen and Root of all Nobility. If long Life and Health, there is Health and Length of Days. If Fullneſs and Abundance, there is the Sum of all Goods. If Muſick and Melody, there the Angels ſing, and the Inſtruments of the Saints ſound ſweetly in the City of God. If Friendſhips and good Company delight thee, there is the Company of all the Elect, who are all one Soul and one Heart. If Honours and Riches, Glory and Riches are in the Houſe of our Lord. In fine if thou deſireſt to want all kind of Troubles and Pains, there is Liberty and Exemption from all.* Thus *Granada. Aſſuredly* (ſays St. *Auguſtin*) *if it were neceſſary to ſuffer Torments every Day, and for ſome Time to endure the Pains of Hell to ſee our Lord in his Glory, and to enjoy the Company of his Elect, it were worth the while to paſs through all this, to enjoy ſo great a Good.* And he adds, *If to this Labours be neceſſary, from hence all ye Labours of the World I invoke you to fall upon me. Come upon me Griefs, Sickneſſes weary me, Tribulations afflict me, one Man perſecute me, another diſquiet me, all Creatures conjure together againſt me; May I be the Reproach of Men, and outcaſt of the World, may my Life fade away in Griefs, and my Years in Mourning, provided that after this I may come to be at reſt in the Day of Tribulation, and may deſerve to go up to that City, garniſhed, and beautified with ſo great Glory.* All this is out of St. *Auguſtin*, who ſpeaks like one that well underſtood the Shortneſs and Slumber of all the Proſperity and Adverſity of this Life, and the Eternity and Solidity of the Things we hope for. This only Conſideration then (although all others were wanting, which are ſo many and ſo efficacious) ought to be ſufficient to prevail with us to abandon (by the Grace of our Lord) all Vices, and to embrace Virtue, and to break the Chains of our diſordered Appetites, which ſo hold us Priſoners and Captives; and to reſiſt all the Aſſaults of Satan, the Allurements of the Fleſh, the Deceits and Illuſions of the World, and to imitate the innumerable and bleſſed Courtiers of Heaven, who with ſo great Spirit, Courage and Conſtancy, have opened us the Way, and gone before us, and from their Royal Seats invite us to follow them, ſhewing us their Crowns, and aſſiſting us by their Prayers. For this to Day is celebrated the Feaſt of all the Saints, for this is repreſented to us the Glory they poſſeſs, their Victories and Crowns, their Trophies and Triumphs. Let us ſalute them all together, and every one by Name, and beg of them the Suffrages of their Prayers. Let us alſo ſalute our ſweet Countrey, and as Pilgrims that are baniſhed out of it for a Time, let us ſend to it our Eyes and Hearts, and ſay, O ſweet Countrey, O Land of the Living. All hail ſecure Haven, Refuge of diſtreſſed Souls, Paradiſe of Delights, Kingdom of God, Houſe of Bleſſing, Palace of the Sovereign King, Court of the immenſe Majeſty, Garden of eternal Flowers, Place of all Goods, Reward of all the Juſt, Center and End of all our Deſires. All hail our Mother, our Hopes, our Happineſs, for which we ſigh, and groan, and fight. And you bleſſed and glorious Saints, caſt your pitiful Eyes upon us your poor Servants, and miſerable Brethren; and from your triumphant Palace look down upon this ſad Valley

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The Commemoration of the DEAD.

NOVEMBER 2. AFter the holy Church had Yeſterday celebrated the Feaſt and Solemnity of all the Saints, and complied with the Duty and Obligation which all the Faithful have to invocate and reverence them; to Day ſhe extends and dilates her Charity to all the Souls that in Purgatory pay for the Faults they have committed in this Life, and helps them by her Prayers and Suffrages. For although it be true that the Commemoration which is made for the Dead was ever in uſe in the Catholick Church, as is gathered out of *Tertullian*, and St. *Gregory Nazianzen*; and many holy Doctors affirm, that by Apoſtolical Tradition they are prayed for in the Maſs; yet there was not a ſet and certain Day on which the whole Church made this Commemoration, until it was inſtituted by the Authority of the Pope, upon the Occaſion which I ſhall here relate. The Cardinal *Peter Damian* a very holy, and very learned Man, writes in the Life of St. *Odilo* Abbot of *Cluny* (who died in the Year of our Lord MXLVIII.) that a religious Man of *France*, returning from *Hieruſalem*, was by a Tempeſt carried to an Iſland, or Rock, where there was a holy Hermit, who told him, that there hard by were great burning flaming Fires, where the Souls of the Dead were tormented; that he heard the Devils oftentimes howl and complain, for that by the Prayers and Alms of the Faithful the Pains which thoſe Souls ſuffered were mitigated, and the Souls freed out of their Hands; and that particularly they complained of *Odilo* Abbot, and his Monks, for their Care and Vigilancy in favouring and helping them; and conjured the religious Man, becauſe he was a Frenchman, and knew the Monaſtery of *Cluny* (as he ſaid) and the Abbot *Odilo*, to entreat the ſaid Abbot, and to charge him in his Name, to perſevere in that holy Exerciſe, and by his fervent Prayers, and continual Alms, to endeavour to give Refreſhment to the Souls of our Brethren, that are tormented in Purgatory; that ſo the Joy of the Bleſſed might be encreaſed in Heaven, and the Sorrow of the Devils in Hell. The religious Man returned into *France*, communicated what he had heard of the holy Hermit with *Odilo* Abbot, and with all that bleſſed Congregation, which was under his Charge; and the Abbot ordained that in all his Monaſteries upon the ſecond of *November*, the Day after the Feſtivity of *All Saints*, ſhould be made a particular Commemoration of the Dead; and that ſpecial Care ſhould be uſed to ſuccour and relieve them, by Prayers, Alms, and Maſſes. And what St. *Odilo* inſtituted in his Convents, was afterwards received, and eſtabliſhed by apoſtolical Authority in the whole univerſal Church. *Peter Galeſinus* Protonotary apoſtolical ſays, that many write, that Pope *John* XVI, inſtituted this Commemoration by the Counſel and Advice of St. *Odilo*. It is true, that *Almarius Fortunatus* Biſhop of *Trevers*, who lived about two hundred Years before *Odilo*, in a Book of the Eccleſiaſtical Offices, which he wrote to *Ludovicus Pius* Emperor, after the Office of the Saints, puts that of the Dead; and ſays he did ſo, becauſe many depart out of this Life, who do not go preſently to Heaven, for whom that Office was wont to be ſaid; which is a Sign that even in his Time this was done, as Cardinal *Baronius* has noted. And this is ſufficient to declare the Inſtitution of this Commemoration of the Dead, and the Occaſion of making of it. NOVEMBER 2.

But it is fitting we ſhould explicate this Matter more at large, and bring to light, and propoſe what in this Commemoration of the

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the Dead our holy Mother the Catholick Church commands us to believe concerning the Souls in Purgatory. She teaches us then two principal Points. One is, that there is a Purgatory, and a Place where are tormented and purified, the Souls of thoſe that died in the Grace of God with venial Sins, or had not ſatisfied fully in their Life-time for the mortal Sins they had committed, and which, as to the Fault, were pardoned them. The other is, that they may, and ought to be ſuccoured and helped by the Faithful, with Faſtings, Alms, Prayers and Suffrages, to the End they may ſooner obtain the Bleſſedneſs, and Viſion of God which they hope for.

As to the firſt, it is to be preſuppoſed, there are three Sorts of Perſons that die (ſetting apart the Infants that die without Baptiſm, with only original Sin). One is of thoſe, who lived in this Life ſo holily, that they never committed mortal Sin, or if they did commit any, they did Penance for them in this Life, and fully ſatisfied the Juſtice of our Lord for them, ſo that at the Hour of Death they had nothing to pay, nor to be purged from; and theſe dying go Straight to Heaven, to enjoy God eternally. Others there are that die in mortal Sin, and in the Diſfavour of God, and as his Enemies and Rebels are chaſtiſed, and their Souls delivered up to Satan, to be perpetually tormented in Hell. Others there are not ſo good as the firſt, nor ſo bad as the ſecond, but at the Hour of Death are in the Grace of our Lord, and have ſome venial Sins (compatible with the ſame Grace) to be purged; or having committed ſome mortal Sins, which they bewailed, and were pardoned them as to the Fault, have not entirely ſatisfied for them in this Life, as to the Pain which is due to every Sin, and for this Cauſe they muſt pay it in the other Life. For as the holy Evangeliſt St. *John* ſays in his Apocalyps, ſpeaking of the holy and ſovereign City of *Hieruſalem*, *No Body ſhall enter it with the Filth, or Spot of Sin.* And ſo it is neceſſary that there is a Purgatory, where, as in a Crucible, Souls are to be refined, and purified from all their Uncleanneſſes and Defects with which they are defiled when they go out of their Bodies, before they enter into Heaven. This is the Catholick Faith, and to ſay the contrary is Hereſy. For laying aſide many other Places, which the Holy Doctors bring to prove this Verity, as well out of the Old Teſtament, as out of the New, for our Parts we ſhall content our ſelves with what is written to have been done by the valiant and glorious Captain *Judas Machabæus*; of whom the divine Scripture ſays, that he ſent two thouſand Drachms of Silver in Alms for the Sins of the dead Soldiers, as one who thought well and piouſly that they were to be raiſed again. And the ſacred Text inſtantly adds theſe Words: *Sancta ergo, & ſalubris eſt cogitatio pro defunctis exorare ut a peccatis ſolvantur*, 2 Mach. xii. *That it is a holy, and wholſome Care to pray to God for the Dead, to pardon their Sins.* Nor is that of leſs Force to prove this Verity, which our Redeemer ſaid in St. *Matthew*: *Siquis dixerit verbum in Spiritum Sanctum non remittetur ei, neque in hoc ſæculo, neque in futuro. That is to ſay, there are ſome Sins (which are thoſe committed againſt the Holy Ghoſt) which are not pardoned, neither in this World, nor in the World to come.* Out of which Words it neceſſarily follows (according to the common Expoſition of all the holy Doctors) that ſome Sins are pardoned in the other Life, and thoſe are venial Sins: For if no Sins were pardoned in it, the Words of CHRIST would be ſuperfluous and vain; which to ſay is a great Blaſphemy. And if ſome Sins be pardoned in the World to come, the temporal Pains alſo of mortal Sins may be pardoned, which a Man for not having had Time, or for ſome venial Negligence, omitted to pay in this Life; for this Debt and Obligation does not exclude the Grace of God, which is the Principle of Satisfaction.

This Truth is alſo proved by Provincial Councils which have been held in divers Provinces of the World, and alſo by General Ones; and by the Cuſtom of the whole Catholick Church, *Latin* and *Greek*. The third and ſixth Council of *Carthage*, held in *Africa* confirm this Truth; in *Spain* the firſt *Bracharen* Council; in *France* that of *Chalon*; in *Germany* that of *Worms*; in *Italy* the ſixth Council, which was celebrated under Pope *Symmachus*; and many other Councils confirm the ſame. And the Oecumenical and General Councils of the univerſal Church do no leſs; as the *Lateran*, celebrated in the Time of *Innocent* III. the Council of *Florence*, and laſtly that of *Trent*. And all the Maſſes or Liturgies; that of St. *James* the Leſs, and of the Saints *Baſil*, *Chryſoſtom*, and *Ambroſe*: In which particular Prayer is made for the Souls of the Dead; which would not be done if they were not in Purgatory, and had no need of being helped, or if our Prayers and Sacrifices were of no Force to help them. And this holy Cuſtom has been ever kept in the Church, as teſtifies St. *Denys Areopagite*, when in his Book of the Eccleſiaſtical Hierarchy, he ſays, *The Tradition of praying for the Dead, has deſcended, and come to us from the holy Apoſtles, who were our divine Captains and Maſters.* And St. *John Chryſoſtom* ſays, *The Apoſtles did not raſhly ordain, that a Commemoration ſhould be made of the Dead when we celebrate the ſacred Myſteries.* And St. *Auguſtin* confirms it, ſaying, *The whole Church keeps that which ſhe has received from her holy Fathers, even to this Day, when the holy Sacrifice*

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Alſo a great Teſtimony of this Truth, are the authentical and true Revelations which the Saints have had concerning the Souls in Purgatory, and the Times they have appeared, and ſhewed themſelves to the faithful, begging their Aſſiſtance. St. *Gregory the Great* writes that the Soul of *Paſchaſius* appeared to St. *German* and teſtify'd to him that he was freed from the Pains of Purgatory for his Prayers. When the ſame St. *Gregory* was Abbot of his Monaſtery, a Monk of his, called *Juſtus*, then dead, appeared to another Monk, called *Copioſus*, and adverti ſed him, that he had been freed from the Torments of Purgatory, by thirty Maſſes, which *Pretioſus*, Prefect of the Monaſtery, by the Order of St. *Gregory*, had ſaid for his Soul; as is recounted in his Life. St. *Gregory* of *Tours* writes of a holy Damſel, called *Vitaliana*, that ſhe appeared to St. *Martin*, and told him ſhe had been in Purgatory for a venial Sin which ſhe had committed, and that ſhe was delivered by the Prayers of the Saint. *Peter Damian* writes, that St. *Severin* appeared to a Clergyman, and told him he had been in Purgatory, for not having ſaid the divine Office at due Hours; and that afterwards God had delivered him, and carried him to the Company of the Bleſſed. St. *Bernard* writes that St. *Malachy* freed his Siſter from the Pains of Purgatory by his Prayers, and that the ſame Siſter had appeared to him, begging of him that Relief and Favour. And St. *Bernard* himſelf by his Interceſſion freed another, who had ſuffered a whole Year the Pains of Purgatory, as *William Abbot* writes in his Life. And St. *Rembert* Archbiſhop of *Bremes*, faſting forty Days for a Prieſt, called *Arnolfus*, freed him out of Purgatory; and the ſame *Arnolfus* appeared to him, and gave him Thanks for it; as *Surius* relates in his Life. And St. *Thomas* of *Aquine* being at his Prayers, a Siſter of his, a religious Woman, now dead, appeared to him, and told him that ſhe was in Purgatory; and afterwards ſhe appeared to him again, giving him Thanks for the Benefit, which by the Means of his Faſts, Prayers, and Maſſes ſhe had received, and for the Glory which now ſhe had in Heaven. And another Time when he was in *Naples* Friar *Romanus* appeared to him, and he underſtood of him that he was now in Heaven, after he had been purged in Purgatory from a certain Negligence he had committed in the Execution of a Will, as we have written in his Life. And to omit other Examples, becauſe they are many, and thoſe we have here recounted are ſufficient to confirm this Verity, we will conclude this Matter, by relating what happened to Pope *Benedict* VIII. who being now dead, appeared to St. *Odilo* Abbot (of whom we ſpoke above) glorious and beautiful, and gave him Thanks with profound Reverence, confeſſing that by his Prayers, and the Prayers of his Religious, God had done him the Favour to take him out of the Priſon of Purgatory, and to place him in Heaven amongſt his Elect. But we are to take Notice that although theſe Apparitions of Souls in Purgatory which we have here recounted, and other ſuch like, for that they are written by grave Authors, and Saints, ought to be held for true; and that our Lord would by them teach us the horrible Pains which thoſe Souls ſuffer, and move us to help them, and to endeavour to ſatisfy in this Life, what we owe for our Faults, and not refer it to the other Life, where all is pay'd with ſo great Rigour; yet we muſt uſe great Caution in theſe Things, for many Times the Apparitions of Souls that we think we ſee, are not true, but our own Dreams, and the Phantaſies of our weak Heads, and Illuſions of the Devil, who diſquiets us, and deceives us; making us believe we ſee, what we do not ſee; and that we are already Saints, and have Viſions and divine Revelations, to the end we may grow vain, and neglect our Progreſs in Virtue. And alſo ſometimes it may be a Craft of the Devil, who appears in the Shape of the Soul of ſome great Sinner that is in Hell, and feigns to aſk the Aid of our Prayers; that People believing that Man, who was ſo wicked, to be in Purgatory, and not to be damned, they may neglect the Practice of Virtue, and let looſe the Reins to Wickedneſs, thinking that ſeeing

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that other, who was ſo perverſe and lewd, was not drowned in the Abyſs of his Wickedneſſes, they alſo may arrive at the Port of Salvation. And for this and other Dangers, that are in ſuch like Viſions, we ought to uſe great Prudence, and Warineſs; not deſiring them out of a vain Curioſity, and if they happen, rejecting them with Humility; and examining and proving the Spirits, whether they be of God or no, as St. *John* ſays, with the Counſel and Advice of Men truly ſpiritual, and prudent.

The Catholick Verity then being ſuppoſed, that there is a Purgatory, as we have declared, it is fitting we ſhould ſhew, for the Completing of the firſt Point we propounded, where Purgatory is, and what the Souls ſuffer in it. The Doctors put four Concavities or hollow Places under the Earth for Souls. The firſt and loweſt in the Center of the Earth, is, that which we call Hell, where the Souls of the Damned are tormented by the Devils. The ſecond is, that which we call Purgatory, becauſe in it Souls are purged from their Sins, and are purified and cleanſed from all the Droſs, they have contracted by them. The third is, the *Limbus* of Children, that die without Baptiſm in Original Sin. The fourth is the *Limbus* of the holy Fathers, who before the Death of CHRIST our Redeemer, for that the Gate of Heaven was ſhut, were there detained, but now ſince our Saviour deſcended to that Place, and delivered them out of it, it remains empty. The Reaſon of theſe four Places, or Receptacles of Souls, is taken from the Difference there is in the Pains, which the Souls ſuffer that go out of their Bodies, which is after one of theſe four Manners. For as there is a Pain of Loſs, which is not to ſee God, and a Pain of Senſe, which is a ſenſible Dolour and Torment; and the one, and the other either temporal or eternal: God our Lord has ordained theſe four Dwellings, or Differences of Places, and has aſſigned one for the Infants that die without Baptiſm; in which they never ſee God, nor never ſhall ſee him, but ſuffer an eternal Pain of Loſs. And for the temporal Pain of Loſs did ſerve the *Limbus* of the holy Fathers, who died before the Paſſion of CHRIST, where they were detained without ſeeing God, and enjoying their Happineſs. For the eternal Pain both of Loſs and Senſe is deputed Hell; in which the Damned want, and for ever ſhall want the Viſion of God, and are, and perpetually ſhall be tormented with Fire, and the other horrible Pains they there ſuffer. Finally, for the temporal Pain of Loſs, and Senſe together, is appointed Purgatory, where the Souls are detained as in a Priſon, deprived of the beatifying Viſion of God, and withal ſuffer very great Dolours, and ſenſible Pains, until having entirely pay'd for the Faults they have committed, or aſſiſted by the penal Works of the Faithful, and the Suffrages of the holy Church, they go to enjoy God eternally. This Place is what we call Purgatory; becauſe in it (as we ſaid) Souls are purged, and like purified Silver, are refined, and perfected, that ſo they may ſee God. The Truth is, that although this be the proper, and deſigned Place; yet God our Lord makes Uſe alſo of other particular Places to purify Souls, as we gather out of St. *Gregory*, and *Peter Damian* Cardinal, and out of certain Viſions, and Apparitions which the Saints write of. For all Places are ſubject to God, and in all he does what he pleaſes; and ſometimes his Pleaſure is, that where the Sin was committed, Penance ſhould be done for it: And that thoſe who have been ſcandalized, or have taken bad Example from him that lived ill, ſhould be edified, and terrified by his Puniſhment. And for theſe, and other juſt Reſpects, although hidden from our Eyes, God makes Uſe of certain particular Places to purge the Souls of certain Perſons, according to the Order of his ineffable Providence.

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In this Place, which is, and which is called Purgatory, the Souls do ſuffer ſo great and grievous Torments, that all the Torments of this Life, and thoſe which the Martyrs ſuffered are Nothing in Compariſon of them. And ſo ſays St. *Auguſtin* in theſe Words; *Firſt of all he that defers and puts off to the other World the Fruit of his Repentance, and Converſion muſt be purified by the Fire of Purgatory: And this Fire although it be not eternal, yet it is extremely painful, for it exceeds all the Pains that ever any one ſuffered in this Life. Never was there found here any Pain, which might be compared with that, how grievous and exquiſite ſoever may have been the Torments which the Martyrs have ſuffered, or wicked Men, who have been tormented for their Crimes. And for this Cauſe every one ought to endeavour to amend his Life, and to do Penance for his Sins, ſo that he may not ſtand in need to paſs through ſuch grievous Pains after his Death.* The ſame St. *Gregory* affirms, ſaying, *I do believe that the Fire, through which the Souls in Purgatory do paſs, is more intolerable than any Tribulation of this Life.* And with theſe holy Doctors do agree, *Bede*, St. *Anſelm*, St. *Bernard*, and St. *Thomas*, who adds, that the Pains of Purgatory are not only greater than thoſe of all the Martyrs, but alſo than thoſe which CHRIST our Saviour ſuffered in his moſt ſacred and moſt bitter Paſſion; although theſe were more dolorous and painful, than what any one ever ſuffered in this Life. The Reaſon of this is, becauſe the Fire of Purgatory is of the ſame Kind with that of Hell, and afflicts the Souls, not by the natural Virtue it has in itſelf, but as the Inſtrument of God, who makes Uſe of that Fire to purify, and to refine the Souls of Purga-

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Purgatory, in ſuch Manner as he knows, and as he pleaſes, and for ſo long Time as his Juſtice has determined, and we know not, nor can we dive into it. But there is no Doubt but that many ſuffer longer than divers do imagine. For as St. *Auguſtin* ſays, *He that remains longer in Sin is a longer Time in paſſing through that River of Fire; and the greater the Sin has been, the greater ſhall be the Puniſhment which that Flame inflicts; and how much the more fooliſh Wickedneſs has empowered itſelf over the Soul; ſo much the more cruel ſhall be the wiſe Puniſhment, by which it is ſatisfied for. There idle Words, light and vain Thoughts, and a Multitude of leſſer Sins, which have defiled the Purity of our noble Nature, ſhall be conſumed.* Thus St. *Auguſtin.* But although the Pain of the Fire of Purgatory be ſo great and terrible, yet without Compariſon, that which we call the Pain of Loſs, which is, not to ſee God, is far greater. For the Deſire which the Soul, now looſe, and free from the Burden of the Body, has to ſee that ſupreme Good, is ſo great that any Delay, how little ſoever it be, much afflicts it, and tranſpierces it with ſuch a vehement Grief, that no Grief of this Life may be compared with it, ; eſpecially the Soul remembering itſelf, that for its Sins it's in that State, and deprived of that glorious Viſion, and that it might have ſatisfied for them in this Life by penal Works, but through Negligence and Sloth did not. There are ſome Doctors that add to theſe Pains another of the Devils, who torment the Souls as cruel Enemies, and Executioners of the divine Juſtice, founding themſelves upon certain Apparitions. Although St. *Thomas*, and *Scotus*, and other Authors are of Opinion (and it is more probable) that our Lord does not make Uſe of the Devils to do this Juſtice; for having been finally overcome by them, whoſe Souls are purified in Purgatory, it is not credible, that our Lord would that the Conquered ſhould torment their Conquerors, and mock at thoſe who fought ſo couragiouſly with them, and triumphed ſo gloriouſly over them. But in this ſuffering and doleful Condition, the Souls in Purgatory have ſome Refreſhments, and Comforts, as in their knowing for certain that they are in the Grace of God, and that they cannot loſe it, nor ſin; and that the Pains they ſuffer are to have an End; and the Joy they hope for ſhall never have an End. Beſides this they are viſited and comforted by the holy Angels, eſpecially by their Guardians, who eaſe, animate, and comfort them. They have the Prayers and Aſſiſtance of the Bleſſed in Heaven, and the Succours and Suffrages of Earth, which the whole Church Militant offers for them, and particularly their Friends and Relations to whom they direct their Affections and Deſires; and if they could ſpeak to them they would intreat them, and affectuouſly beſeech them to take Pity on them, and by their good Works and Prayers free them from thoſe horrible Pains. For there is no doubt, but the Prayers and Suffrages of the Faithful that are alive, do profit the Souls of the Dead, that are in Purgatory. And this is the ſecond Thing which the Church teaches us, in the Commemoration of the Dead, which to day ſhe celebrates. For the Underſtanding and Explication whereof, it is to be preſuppoſed, that all the holy Church (as ſays *Peter* of *Cluny*, and it is taken out of St. *Paul)* is one myſtical Body, whoſe Head is JESUS CHRIST; in which all the Members are joined and united amongſt themſelves by Faith, Hope, and Charity. In ſuch ſort, that as in the natural Body, when one Member ſuffers (as the Apoſtle ſays) all the other Members compaſſionate it, and ſuccour and help it. So alſo in this myſtical, ſpiritual, and moſt perfect Body of the Church, the Faithful do the ſame to one another, as true Members of it. For the Souls of the Juſt, now departed, which are in Purgatory, are Part, and Members of this Body of the Church, becauſe they are united to their Head. Seeing then, as St. *Auguſtin* ſays, *Piorum animæ defunctorum ab Eccleſia non ſeparantur, quæ eſt regnum* CHRISTI: *The Souls of the Juſt now departed are not ſeparated from the Church, which is the Kingdom of* CHRIST; hence it follows, that the Living can help the Dead that are in Purgatory by their Prayers and Suffrages; for thoſe that are in Heaven have no Need of them, and they can do thoſe no Good that are in Hell. And as CHRIST our Lord being alive, did good to many alive, healing them and inſtructing them; and alſo to the Dead, raiſing them to Life; and being dead, profited the Dead, taking the Souls of the holy Fathers out of *Limbus*; and did not leſs profit the Living, killing Death by his Death: In like Manner his Pleaſure is, out of his Mercy, that in his holy Church there ſhould be this perfect Communication, and Imitation of its Head: And that the Living by their Works and Prayers ſhould help the others that are living, and the Dead ſhould help the others that are dead, as do the Bleſſed in Heaven, praying for thoſe that are in Purgatory; and that alſo they ſhould aid and ſuccour the Living, favouring them by their Prayers; and finally, that the Living ſhould help the Dead; and thoſe that are in this Life, thoſe that in the other do not yet enjoy God, but make Satisfaction to the divine Juſtice by the Pains they ſuffer.

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There are three Sorts of Works by which we can ſuccour the Souls of the Faithful departed. The firſt and chiefeſt is, the holy Sacrifice of Maſs.

The ſecond is, Prayer. The third, all painful Works, by which Satisfaction is made, as are Alms, Faſting, Penances, Pilgrimages, and

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and ſuch like Things. We diſtinguiſh Prayer from theſe ſatisfactory Works; becauſe although Prayer be ſuch, and might be comprehended amongſt painful Works, yet becauſe it is proper to Prayer to impetrate and to obtain what is aſked (and for this Regard the Prayers of the Bleſſed, although they be not painful, nor ſatisfactory, do profit the Living and the Dead) for this Cauſe we diſtinguiſh it, and make Prayer a Member by itſelf. That the holy Sacrifice of Maſs is of great Eaſe and Refreſhment to the Souls in Purgatory (beſides what we ſaid above, to declare that there is a Purgatory, and that it is an Apoſtolical Tradition, and received in the Church, to pray for them in the Maſs) there are innumerable Places of the Saints which affirm it. St. *Denis* makes Mention of it, and St. *Auguſtin* ſays, *It cannot be denied, but that the Souls of the Dead receive Refreſhment by the Piety of the Living, when the Sacrifice of our Redemption is offered, or Alms are given in the Church for them.* And St. *Clement* teaches us to offer the Sacrifice of Maſs for thoſe that are dead in our Lord. And St. *Ambroſe* writing to *Fauſtinus* tells him, that his Siſter that was dead, was not to be lamented, but to be helped by Oblations and Sacrifices. And St. *Monica* beſought her Son St. *Auguſtin*, that he would remember her, when the holy Sacrifice of our Redemption was offered upon the Altar. And this with good Reaſon, for it is the Propitiation of all the Sins of the World, and by it is repreſented to the eternal Father that Sacrifice of the moſt ſweet, and precious Blood, which his moſt bleſſed Son offered upon the Altar of the Croſs. Of Prayer alſo there is no doubt but it is very profitable; of which it is ſaid in the Book of *Maccabees*, that it is a holy and a healthful Thing to pray for the Dead. Concerning Alms the holy old Man *Tobias* counſelled his Son to give Alms for the Dead, when he ſaid to him, *Put thy Bread and thy Wine upon the Grave of the Juſt.* Concerning Faſting we read in the firſt Book of the *Kings*, that the Inhabitants of *Jabes* of *Galaad* buried *Saul*, and faſted for him ſeven Days, and *David* and all his Soldiers faſted for the People that were dead by the Sword. Concerning the other Afflictions and penal Works the Apoſtle St. *Paul* ſays, *If the Dead do not riſe, why ſhould the Living afflict themſelves for them by painful Works?* For ſo *Peter* of *Cluny*, *Denys* the *Carthuſian*, *Hugh* Cardinal, *Gagney*, and others, interpret thoſe Words of the Apoſtle, 1 *Cor.* xv. *Alioqui quid facient qui bapizantur pro mortuis?* Otherwiſe what will they do who are baptized for the Dead? Theſe good Works after two Manner of Ways do profit the Dead. Firſt, by applying to them painful Works for the Satisfaction, and Diminution of their Pains, as if they themſelves did them. For by that Application ſuch Works become the proper Works of the Dead, as if they themſelves had done them; as the Money which is given in Alms to him that is kept in Priſon for Debt, is his, and with it he pays, and ſatisfies his Creditors, and is ſet free, in all Rigour of Juſtice. And ſeeing the divine Juſtice, which is the Model and Pattern of human Juſtice, and from whence it flows as from its Fountain, is not leſs merciful than that of Earth, we ought to believe that God accepts this Application, which thoſe that are in Grace make to the Souls in Purgatory; without their loſing the eſſential Reward of eternal Life, which is due to ſuch Works. The other Manner is by way of Prayer and Supplication, or Suffrage, beſeeching our Lord for them; after the Manner that we intercede to a Judge to pardon a guilty Perſon, that is in Priſon, and to deal mercifully with him. Beſides theſe two Ways, by which particular Perſons help the Souls in Purgatory, the Pope grants them Indulgences, not in a Manner of Abſolution (for he cannot abſolve the Dead who are out of his Juriſdiction, as he can the Living who are under it) but *per modum ſuffragii*, as they ſay, applying, and communicating to the Dead (as he is Diſpenſer of the Treaſures of the Church, which are the Works and Satisfactions of CHRIST, and of the Saints) and applying Part of them as he thinks fit, that all or Part of the Pain which is due to them, may be pardoned them; as in Effect, and indeed for this Application our Lord pardons it them. From what has been ſaid we ought to infer two Things. The firſt is, the Care and Vigilance we ought to have in helping by our Alms, Faſtings, Penances, and Prayers the Souls in Purgatory; and eſpecially in procuring many Maſſes to be ſaid for them; and alſo in gaining many Indulgences, and in giving them Relief and Refreſhment out of the Treaſure of the holy Church, as being a moſt due Alms, and very acceptable to our Lord. For by how much any Perſon is poorer and in greater Neceſſity, by ſo much the rather ought he to be ſuccoured; and no Body is more in Need than he that has Nothing and owes much, and cannot labour, nor gain any Thing, nor borrow any Thing of any body, and has a rigorous Creditor, who urges and preſſes him, ſo as he will be paid to the very laſt Farthing, without Delay or Prolongation of the Time of Payment. All theſe Circumſtances concur in the Souls of Purgatory, who afflicted on all Sides, and ſurrounded with Grief, ſay thoſe Words of *Job*; *Miſeremini mei, miſeremini mei, ſaltem vos amici mei, quia manus Domini tetigit me: Have Pity of me, have Pity of me, at leaſt you my Friends, becauſe the Hand of our Lord has toucht me.* But altho' we ought to compaſſionate all thoſe that are in Purgatory, becauſe they are of the ſame Nature with us, and our Brethren, and Members of one and the ſame Body (as we have ſaid) yet eſpecially we ought

NOVEMBER 2. to ſuccour our Kindred, and Friends, Parents, and Children, Wives, and Huſbands, carnal Brethren, and other Perſons, with whom we have had a more ſtreight Tye of Blood, or Friendſhip. And beſides the great Favour which is done to the Souls in Purgatory, freeing them from their Pains, and helping them ſooner to come to ſee God; this Alms is very acceptable to our Lord, and very profitable to thoſe that do it; for the ſame Souls of Purgatory are very grateful, and liberally recompence it when they are in Heaven, and with great Affection aſſiſt thoſe that have aſſiſted them; and of this we have many Examples in the Eccleſiaſtical Hiſtory. And if ſo, great Care ought to be had to ſatisfy the Obligations of Juſtice which appertain to them, executing their Teſtaments and pious Legacies, and all they diſpoſed of in their laſt Wills, for the good of their Souls. In which there uſes to be much Negligence, and God ſeverely chaſtiſes it, permitting that the Wills of the Children ſhould not be fulfilled, who were negligent in performing thoſe of their Parents and Anceſtors; and that there ſhould be none who will ſhew Charity to the Soul of him who did forget the Soul of one to whom he had ſo great Obligation.

The ſecond Thing that we ought to take Notice of, and to ſettle in our Heart is, that it is a great Folly to let looſe the Reins to our Senſualities, and diſordered Appetites, and to offend God ſo boldly, and ſo without Reſtraint, knowing that no Fault, how little ſoever it be, is committed againſt his divine Majeſty, which is not paid for with a Pain proportioned to the ſame Fault; and that it is not a leſs Madneſs, being able to redeem our Faults with light Pains in this Life, to put off our Penance to the other Life, where with full Meaſure they ſhall be puniſhed with the Pains of Purgatory, which do as far exceed thoſe that are here, as does a living Thing its Picture. And ſo St. *Auguſtin* ſays: *Some Body will ſay, it little imports me to be detained in Purgatory, ſo that at laſt I come to Heaven. Let no Body (moſt dear Brethren) ſay ſo, for the Fire of Purgatory is ſharper than all the Pains that in this World can be ſeen, felt or imagined: And as it is written of the Day of Judgment, that one Day ſhall be as a thouſand Years, and a thouſand Years as one Day: Who knows whether the Time that ſhall paſs in that Fire ſhall be for Days, or for Months, or perhaps for Years? He that at preſent will not put one Finger only into the Fire, how does he not fear (although it were but for a ſhort Time) to be tormented in that vehement and dreadful Fire? Wherefore let every one Endeavour with all his Forces to fly mortal Sins, and to redeem and ſatisfy for his venial Sins with good Works, that there may remain nothing of them, to be conſumed by the Fire of Purgatory.* Theſe are the Words of St. *Auguſtin*, *Tom.* VI. *de Sanct. Ser.* 41. Let us endeavour then to conform our Life to the Law of God, and to bewail our Faults, and to ſatisfy for them, whilſt our Lord gives us Time. Let us accept of the Tribulations and Afflictions which he ſends us, as ſent from his bleſſed Hand, as a Penance for our Sins. Let us aſſiſt, and ſuccour our Brethren with what good Works we can, to the End that going out of Purgatory, pure, cleanſed, and refined, and enjoying God, they may aid us by their Prayers, and give us their helping Hand to bring us to the Port of Salvation, and ſo we may together with them enjoy that Bleſſedneſs and everlaſting Glory, which is ſo great and immenſe, that the Pains of Purgatory, how grievous ſoever, to them that poſſeſs that good, ſeem to have been light, and not to be compared with it. NOVEMBER 2.

The Life of St. CHARLES BORROMEUS, *Cardinal, and Archbiſhop of* Milan.

NOVEMBER 4. THE laſt Age having been infected with divers Hereſies, particularly with that of *Luther*, *Zuinglius*, *Calvin*, and many others, our bleſſed Lord oppoſed them by certain holy religious Orders, which he raiſed up in his Church at the ſame Time, as the Capucins, Barnabites, Jeſuits, Theatins and others, as alſo by a good Number of Prelates, amongſt whom St. *Charles* may with good Reaſon have the firſt Place. His Father *Gilbert Borromeus*, Count of *Arona*, a Gentleman of *Milan* honoured by *Charles* V. with many fair Charges, was ſo pious that he communicated every *Sunday*, and every Day he ſaid his Office upon his Knees; inſomuch that his Knees became hard and brawny by Reaſon of his much praying. He did many other Auſterities, and was full of good Works, having Care of Orphans, marrying many young Maids, and never eating until he had done ſome Almſ-deed; in which and other ſuch Works he ſpent ſo much, that his Friends now and then reprehended him for it; but he anſwered them, *If I have Care of the Poor, God will have Care of my Children.* And ſo indeed he had, as we ſhall NOVEMBER 4.

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ſee by and by. One Day he ſaid with a prophetical Spirit, *My Children ſhall be ſo great after my Death, that they ſhall have need of no Body.* The Wife of this virtuous Count was not leſs devout than he, and was called *Margaret de Medicis*, being Siſter to Cardinal *John Angelus de Medicis*, who afterwards was Pope *Pius* IV. who was ſo retired, that in a Manner ſhe never went forth of her Houſe, but to the Church, or to ſome Monaſtery, or other Place of Devotion. The Count had by her ſeven Children, two Sons, and five Daughters; the eldeſt Son was Count *Frederick*, who was honoured by his Uncle Pope *Pius* IV. with many great Employments, and married the Siſter of Duke *d'Urbino*; the other was St. *Charles*; the eldeſt Daughter *Elizabeth* became Religious; the ſecond *Camilla* was married to *Cæſar Gonzaga* Prince of *Malfette*; the third *Hieronyma* to *Fabricius Geſvald* Prince of *Venoze*; *Anne* the fourth, to *Mark-Antony Colonna* (this ſame lived with Reputation of great Sanctity) and *Hortenſia* to the Count of *Altems.* So honourably did God provide for his Children, who was ſo merciful and liberal to the Poor.

St. *Charles* was born upon the ſecond of *October* in the Year MDXXXVIII. in the Caſtle of *Arona*, the particular Dwelling of his Father. His Mother being in Labour, there was ſeen over her Chamber a wonderful Brightneſs two Hours before Day, like to a Ray of the Sun, about two Fathoms broad, extending itſelf in Length as far as a Calcever will ſhoot, and this being a Frontier Place and very ſtrong, had ordinarily a good Garriſon, many Soldiers whereof ſaw this bright ſhining Light, which laſted until the Riſing of the Sun; an evident Preſage of the Splendor which St. *Charles* was to bring to the Church. His Inclination to Piety ſoon ſhewed it ſelf; for the ordinary Paſtime of his Infancy was to make Chapels, and to erect Altars, which he took great Delight to adorn, according to the Capacity of his little Soul; but above all he took a ſingular Pleaſure to ſing with his Companions the divine Office, in the beſt Manner he could; and oftentimes he was found upon his Knees, ſaying his Prayers before his little Altar; which gave Occaſion to his Father to cloath him in a long Robe, whence he received an extreme Content. When he was a little older he received an Eccleſiaſtical Benefice, of the Church of *Arona*, under the Title of an Abbacy, which had long been in the Family of the *Borromees*; ſo very young as he was, eſteeming the Fruits of that his Eccleſiaſtical Title to be ſacred, of which he, as Abbot, was to give an Account to God; although otherwiſe very obſervant of his Father's Will, his Father confuſedly with his other Means diſpenſing the Revenues of the Abbacy, he modeſtly inſinuated to him, that it ſeemed not to be juſt to him, nor well to ſtand with the Salvation of either of them, that thoſe Fruits were converted into his own private Eſtate, and not rather given to the Poor; which Admonition his pious Father was ſo far from taking ill, that glad of the religious and excellent Diſpoſition of his Son, and weeping for Joy, he left free to him for the Future the Adminiſtration of the ſaid Fruits. And if the Father ſtood in need of any Thing of them for his neceſſary Expences, his Son lent it him, to be reſtored to himſelf, or elſe to the Poor afterwards. He ſtudied Humanity at *Milan*, during which Time his ordinary Exerciſes were to frequent Churches where there was moſt Devotion, and above all thoſe which were dedicated to the bleſſed Virgin. Afterwards by his Father's Command he went to *Ticinum*, there to ſtudy the Law and ſacred Canons, where never was any Word heard to come out of this Mouth, nor Action ſeen to be done by him that was not laudable and virtuous; in a Word he was the Mirror and Pattern of good Students. He took Delight in learning and ſinging Muſick, but would never notwithſtanding hear or ſee any Thing that was laſcivious or unchaſte. After the Example of his Father, he communicated once every eight Days. *Bonaventure Chaſtillon* Dean of the Collegiate Church of St. *Ambroſe* of *Milan*, ſhewed great Reſpect to St. *Charles* when he met him, whereof being demanded the Reaſon, he ſaid that one Day he ſhould reform the Miſdemeanours of the Church, and that God would do great Things by him.

Whilſt he was in his Studies in *Ticinum* in the Year MDLIV, his Father departed this Life; and although St. *Charles* was the youngeſt of the Family, yet all his Kindred, and Friends judged he was more proper to take Care of it than his elder Brother; wherefore he was conſtrained to leave his Studies imperfect. Having underſtood, during his Abode at *Arona*, the relaxed Converſation of his Monks, to the Aſtoniſhment of all he reduced them to the Obſervance of their Rule. But whilſt he was reforming others the Devil went about to make him fall himſelf: For one of the chief Servants of his Houſe brought into his Chambers a very beautiful Woman to make him ſin with her, but he avoided this Snare by Flight, although this Firebrand of Hell ſcoffed at him for it, but he teſtified to him that he eſteemed more to pleaſe God than Men. In like Manner one of his Kindred ſome Years after, making a Courteſan enter into his Chamber wantonly attired, he went out of his Lodging very early in the Morning without ſo much as ſpeaking to his Friend, to declare to him how ill he was ſatisfied with that Jeſt. Having given Order about the Affairs of his Houſe,

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He made him then Protonotary, afterwards Referendary, and upon the thirtieth of *January* in the Year LX, he created him Cardinal Deacon; upon the eighth of *February* following he conferred upon him the Archbiſhoprick of *Milan*, and made him Head of the Conſult, with Power to ſign in his Name all Requeſts, giving him the entire Adminiſtration of the Eccleſiaſtical Eſtate, ſo that he gave Audience to the Ambaſſadors of Princes, and twice a Day made Report to the Pope of the Eſtate of the Affairs which he handled. He accepted of the Office of Grand Penitentier, that he might there promote the Glory of God, and he cauſed the Bull of the Penitentiary preſently to be reformed. But he refuſed the Camerlingat, which is the ſecond Office of the *Roman* Court, and the moſt gainful, teſtifying well with what Spirit he received great Charges and Dignities. And yet his Honours were not bounded here, for he never rejected thoſe wherein he was to labour for God, or for the People. Wherefore he was Legate (that is to ſay Governor and Lieutenant General) of *Boulogna*, and *Boulogneſe*, of *Romaniola*, and of *Mark-Ancona*, three great Provinces of the Eccleſiaſtical State. He was made alſo Protector of the Kingdom of *Portugal*, of all the Provinces of the Low-Countries, and of the Catholick Cantons of *Switzerland*; he had beſides under his Protection the Orders of St. *Francis*, of the *Carmelites*, of the Knights of *Malta*, and others. Together with theſe great Dignities he had proportionable Means and Faculties; and amidſt all this Splendor and Abundance he frequently ſtirred up his Mind to contemn all human Things. And when many Years after, he conſidered the Mercies of God towards him, he was wont to recount that he was brought to a more holy and religious Kind of Life after an unuſual Manner, for that God did not make uſe of Adverſity and Afflictions to reform him, as he does moſt commonly; but of Proſperity, and a flouriſhing Abundance of all Things, that in them ſeeing by a divine Light the Levity, and Vanity of all ſublunary Things, he might apply his Mind to thoſe Things that are ſolid, great, and eternal. In this Abundance he was not as Men ordinarily are, ſtill deſiring more and more, but even thoſe Riches which the Pope gave him of his own Accord, he did not very willingly receive, which ſome of his Friends were diſpleaſed at, and what was Virtue in him, they attributed to a ſtrait and little Soul. He gave much to the Poor both at *Rome*, and eſpecially in thoſe Places whence he received Eccleſiaſtical Monies. In the Offices committed to his Charge he was wonderfully faithful, incredibly diligent, and of a moſt incorrupt Mind, which was never moved by Covetouſneſs, or the Favour of any one, but in all Conſultations and Judgments, he ſtill regarded, and executed what was moſt juſt, and ſo kept his ancient Patience, that no ones Fault or Troubleſomeneſs did make him do or ſay any Thing reproachful to another. Whilſt he was employing himſelf with all this Care and Fidelity in his Charges, his Brother Count *Frederick* died without Children, about the End of the Year LXII: Immediately, the ſame Night of his Death, St. *Charles* reſolved with his ſpiritual Father to renew his Fervour to Piety; which helped him much to reſiſt the Perſuaſions of all his Kindred, yea even of the Pope his Uncle, who would have married him very honourably, but to deſtroy all their Hopes, within a few Months he made himſelf Prieſt, changing his Title into that of St. *Praxedes*, after he had made the ſpiritual Exerciſes under the Direction of Father *Ribera* of the Society of JESUS. At this Time by the Authority and Aſſiſtance of his Uncle, he built, furniſhed with Moveables, and rented a College at *Ticinum*, where the Children of poor Gentlemen of *Lombardy*, but principally of *Milan*, were entertained, and taught on Free-Coſt. By the Means of his great Care the holy œcumenical Council of *Trent* was continued, when ſome Perſons of prime Note urged the diſſolving of it, and at length in the End of the Year LXIII was concluded, and afterwards confirmed in the firſt Conſiſtory by Pope *Pius* IV. NOVEMBER 4.

The more efficaciouſly to perſuade the other Cardinals, he began to reform his own Houſe and Perſon, cloathing himſelf no longer in Silk, and prohibiting the Uſe hereof to all his; as likewiſe he diſmiſſed all the Gentlemen of his Family that were not Eccleſiaſtical Perſons, reſolving not to entertain any of the Laity but for vile and abject Offices.

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fices. Concerning his Body he reſolved at preſent nothing more ſevere than this, that one Day in a Week he would live only upon Bread and Water. It was about this Time that he began to make twice a Day an Hour of mental Prayer. His Conſtancy in this his Reformation of himſelf made all, high and low, to honour him, and cauſed the Pope himſelf profitably to abſtain from ſome Things. Such Force has the Example of ſolid Virtue even upon the Higheſt. Moreover our Saint knowing it was the Duty of a Biſhop to preach, he reſolved to review his Philoſophy, and to cauſe Divinity to be read to him: And in the mean Time he exerciſed himſelf in making Exhortations in the Monaſteries of Nuns, and in the Churches of St. *Mary Major*, where he was Arch-Prieſt, and of St. *Praxedes* his Title. Being diſpenſed withal by the Pope his Uncle for the Reſidence which he owed to his Dioceſe, by Reaſon of the Service he did the univerſal Church with his Holineſs, he ſent to *Milan* as his Grand Vicar, and with ample Power *Nicholas Ormanetus* who (though with great Difficulty) wrought there great Fruit; but having learnt the great Diſorders that were there, he gave Notice to St. *Charles*, that his Preſence alone was able to remedy the Abuſes of his Clergy. Which did ſo touch him, that at length he obtained Leave of his Uncle to go to hold a Provincial Council at *Milan*. At his Arrival at *Milan*, whither he was accompanied by the moſt learned, and pious Prelates that were in *Rome*, he preached to the People in his Pontifical Robes in the Middle of ſolemn Maſs. He would have all the Biſhops of his Province that came to the Council, and alſo two Cardinals who were there to honour him, to lodge in his Archiepiſcopal Palace, and at his Charges, that he might more commodiouſly confer with them. In the Beginning of the Council St. *Charles* made a *Latin* Oration of the End and Neceſſity of Provincial Councils, afterwards the eleven Biſhops who were there (of which two were Cardinals) made their Profeſſion of Faith according to the Council of *Trent*, which they received, and promiſed to cauſe it to be exactly obſerved every one in his Dioceſe; and for the more eaſy effecting hereof, they made many very excellent Decrees. He concluded the Council with another *Latin* Oration, with which he exhorted his Brethren the Biſhops to put in Execution thoſe Things which were ordained, and piouſly to diſcharge the Functions of Biſhops. This holy Zeal of St. *Charles* cauſed him to be taken Notice of even by thoſe of extern Provinces, all admiring that one of his Age, ſo allied, and of that Favour with the Pope, ſhould ſeem to have no other Care but of the Flock committed to his Charge, and to lead the perfect Life of a good Prieſt. His Holineſs hearing of his Nephew's Proceedings was exceedingly rejoiced at them; and particularly underſtanding of his preaching in Time of holy Maſs, he ſaid openly, *That himſelf and the Cardinals ought to do the ſame.* But it pleaſed God to take him out of this Life ſoon after, and Pope *Pius* V. was choſen in his Place; to whom our Saint recommended above all Things the Accompliſhment of the Execution of the holy Council of *Trent*; and having given him certain other holy Counſels for the Good of the Church, he demanded Leave of him to go to his Reſidence, although it was long before he could obtain it, by reaſon of the Need which the Pope had of him at *Rome:* In the mean Time he diſmiſſed above Seventy more of his Domeſticks after he had honourably rewarded them.

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By reaſon that now it was about fourſcore Years ſince the Archbiſhop had reſided at *Milan*, the Prieſts of the Dioceſe were ſo ignorant, that they did not believe themſelves to be obliged to go to Confeſſion, becauſe they heard the Confeſſions of others: In a Word, their Lives were ſo depraved, that it was a Proverb amongſt them, *He that would be damned let him make himſelf a Prieſt.* The People had in a Manner no Knowledge of the fundamental Principles of the Catholick Faith, yea many knew not the *Pater-Noſter*, and the *Ave-Maria*, and even how to make the Sign of the Croſs. St. *Charles* the better to rule and reform others, would begin with his own Family, which conſiſted of about a hundred Perſons; he appointed over them a ſpiritual and temporal Prefect, cauſing them all to eat in one Refectory, where they had ſpiritual Reading, and made them make mental Prayer twice a Day, they living alſo in many other Things like well reformed Religious; ſo his Houſe was a Seminary of Prelates, and Biſhops, twelve of his having been Biſhops, and ſeven of them Apoſtolical Nuncios to divers Princes; and another of his Domeſticks died Cardinal, and another Pope. The holy Prelate finding his Clergy ſo corrupted, to bring them to good Order, he appointed as well in *Milan*, as in the Countrey throughout all his Dioceſe, ſo many kinds of Officers (who being Superintendant to one another, at laſt in an admirable Order made their Report to the Archbiſhop) that they amounted to the Number of four hundred, and were the Eyes, Hands, and Feet of the holy Prelate. He inſtituted alſo three Seminaries in *Milan*, in the firſt whereof he maintained a hundred and fifty young Men, well founded in Humanity, and of good Hopes for Divinity; in the ſecond about ſixty young Men, who being not judged capable of more, going out of Humanity ſtudied Caſes of Conſcience, to ſerve little

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little Cures. In the Third he kept for ſome Time certain Prieſts and Curates, who were not fit for their Charges, till they were fitted for them. He founded alſo three other Seminaries out of *Milan*, whither he ſent Scholars, and had Care to rent them well, willingly making to ſtudy the Children of poor People that lived in remote Mountains and Valleys, that they might be made able to go thither afterwards to ſerve Cures.

The Hereſies of *Luther* and *Calvin* ſpringing up in *Germany* and *France*, this good Paſtor did the utmoſt he poſſibly could to hinder them from infecting his Flock. And beſides the Inquiſitor of the Faith, he ſettled a Congregation, made up of many grave Perſons who employ'd themſelves in no other Thing but in providing againſt the Inconveniences which might give an Entrance to Hereſy. For which regard he made alſo many Decrees and Ordinations, which he cauſed to be exactly obſerved by his Officers, as well in Cities, as in the Countrey.

He viſited himſelf all his Dioceſs twice, without omitting ſo much as one only Pariſh, Chapel, Confraternity, Hoſpital, Convent of religious Men, or Women; but above all he viſited the Schools of the Chriſtian Doctrine, which he had eſtabliſhed in every Village; in the doing whereof he underwent ineſtimable Labours; for often times he was forced to travel on Foot over high and ſteep Mountains, where ſometimes he muſt creep upon his Hands and Feet; and was alſo conſtrained to wear Shoes with Crampirons to hinder his falling into Precipices. He alſo ſometimes eaſed his Attendants, helping them to carry their Baggage; and notwithſtanding arrived at the Place where he deſigned to go, he forbore not to go ſtrait to the Church to do the Functions of his Viſit; afterwards he retired himſelf to the Houſe of the Curate, where the more frequently he ſlept upon Straw, or upon the Leaves of Trees, leaving the Beds to his Retinue as alſo the Meat, contenting himſelf oftentimes with Bread and Water. Although, that he might not overcharge the Paſtors, he took along with him only ſix Men, who carried every one of them his little Baggage behind him upon his Horſe and cauſed his own Books to be carried upon a Horſe in two Cheſts. Ordinarily he made his Viſits in the Summer, and travelled in the Heat of the Day, to the End, as he ſaid, that he might make uſe of that Time which others loſt in ſleeping. He preached in every Place that he viſited, accommodating his Diſcourſe to the ordinary Vices of thoſe to whom he ſpoke, of which he procured to be advertiſed beforehand by a Bill prepared for him to that Intent by the Curate; and was wont to ſend before certain Prieſts and good religious Men, who diſpoſed the People to prepare themſelves more devoutly and worthily for the holy Communion, which he adminiſtred to them; afterwards he confirmed them, ſtill faſting; for he never confirmed any but in the Morning, and after Confeſſion. He had a very particular Care to cauſe to be repaired, and rebuilt more decently almoſt all the Churches of the Villages of his Dioceſs; which gave him an incredible Pain; for he faſted always with Bread and Water the Eve of the Dedication of a Church, and watched all Night before the holy Reliques which he was to put in the Altars: Afterwards he employ'd eight Hours partly in the Ceremonies and ſolemn Maſs, and partly in Preaching and giving the Communion. In his Viſits he ended Suits in Law, reconciled Enemies, reſtored the divine Worſhip, recovered the uſurped Goods of the Church, contenanced vigilant Prieſts, and retained them in their Duty, and made the Laity to honour them, maintained eccleſiaſtical Juriſdiction, converted Sinners to Repentance, made the pious Legacies of laſt Wills and Teſtaments to be paid, erected Pariſhes, cauſed Benefices to be united, transferred Monaſteries of Religious, and other titular Churches to other Places more to the Purpoſe: He took away Abuſes, and ſaw himſelf the Face of all his Sheep, for whoſe temporal and ſpiritual Neceſſities he provided very carefully, not only in general, but alſo in particular, noting, and writing them in a Book which he had to that End. Having alſo for ſome Time made his Viſits on Horſeback, he made them for a long Time on Foot, in Imitation of our Lord, and of his holy Apoſtles; and then many followed him from Village to Village like another Apoſtle; but an Indiſpoſition having happened to him in his Leg, he was not able to continue it.

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Becauſe the Prebends of the Metropolitan Church of *Milan* were but ſmall, few of the Canons reſided there, and alſo thoſe few acquitted themſelves ſo ill of their Duty, that they did not ſing the half of the divine Office; which St. *Charles* having underſtood, he found Means by the Intervention and Authority of the Pope, to cauſe the Revenue of certain neighbouring Abbeys to be united to theſe Prebends, and to ſuppreſs certain Offices and Canonries of his Cathedral of *Milan*; by which Means he made theſe Prebendaries the beſt in *Italy*, and then he forced them not only to reſide, but alſo to ſay the Office with requiſite Solemnity, Decency, and Devotion, and to aſſiſt thereat under Pain of loſing their Diſtributions; and for this regard he put amongſt them another Obſerver beſides him of the Chapter, who exactly took Notice of thoſe that were abſent, and of the Faults that were committed in the Choir during the holy Service. He diſtinguiſhed according to the holy Council of *Trent*, the Prebendaries into three Orders; to wit of Prieſts,

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of Deacons, and of Sub-deacons, whom he made to ſit and go according to this Order. He alſo eſtabliſhed a Reader of Divinity, who is obliged to have a Leſſon twice a Week in the Archiepiſcopal Hall to the Eccleſiaſticks, and to catechiſe the People upon Feaſts; as alſo a grand *Penitentiarius*, each of them having a Prebend of the Cathedral. He cauſed to be built a great Building, joining upon, and in a Manner within his Archiepiſcopal Palace; where he lodged all the Canons, and the other Eccleſiaſticks of the Cathedral, who lived there as in a Cloiſter of religious Men, whence he cauſed a Paſſage to be made under Ground, Light coming in from out of the Street, by Means whereof they went to the Church without being ſeen, and under Covert.

This Saint made every Year the ſpiritual Exerciſes, and in the Year MDLXVIII he made a general Confeſſion to one *Alexander Saulius* a Father of St. *Barnaby*, who afterwards was Biſhop of *Ticinum*. And our great Cardinal ſaid oftentimes that he ſeemed to himſelf only then to have begun the Courſe of a ſpiritual Life. And indeed he ſeemed then with greater Induſtry than formerly to make Haſte to the Goal of Perfection. He preſcribed both to himſelf and to his Family more perfect Laws of living; he more ſeverely avoided whatſoever belonged to the Relaxation of the Mind; withdrew himſelf from the Converſation of his Familiars, and from leſs profitable Diſcourſes: Upon Faſting Days, (and he had now appointed to himſelf many in a Week) he did not eat at Night, as formerly, exquiſite Meats, and of great Price, but the moſt vile, and ordinary.

Pope *Pius* V. had ſuch an Opinion of him, that he ſaid the Church would be happy if it had ſix Cardinals like him, and ever propoſed him for an Example to others, although St. *Charles* was then only thirty Years old. He furniſhed with Movables, and rents a Houſe of Succour, whither he withdrew ſuch lewd Women as would amend themſelves, and gave them alſo certain Rules, willing they ſhould be governed by twelve Women who wear the Habit, and keep the Rule of the third Order of St. *Francis*, and yet live aſunder in their own private Houſes. He ordained alſo certain ſecular Men to take care of their Temporals; and would alſo that beſides the abovementioned, ſhould be received into this Houſe, ſuch as were ill married, and could not live with their Huſbands, and thoſe who for want of Subſiſtance were in Danger of loſing their Honour, or Life, and that theſe ſhould be entertained till they were well provided for; the others until they were perfectly reconciled to their Huſbands; and the firſt until they went to ſome Convent of Penitents, or to ſome other Place where they live well; and there are ordinarily in this Houſe fourſcore. Our holy Cardinal as Protector of the Order of the *Humiliati*, perfectly reformed them to the great Diſpleaſure of their Superiors, who of Priors for Life, were reduced to three Years, and alſo to have the Management of Nothing, but to have a Treaſurer; which did ſo incenſe them againſt the Saint that three of them reſolved to cauſe him to be killed, and dealt with one of their Religious a Prieſt, who for forty Crowns promiſed them to do it. The Prieſt then bought two Guns that go with Firelocks to kill the Saint at St. *Barnaby*'s, whilſt he was ſaying holy Maſs. But this not ſucceeding, he went in the Evening to ſeek him in his own Oratory, where about that Time he conſtantly made an Hour of mental Prayer with his Family; and becauſe his Chapel was yet a building, he made uſe of the firſt Hall of his Archiepiſcopal Palace; ſo that the Aſſaſſinate had Means to ſhoot at him right between the Shoulders at about two Paces diſtance, whilſt he was praying to God upon his Knees, the Bullet only touched his Rochet, and then fell down at his Feet; one of the Hail-ſhot paſſed to his very Fleſh, and all the others pierced his Cloaths. The Saint ſeeing every one aſtoniſhed at the Noiſe of the Shot, and thinking he was mortally wounded, he would not permit them to purſue the Murtherer; but would have them make an End of their Prayer; after which every one of them had Reaſon to praiſe and thank Almighty God; for the Saint retiring himſelf, and putting off his Cloaths, they found only a Bruiſe with a little black and blue Swelling of his Fleſh, which remained in his Body till he died; although one of the ſmall Shot had entered into the Wood the Thickneſs of a Finger, and another had broken the Wall. No Apprehenſion of Danger was able to ſtifle his Zeal of the greater Glory of God. Hence when ſome went about to divert him from reforming theſe irregular Religious, telling him that if he undertook it, he would hazard his Life, he ſaid thoſe Words worthy of eternal Memory; *What then, is there not a God in the World? I will go, and I will go confidently, notwithſtanding all the Dangers that are threatened me: God will take care to defend me, ſeeing it is an Affair which concerns his Service, but if he has otherwiſe ordained, I will die moſt willingly for the Advancement of his Glory.* Nor did this holy Confidence deceive him, as we have ſeen. His Soul was wholly bent upon the Good of his Subjects. One Day he made this remarkable Reply to a Lord who demanded of him why he was ſo little curious to know News, which great Perſons did ſo paſſionately deſire to hear: *Becauſe*, ſaid he, *it is not becoming a Biſhop to buſy himſelf about Toys and Trifles, ſeeing he ought to attend only to his Flock, and to the Meditation of the Law of God.*

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He obtained of his Holineſs the Pope that his Abbey of *Arona* might be inſeparably united to the College of the *Jeſuites* of *Milan*, renting with a Part of the Revenue of the ſaid Abbey a Novitiate of the *Jeſuites* at *Arona*.

In the Year LXXV he went to *Rome* to gain the Jubilee; viſiting the Churches he made all his Family go two and two on Foot, himſelf going in the Middle of them more frequently barefoot. Then he obtained of the Pope, that he might leave the Name and Arms of the Houſe of the *Borromees*, and take the Name of his Title of St. *Praxedes*; and for his Eſcutcheon the Picture of St. *Ambroſe*, and of the Saints *Gervaſe* and *Protaſe*, with this Motto, *Tales ambio defenſores*; *My Ambition is to have ſuch Protectors as theſe.*

In the Year LXXVI it pleaſing God to viſit the City of *Milan* with the Plague, St. *Charles* knew he was obliged to aſſiſt his People in this Neceſſity, which that he might the better do he reſolved to prepare himſelf for Death, and make his Will and Teſtament, by which in ſome pious Legacies, he gave all his Moveables to the great Hoſpital of *Milan*. Having viſited the Infected in the Place where they were ſhut up without the City, and having been Eye-witneſs of their corporal and ſpiritual Neceſſities, he immediately ſent them what he could of his Movables even to his own Bed, and made Money of all his Plate, and cauſed it to be diſtributed to the Poor. He ſent into *Swizzerland* for Men that were accuſtomed to ſerve ſuch as had the Plague, and with eight of his Family he ſerved the Infected himſelf; he went to viſit them in their Houſes, carried them the Sacraments, and did them all Kinds of Services with a true fatherly Affection: Some Religious offered themſelves, others he perſuaded to adminiſter the Sacraments; and partly by his Example and partly by Reaſons, he perſuaded the Curates of *Milan* to aſſiſt their Pariſhioners, that ſhould be infected; he did the like to a good Part of the Nobility of the City, deputing to each one of them his Quarter, together with the Burgers, and an Eccleſiaſtick to provide for all Neceſſities. And there being a great Number of Vagabonds, every Body diſmiſſing out of his Family as many as he could, after he had choſen out of them as many as were needful for the Service of the Sick of the City, he ſent the reſt to a Houſe three Leagues from *Milan*, where he cauſed them to be ſuſtained, cloathed, and inſtructed at his own Charges. In fine ſeeing the Contagion daily encreaſed, he acknowledged that it was a Scourge, by which God would chaſtize his People for their Sins, and for this Cauſe he diſpoſed them to Repentance by all good Works which he thought proper to appeaſe the Anger of God. He cauſed them to make a ſolemn Vow to God Almighty, and St. *Sebaſtian*, which they were to fulfil afterwards; he commanded Prayers, Faſts, and a ſolemn Proceſſion, at which he aſſiſted bare-footed, with a Rope about his Neck, carrying a Croſs upon his Shoulders, and offering himſelf in Sacrifice to God, for the Sins of the People. Of which heroical Act of our Saint, the bleſſed St. *Francis Sales* Biſhop of *Geneva* ſpeaks thus; *Behold*, ſaid he, *the great St.* Charles *when the Plague attacked his Dioceſs, he raiſed his Courage in God, and conſidered attentively, that in the Eternity of the Divine Providence this Scourge was prepared, and deſtined for his People, and that the ſame Providence had ordained, that during the ſame Scourge, he ſhould have a very loving and tender Care, to ſerve, comfort, and cordially to aſſiſt the Afflicted, ſeeing that in this Occaſion he ſhould be the ſpiritual Father, Paſtor, and Biſhop of this Province. Wherefore repreſenting to himſelf the Greatneſs of the Pains, Labours and Hazards, which he ſhould be obliged to undergo for this Regard, he immolated himſelf in Spirit to the good Pleaſure of God, and kiſſing tenderly this Croſs, he cried out in the Bottom of his Heart, in Imitation of St.* Andrew; *All hail, O precious Croſs; All hail, O happy Tribulation; O holy Affliction, how amiable art thou, ſeeing thou haſt iſſued out of the amiable Breaſt of the Father of Mercy, who has willed thee from all Eternity, and has deſtined thee for this dear People, and for me! O Croſs, my Heart wills thee, ſeeing that the Heart of God has willed thee. O Croſs, my Soul makes much of thee, and embraces thee with all Love.* And thus indeed we all ought to accept of the greateſt Afflictions that can befal us.

Having alſo gathered together many young Women who were in Danger of being loſt, for that their Fathers and Mothers were dead of the Plague, and they left without Means to ſubſiſt, he committed them to the Care of certain pious Perſons; and the Contagion ceaſing, he founded a certain Houſe where they might ſerve God, and be taught by the *Urſulins*, and appointed a certain Number of Gentlemen of *Milan* Eccleſiaſticks and Seculars, to have Care of their Temporals; and this College has been continued ever ſince, and is filled with poor Orphans, who are there

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there brought up in the Fear of God, and taught whatſoever elſe is needful for them; ſo that they remain there till they either enter into Religion, or marry.

In like Manner conſidering that many of the Poor whom he had ſent to the Houſe, we mentioned above in the Heat of the Plague, had no Means to live, nor gain their Living, for that they were either very old, or lame, he founded an Hoſpital for them in the Suburbs of *Vercells*, that there might be ſeen no more any Beggars, neither in the City nor in the Churches. It was in the Time of the Peſtilence that the holy Prelate began to forbear to warm himſelf, or to eat any more Fleſh, and to lie upon the Boards when he took his natural Reſt. But afterwards at the Inſtance of the Prelates who aſſiſted at his fourth and fifth Councils, he ſlept upon a Straw Bed, making it notwithſtanding to be quilted, that it mght be the harder, and made Uſe of a Coverlet filled with Straw in Form of a Counterpoint. Well underſtanding the Need he had of good Clergymen to cauſe the Order to be obſerved which he had eſtabliſhed in his Dioceſs, he founded a Congregation of ſecular Prieſts, who united with him, as Members with their Head, he had them always ready for whatſoever he had a Mind to employ them in. They lived in common of the Revenue which he obtained for them of the Goods of the Order of the *Humiliati*, which the Pope had thought fit lately to aboliſh. He eſtabliſhed this Company upon the Feaſt of St. *Simplician* Archbiſhop of *Milan*, on the ſixteenth of *Auguſt* MDLXXVIII, and put it under the Protection of the glorious Virgin, and of St. *Ambroſe*. He would have it called the Congregation of the *Oblates* of St. *Ambroſe*, and procured it afterwards to be approved and confirmed by Pope *Gregory* XIII. They make only one Vow of Obedience to the Archbiſhop, who makes Uſe of them in all prieſtly Functions; and they are now more than two hundred, almoſt all Doctors. He divided this Congregation, into ſix Fraternities or Companies, ſix in the City, and four in the Dioceſs: To every one of which he gave a principal, and ſpiritual Prefect; and would that thoſe of every Company ſhould meet every Month, thoſe of *Milan* before the Archbiſhop, and thoſe of the Dioceſs ſometimes in one Place, and ſometimes in another, in the Preſence of their General, or at leaſt of the Superior of the Company where they ſhould meet; and then they firſt of all read their Rules, afterwards they treat in Manner of a Conference of the Means of keeping them well, and of making greater Progreſs in a ſpiritual Life, as alſo of promoting Souls in the Way of their Salvation. The Superior exhorts them to Virtue and Piety, and two of the Fathers make Sermons to the People. St. *Charles* frequently retired himſelf with thoſe of the City to perform there their Exerciſes with them. And his Deſign was to put ſome of them in all the little Towns and Villages of his Dioceſs, in Form of Collegials to help the Countrey round about. He was wont alſo to preach all *Sundays* and Feſtival Days, and every Day in *Lent*.

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Having underſtood that the holy Sindon or Winding-ſheet of our Lord had been carried from *Chambery* to *Turin*, he had a great Devotion to go thither in Pilgrimage; and for this Purpoſe he made Choice of twelve of his Family, with whom, all cloathed like Pilgrims, and with a Staff in his Hand, he went thither on Foot; and going two by two they meditated, ſaid their Beads, ſung Pſalms, or diſcourſed of ſpiritual Things along the Way as they went; and being arrived at their Lodging, they went to ſalute the moſt holy Sacrament in the chief Church, ſung their canonical Hours, and after ſome Devotions, they took their Refection, which were only of ſuch Meats as are eaten in *Lent*. He alſo took with him a Father of the Society of JESUS, who gave them in the Evening the Points on which they were to meditate the next Day. Ordinarily in the Evenings the People and Clergy came forth to meet him, and they came with Torches (for it was in *October*) about half a League out of the Town, and every one ſpent the Night in preparing themſelves to receive the holy Communion from his Hand the next Morning before Day. At *Vercells* the Number of the Pilgrims increaſed; for the Biſhop and ſome Canons would needs accompany him; and there he found the Lord Steward of the Duke of *Savoy* who had Charge to entertain him till he came to *Turin*. The Archbiſhop of *Turin* came forth to meet him with certain Lords three Leagues from *Turin*, whither he ſtrait returned back again, that he might come and receive him on Foot with all his Clergy about half a League. All the Cavalry of the Duke of *Savoy* met him two Leagues off. Half a Mile without the Suburbs of *Turin*, the Duke and the Prince his Son received him, and at his Entrance into the City he was ſaluted by the Canon and Infantry, although he and his went two by two, well mortified ſtrait to the *Dome*, whence they went to St. *Laurence*'s where the holy Sindon was, then the Duke lodged him in the Palace, in which ſome Time before the King of *France Henry* III. had been received at his Return out of *Polony*. The Duke cauſed the People to ſhut their Shops, and to keep Feſtival three Days together, which were ſpent by them in diverſe Devotions, and almoſt all the City communicated at his Hand together with the Prince. St. *Charles* dining with the Duke, made

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Laying to Heart the Converſion of the *Swiſſes* and *Rhetians*, he perſuaded the Pope to keep there a Nuncio, who might alſo have Care of the ſpiritual Government of thoſe Countries. He cauſed to be made and accommodated in *Milan*, a College or Seminary of Clergymen of the ſaid Countrey, where no other could be received; and put in it from its Beginning in the Year LXXIX, forty young Men, of which twenty were *Swiſſes*, and the reſt *Rhetians*; and at his Perſuaſion Cardinal *Altaemps* his Kinſman, gave them an Abbey, upon Condition that fourſcore Scholars of the Dioceſe of *Conſtance* ſhould be maintained there. And being delegated by the Pope about the Year MDLXXXIII. as Vicar Apoſtolical, to viſit the Catholick Cantons of *Switzerland*, into which alſo Hereſy began to creep, he took along with him many great Perſons and Preachers, and faſted himſelf the holy Time of *Advent* with Bread and Water, and ſlept upon a Straw-Bed, or upon a Bench; and although it was very cold in thoſe Quarters, he would never come near the Fire, nor make uſe of their Stoves, which Auſterity got him ſo much Credit amongſt that People; that he wrought great Fruit there, as well amongſt the Catholicks and Hereticks, as alſo amongſt the Sorcerers, of which there were a great Number in the Mountains of the *Rhetians*, and thereabouts, who infected the whole Countrey. And having underſtood that the Diſorder came principally from the Ignorance and bad Life of the Clergy, he had Care to put there learned and pious Men, namely Fathers of the Society of JESUS, and *Oblates* of *Milan*; ſending thither many ſpiritual Books, in Place of heretical Books which he had cauſed to be burnt there in a great Number. And in his Return paſſing by *Belviſon*, a Catholick Town of the Dioceſe of *Come*, he founded in the Collegiate Church a Scholaſtical or Doctoral Prebend to inſtruct the Prieſts, and to catechize there: In which, and in the other Things we have ſpoken of, he made no ſmall Expences; for he would himſelf, out of his own Purſe, defray the Charges of this Viſit, as alſo the Journeys of divers Fathers Jeſuits, Barnabites, and Oblates, whom he ſent the Year following into the Neighbouring Places of thoſe which he had viſited, to ſatisfy in ſome Meaſure the earneſt Supplication which the Catholicks made to him to go and viſit them.

The Governor of *Milan* having no good Correſpondence with St. *Charles*, through the Malice of ſome that envied him, he cauſed certain of the Body of the City to go to the Pope to complain of the Saint, that he innovated many Things againſt the Mind and Cuſtom of the *Milaneſes*, prohibiting them under Pain of Eccleſiaſtical Cenſures all Acts of rejoicing upon *Shrove-Sunday*, and above all, that contrary to the Privilege of the Church of St. *Ambroſe*, he compelled them to begin *Lent* upon *Aſh-Wedneſday*, hindering them from eating Fleſh, or doing any Act of Carnaval upon the firſt *Sunday* of *Lent*. St. *Charles* being advertiſed hereof, conferred with the Pope about it; but the Ambaſſadors who had vaunted that they would hinder the Saint from returning again to *Milan*, carried nothing back with them from *Rome*, but the Quality of Ambaſſadors of *Shrovetide*. And St. *Charles*, not contenting himſelf to have diverted the *Milaneſes* from maſking themſelves, and from other Vanities and Follies of *Shrovetide* upon *Sundays* and other Feaſts, he reſolved moreover to perſuade them to abſtain from them upon ordinary Days; the which he did ſo efficaciouſly, that he made them paſs the three Weeks before *Shrove-Tueſday* in Works of Piety and Devotion, drawing them thereunto by diverſe Proceſſions, Sermons, Communions, Prayers of forty Hours, and other ſpiritual Entertainments which he made in diverſe Churches magnificently adorned, where his Preſence, and the Fervour of his moving Exhortations gathered, and retained all Sorts of People; and ſo far were they from thinking of their ordinary Vanities, that every one left his Affairs, and the very Merchants their Shops to aſſiſt at thoſe holy Exerciſes.

This holy Archbiſhop often ſaid, that it was not ſufficient for a Biſhop to make Decrees and Rules for the good Government of his Church, but what moſt imported was to find Means to make them be put in Execution. Wherefore foreſeeing that God would ſhortly take him out of this World, he cauſed to be aſſembled threeſcore of his Arch-Prieſts, and Rural-Deans, whom he lodged, and entertained in his own Archiepiſcopal Palace, and held with them a Congregation which laſted three Weeks, and having fallen Sick, he made a Bed to be put in a great Hall, upon which in his Cloaths he ceaſed not to continue his Taſk. He had then a great Book in which were written all the Decrees of the five Provincial Councils, and of the ten Synods which he had celebrated, and himſelf reading them, he would know concerning every Article how it was put in Practice, and the Difficulties which occurred therein, againſt which forthwith was provided a Remedy by the Advice of thoſe that were preſent. In the Middle of *April* making his eleventh and laſt Dioceſan Council, he cauſed to be read and publiſhed to them the Volume he had prepared for them in the Congregation of Arch-Prieſts and Rural Deans, which contained all Advices and Remedies neceſſary to

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complete the perfect Reformation of that Church.

In the *May* following, upon a *Sunday* in the Evening the Saint was advertiſed that the Biſhop of *Breſcia* was ſick to Death; and although he had been all the Day long in the Church where he had celebrated the holy Office, notwithſtanding he forbore not immediately to take Poſt, and travelling all Night, after he had gone more than twenty Leagues, he was very early in the Morning in the Chamber of the dying Biſhop, whom he comforted, and adminiſtered to him the holy Sacraments, and helped him to die well: Afterwards he officiated at his Funeral Obſequies, ſinging the ſolemn Maſs, making his Funeral Oration, and burying his Corps, the which employed him till *Wedneſday* in the Evening; and becauſe the next Day the Feaſt of the holy Croſs, he had ordained that a very ſolemn Proceſſion ſhould be made at *Milan*, in which he was to carry the holy Nail, and to which he had invited the Cardinal of *Verone*, he took Poſt that very Evening, and got to *Milan* by the opening of the Gates; when as if he had been come out of a good Bed, he ſet himſelf to ſtudy his Sermon, went to viſit the Cardinal of *Verone*, then to the Church, aſſiſted at the Office, ſung ſolemn Maſs, preached, and carried the holy Nail in Proceſſion, which was very long, and after Dinner aſſiſted at Veſpers and Compline, and at the Sermon of the Cardinal.

Preſently after the Saint began to viſit his Dioceſe, without any Regard to the Incommodity of the Seaſon, which was very hot; and as a Light, before it goes out, redoubles its Brightneſs, ſo the Saint gave manifeſtly to underſtand by the Brightneſs of his Countenance, and by the Fervour of his Words, that he was all on Fire with the Love of God, ſeeming to be rather in Heaven than upon Earth; and alſo theſe his laſt Viſits wrought an extraordinary Fruit.

Being accuſtomed to retire himſelf every Year into ſome devout Solitude, there to make the ſpiritual Exerciſes, and a general Confeſſion of the laſt Year; he made Choice then of the Mountain *Varais*, by Reaſon of the diverſe Chapels of the Myſteries of the Paſſion that are in that holy Place; and there he redoubled as much as poſſibly he could, not only the Fervour of his Devotion, but alſo the Auſterity of his Life; for he ſuſtained himſelf there with only Bread and Water, and ſlept very little in the Night and upon Boards: He employed the reſt of the Night in diſciplining himſelf, and in praying in thoſe Oratories, which he viſited alone upon this Mountain, with a Lanthern in his Hand, and at a fit Hour he went to awake Father *Francis Adorno* of the Society of JESUS, whom he had called thither to be the Director of his ſpiritual Exerciſes. He ordinarily made ſix Hours of mental Prayer every Day; the Night preceding his general Confeſſion he ſpent eight Hours together in Prayer, all the while upon his Knees, and without leaning againſt any Thing, remaining as it were immoveable. Upon the four and twentieth of *October* he had a Fit of an Ague, for which he omitted nothing of his Devotions, by which he prepared himſelf for Death. Upon the ſix and twentieth he had another like Acceſs, whereby he perceived that it was a Tertian, whereof he advertiſed his Confeſſor, who ordained him to moderate his Auſterities, and his long and frequent Meditations; whom he promptly obeyed, eating a Panado, and repoſing upon a Straw-Bed, but he ceaſed not every Day to ſay holy Maſs, even upon his ſick Days. Deſiring, notwithſtanding his Indiſpoſition, to officiate pontifically at *Milan* upon the Feaſt of *All-Saints*, he departed from this Mountain, and went hence on Horſeback to *Arona*, about ſix Leagues off; where arriving very late, he forthwith cauſed a Bark to be prepared to go that Night to *Aſcona*, about four and thirty Miles from *Arona*, from which no Body could divert him, and they telling him that he might defer this Journey to a more commodious Time, he anſwered it was neceſſary for him to make it then, for that afterwards he ſhould not have Time. When he was upon the Water he ſaid upon his Knees with thoſe that accompanied him, the Prayers called the Itinerary, the Litanies, and certain Prayers for the Dead: Then addreſſing himſelf to the Boatmen, he aſked them if they prayed to God when they began to ſail, and made them promiſe him that hereafter they would ſay a *Pater*, *Ave* and *Creed*, which he made them immediately to recite with a loud Voice. Afterwards he made a ſpiritual Diſcourſe to the Company to teach them to be always ready to do in all Things the Will of God, and to contemn human and fading Things, ſpeaking much of Death, telling them that his Kindred had been but ſhort-lived, and that his Father died at that very Age of which he now was. This Diſcourſe being ended, he repoſed for ſome Hours, afterwards he ſaid his Office upon his Knees, made an Hour and a half of mental Prayer, till they arrived at *Canobium*, where he went to Confeſſion, and ſung Maſs; afterwards going again into the Boat, he ordained certain Diſpatches of ſome of his, whom he ſent into *Switzerland*. And although the Plague was then at *Alcona*, he did not forbear to go thither, and to enter into the Church, where he made an Exhortation to thoſe he found in it; afterwards he made the Foundation of a College which he had projected before, ordaining whatſoever was neceſſary for that Purpoſe.

And

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The Saint died upon a *Saturday* on the third of *November*, in the Year MDLXXIV, being ſix and forty Years, one Month, and one Day old. Thoſe of his Family took and kept carefully as Relicks whatſoever they could meet with that was about him, and upon his Body. They found and executed his Will, by which amongſt other Things he ordained, that a thouſand Maſſes ſhould be cauſed to be ſaid for him; and that a perpetual Obit ſhould be founded in the great Church, where he would be buried at the End of the Body of the Church, at the Bottom of the Steps of the Quire: The moſt humble Place, and moſt trodden upon of all that vaſt Church, to which he left many thouſand Crowns worth of Plate, and rich Ornaments; as alſo he bequeathed his Library to the Canons, and all the reſt of his Moveables to the great Hoſpital, leaving notwithſtanding the Lands which he had received from his Parents to his Heirs. The Cardinal *Sfondrate*, who was afterwards Pope *Gregory* XIV, came expreſſly to *Milan* to do his Funeral Obſequies, at which aſſiſted alſo three Biſhops, and Father *Panigarole* made his Funeral Oration. Never was there ſeen ſuch a Concourſe of People; for beſides that all the Clergy Secular and Regular was preſent, with Torches or Candles in their Hands, the Governor, all the Bodies of the Officers, as well of the King of *Spain*, as of the City, in a Word all the People was there ſo ſad and afflicted, that every one ſeemed to have loſt their Father. Every Church in *Milan* celebrated his Obſequies each one apart, in the beſt Manner they could; in which all the reſt of the Dioceſe, and even the Villages would imitate them, and there was not a Prieſt who ſaid not Maſs for him; and all the Confraternities within and without *Milan* made a compleat Obit for him. When Pope *Gregory* XIV. had the ſad News of the Death of the Saint, he cried out, *Extincta eſt Lucerna in Iſrael, a Light is extinguiſhed in* Iſrael: And in the firſt Conſiſtory he made a long Speech in Praiſe of his Virtues; but it was a very ſtrange Thing that immediately after his Deceaſe, there was not a *Milaneſe*, nor almoſt a Houſe in *Lombardy*, which would not have his Picture from the greateſt to the leaſt, and all Merchants and Artificers kept it in their Shops. A little after his Death, he appeared

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ed to Father *Adorno* of the Society of JESUS in his Pontifical Habit, in great Splendor and Light, with a very chearful Countenance, aſſuring him of his Glory; as he did alſo to another Prieſt of great Authority and Piety one of his Domeſticks, to whom he appeared in his red Cardinal's Robe. But who will not be amazed, that the *Milaneſes* of their own Inſtinct and particular Motion ſhould ſolemnize and keep Feſtival the Day of his Departure at the End of one Year; yea faſt the Eve without having communicated it the one to the other, or any of their temporal or ſpiritual Superiors having ſo ordained? Yea they not only ſhut their Shops, and all pleading ceaſed, but alſo they gave themſelves to extraordinary Devotion, and all the Confraternities and Companies went to his Tomb, implored the Charity of his Prayers for their Neceſſities, which Devotion well increaſed afterwards. Pope *Clement* VIII. made his Confeſſor Cardinal *Baronius* write to *Milan* in the Year MDCI, that they ſhould change the Anniverſary and Obit which they made every Year in the great Hoſpital for St. *Charles* into a ſolemn Maſs of the Saint that did happen upon that Day; as alſo that they ſhould permit to the People their Devotion, adding thoſe Words of the Pſalmiſt, *know that God has made his Saint wonderful.*

He that would write all the Miracles which have been wrought through the Merits and Interceſſion of St. *Charles*, ſhould undertake an impoſſible Work, and for this Reſpect I ſhall content myſelf to recount ſome few of an Infinity which are found well juſtified and averred in the Proceſs for his Canonization. When St. *Charles* viſited the three Valleys of the Countrey of the *Rhetians*, it was neceſſary for him to paſs the River *Teſin*, which was much ſwelled by Reaſon of the precedent Rains, the Cardinal went through it without any Danger, by Means of the Conduct of a Gentleman of that Countrey *John Baptiſt Pelanda*; but the Abbot *Bernardin Tarugi*, and a Notary Apoſtolical, having ſtayed behind, they entered into a greater and more rapid Courſe of the Water, which carried them away ſo violently, that amazed thereat they permitted themſelves to be carried with their Horſes by the Water into ſo deep a Place that there was nothing to be ſeen of them but their Heads; which the Gentleman *Pelanda* perceiving, he ſaid to the holy Cardinal, that thoſe two were dead Men, and that no Body but God was able to help them. St. *Charles* turning back towards them, after he had joined his Hands, and lifted up his Eyes to Heaven, he gave them his Bleſſing, and immediately as if the Horſes had had Wings, they leaped out of the Water, and got upon a very high Bank, and ſo the two loſt Men were ſaved. *Octavian Vareſe* a very devout Gentleman of *Milan*, and well affected to St. *Charles*, at the Time of his Deceaſe was detained in his Bed by a double tertian Ague, with which he had been afflicted for three Months, and of which the Phyſicians had no good Opinion: This ſick Perſon was much grieved for the Death of the Saint, and yet more that he could not ſee his Body, and accompany it to the Grave; but aſſuring himſelf that his Soul was in Heaven, he recommended himſelf to his Interceſſion, to be delivered from ſo troubleſome a Malady, and immediately he was heard. A Daughter of *Julius Bonaccina*, an Advocate of *Milan*, called *Barbara*, had a ſore Eye in the Month of *April* MDCI, and this Evil ſo encreaſed that there was no Remedy to be found for it. Having remained in this Condition about four Months, her Mother perſuaded her to do ſome Devotion in Honour of St. *Charles*, and to beg of him the Cure of her Eye, in which the good Mother accompanied her. Fulfilling then their Devotion, one Night the loſt Eye was inſenſibly reſtored to the Maid. A young Count of *Ferrara*, vain, and of little Devotion to Saints, paſſing through *Milan* in *October* in the Year MDCI, and ſeeing in the Houſe of *Francis Moghino*, an Incumbent of the great Church, his Friend, a Picture of St. *Charles*, he reprehended him, and aſked him why he made ſo great Account of this Picture, adding certain uncivil Words in diſpraiſe of the Saint; whereat the good Prieſt was moved, and reprehended him ſharply for what he had ſaid, threatening him ſome grievous Puniſhment, for having uttered ſuch ſcandalous Words againſt ſo great a Saint. But the Gentleman receiving not, nor making his Profit, as he ought, of this friendly Reprehenſion, he was preſently after ſeized upon by a violent continual Fever, which forthwith brought him to eminent Danger of Death; the which *Moghino* having underſtood, he went to ſee him, and perſuaded him to confeſs the Sin he had committed againſt St. *Charles*, and to addreſs himſelf to him for the Recovery of his Health through his Interceſſion; which the ſick Perſon having done, with very great Contrition, he was reſtored to his former Health, and ever after confeſſed, and publiſhed every where, that the Cardinal *Borromeus* was a great Saint. In a Word, the Miracles which God has wrought, as well at the Tomb of this Saint, as elſewhere through his Interceſſion, are ſuch, and in ſo great a Number, that in the Year MDCX, there were already within the great Church of *Milan* ten thouſand three hundred and fifty votive Donaries of Silver, beſides an Infinity of others, which are ſo many Teſtimonies of Graces received through the Interceſſion of the Saint;

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to

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His Holineſs Pope *Paul* V. canonized him for a Saint upon the Feaſt of *All-Saints*, in the Year MDCX; and ordained that the Church ſhould celebrate his Feaſt every Year upon the fourth of *November*, on which Day the *Roman* Martyrology makes mention of him, NOVEMBER 4.

The Life of St. *Charles* has been written by diverſe, by *Auguſtin Valerius* Biſhop and Cardinal of *Verone*, by *Peter Stupanus* Doctor of Divinity, by *Peter Guiſſanus* of the Congregation of the Oblates of St. *Ambroſe* at *Milan*, and by *Charles a Baſilica Petri*, General of the Congregation of the Regular Clericks of St. *Paul*, and afterwards Biſhop of *Novara*, out of whom the little we have here ſaid, is principally extracted.

The Lives of St. VITALIS, *and St.* AGRICOLA, *Martyrs.*

THE bleſſed St. *Ambroſe* writing to Virgins, and diſcourſing of the Martyrs St *Vitalis* and St. *Agricola*, ſays theſe Words, *The low Eſtate and Condition of a Man, is no Impediment to his Eſteem and Reputation, nor does the Greatneſs of his Birth make him worthy of Praiſe, but his Faith. For the Slave and the Free-man are one and the ſame Thing in* CHRIST, *and every one ſhall receive from God the Reward of the Good or Evil which he ſhall have done. Neither does Servitude take it away, nor Liberty give it us; for both the one and the other are of the ſame Weight before our Lord: There is no Difference in the Reward of a Slave who ſerves, and of a Freeman who enjoys his Liberty. For the greateſt Dignity of all, is to ſerve* CHRIST; *and for this Cauſe St.* Paul *glories to be the Slave of* JESUS CHRIST, *for that this Servitude is glorious; and with Reaſon does the Apoſtle boaſt of it, ſeeing our higheſt Glory is, that God has priz̀ed us ſo much, that he has bought us with the Blood of his bleſſed Son.* Hitherto St. *Ambroſe* upon the Feaſt of the holy Martyrs, *Vitalis* and *Agricola*; of whom *Agricola* was a Gentleman of prime Quality, and *Vitalis* was his Slave, and both of them Chriſtians, and for this Cauſe were apprehended in *Bolonia*, a City of *Italy* and martyred, *Dioclefian* and *Maximian* being Emperors, ſuch cruel Enemies of CHRIST our Saviour, that they were never ſatisfied with the Blood of the Chriſtians. *Agricola* was an honourable Gentleman (as we ſaid) and well qualified, and had many Friends; and the Preſident deſiring to terrify him, and not to put him to Death, began with his Slave *Vitalis*, and commanded him to be tormented, and rudely whipped, that the Maſter ſeeing the cruel Torments which his Servant ſuffered, might conſider with himſelf, and be perſuaded to adore the falſe Gods. The Executioners tormented *Vitalis* ſo unmercifully, that the Body of the Saint was ſo full of Wounds and Blows, that there was no whole Part to be ſeen in it, nor Blood to run out of it, it being all exhauſted and ſpent. The glorious Martyr lifted up his Eyes to Heaven, humbly begged of God to receive his Spirit, that ſo he might receive the Crown, which his holy Angel had ſhewed him. Our Lord heard him, and ending his Prayer he gave up the Ghoſt. *Agricola* was preſent at this Spectacle, by which the Judge deſired to terrify him, and to withdraw him from his Purpoſe, that he might take Warning by the Example of his Servant; and this by a cruel Pity (as St. *Ambroſe* ſays) ſeeing that he went about to deprive him of the Glory of Martyrdom. But *Agricola* was not troubled at the Torments of *Vitalis*, but was animated, and more inflamed in the Love of God, deſiring to accompany him, and to follow him who was gone before, and not to be leſs valiant in the Faith of CHRIST, than his own Slave had been. The Judge ſeeing him ſo conſtant, converted the Kindneſs which he had ſhewed towards him, into Rage and Fury, and commanded him to be put upon a Croſs, and ſo it was done, his holy Members being tranſpierced with many and hard Nails; and the Saint was lifted up on high, repreſenting by that kind of Martyrdom his Lord, and ſhewing how little Account he made of all the Earth, and that he aſpired after Heaven where his Heart was fixed. The ſame Day that *Vitalis* amongſt Blows and Torments, gave up his Spirit to our Lord, *Agricola* gave up his to him upon the Croſs; and the Maſter and his Servant were equal in their Martyrdom, and in their Crown. Their Bodies were interred in a burying Place, and Charnel-houſe of the *Jews*; and ſo St. *Ambroſe* ſays, that they were Roſes amongſt Thorns, and Light amongſt Darkneſs, till that God revealed them. When they were diſcovered, and were to be tranſlated, the holy Prelate St. *Ambroſe* went to *Bologna*, invited by the Biſhop of that City, to honour our Lord, and

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to enjoy that new Treasure, and for the greater Glory of the Saints. The same St. *Ambrose* gave Part of their Reliques to the Virgins, and speaks thus to them; *I have brought you precious Gifts, and gathered with my own Hands, which are the Trophies of the Cross, whose Virtue you knew by the Effects, and the very Devils confess it. Let others heap up Gold and Silver, and let them draw these Metals out of the Bowels of the Earth, let them seek after Jewels and precious Stones, which at last decay, and oftentimes are hurtful to those that possess them. We have gathered up the Nails of the Martyr, and indeed many, for the Wounds which he suffered were more than the Members in which he suffered them. We gathered up also the Blood which he shed, and with which he triumphed over Death, and the Wood of the Cross to which he was fastened.* So St. *Ambrose*, who placed this Treasure, and precious Reliques in the City of *Florence*, in a Church, which a holy and rich Lady, called *Juliana*, had built. St. *Gregory* of *Tours* recounts certain Miracles, which our Lord wrought through the Intercession of these holy Martyrs; and says, that Part of their Reliques were carried into *France*, and that *Namatius* Bishop of the City of *Auvergne*, placed them in a Church which himself had built. Their Martyrdom was upon the Fourth of *November* (on which the holy Church celebrates their Feast) and in the Year of our Lord CCCIII, in the Reign of *Diocletian* and *Maximian*. Of them do make Mention the *Roman* Martyrology, and that of *Usuard*, and St. *Paulinus* Bishop of *Nola*, and *Gregory* of *Tours*, and other more modern Authors, that have written the Lives of Saints. NOVEMBER 4.

The Lives of the Four crowned Martyrs.

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IN the Time of the Emperor *Diocletian*, there were in *Rome* four Brothers, whose Names were, *Severus*, *Severian*, *Carpophorus*, and *Victorin*; they were all Christians, and Saints, and desirous to lay down their Lives for CHRIST. The Emperor commanded them to be apprehended, and to be carried before an Idol of *Esculapius*, and in Case they would not adore it, to be whipped to Death. Being brought before that Devil, they esteemed him as he was, mocking at the Emperor's Command. Wherefore having stripped and bound them, they beat them so cruelly with Whips plummetted with Lead, that in this Torment they gave up their Souls to God. The Tyrant commanded their Bodies to be thrown into the Market-place, to be eaten by the Dogs, but in five Days, that they were there, they did not touch them, shewing that Men were more cruel than the savage Beasts. The Christians came, and took them away secretly, buried them in a Sand-pit three Miles from *Rome* in the Way *Lavicana*. And as *Ado* says in his Martyrology, Pope *Melchiades* commanded that their Feast should be celebrated upon the Day of their Martyrdom, which was the eighth of *November*, and (because as then their Names were not known) that they should be celebrated under the Name of *The four crowned*, although afterwards it was revealed to a holy Man that they were called (as has been said) *Severus*, *Severian*, *Carpophorus*, and *Victorin*. Of them do make Mention the *Roman* Martyrology, that of *Bede*, and the rest; and Pope *Honorius* built a Church in their Honour, and it is the ancient Title of a Cardinal, and St. *Gregory* makes Mention of it. The sacred Bodies of these four holy Brothers were found in *Rome*, *Leo* IV. being Pope. NOVEMBER 8.

The Lives of Five other Martyrs, CLAUDIUS NICOSTRATUS, SYMPHORIAN, CASTORIUS, *and* SIMPLICIUS.

TOgether with the Saints *the four crowned*, the holy Church celebrates upon the same Day the Martyrdom of five other glorious Martyrs, and valiant Soldiers of our Lord, who were called, *Claudius*, *Nicostratus*, *Symphorian*, *Castorius*, and *Simplicius*: They were all five very excellent Carvers, and the four first, Christians; and only *Simpliciu* was a Pagan. Who when he saw, that the Works of Marble, and of other Stones of his four Companions, were very perfect and accomplish'd; and that when they wrought, all Things suceeded as well as they could desire, and that he had broken many Tools of his Art, he asked *Symphorian* (who was the Chief of them) what might be the Cause hereof? And he answered him, *That always when they took any Instrument into their Hands*

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The Feaſt of the Dedication of the Church of our Saviour at Rome.

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The holy Church has ever had theſe Temples, from the very Time of the Apoſtles; and gives them different Names conformable to the Ends for which they were inſtituted. She calls them Temples, becauſe in them Sacrifice

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crifice is offered to God in holy Maſs, and is repreſented to the eternal Father that bloody and moſt ſweet Sacrifice, which his moſt bleſſed Son offered to him upon the Croſs for our Sins. She calls them Oratories, or Houſes of Prayer; becauſe the Faithful come to them, to pray, and to open their Hearts to our Lord, and to repreſent to him their Deſires, Neceſſities, and Miſeries, and to beſeech him to remedy them as Father and univerſal Purveyor of all his Creatures. She calls them *Baſilicks*, Memories, or Martyrdoms; becauſe they ſerve alſo to place, and honour the Reliques of the Martyrs, and of other Saints in, and wherein to recur to them in our Miſeries, and to take them for our Advocates, and Interceſſors, and to put ourſelves under their Safeguard and Protection. She calls them Churches, Councils, and Convents; becauſe in them the People do meet to hear the Word of God, to be inſtructed, and to be fed with the abundant and wholſome Food of evangelical Doctrine; and for this the royal Prophet ſaid, that God was glorified in the Council of the Saints. Beſides theſe Names, St. *Cyprian* calls the Temple the Houſe of God; and the Council of *Laodicea* does the ſame: For that in it, as in a Houſe, God reſides, and is, not only by Eſſence, Preſence, and Power, as in other Places, but alſo in a ſpecial and divine Manner, and as ſovereign King, who is ſeated in his Throne, giving Audience, and diſpatching the Affairs of all that come to him; and in another more ſublime and admirable Manner, which is by his real and true Preſence in the holy Sacrament of the Altar, for the Company, and Comfort of all the Faithful; to the End we may there receive him, and ſuſtain ourſelves with that heavenly Bread, and take Life for our Life, and Health, and ſpiritual Forces by the other Sacraments that are adminiſtred to us in this Houſe of our Lord. But becauſe in the Primitive Church, by Reaſon of the Perſecution of the Tyrants, the Chriſtians could not lift up their Heads, nor appear in Publick, nor ſafely make open Profeſſion of their Religion, it was neceſſary to celebrate the holy Sacrifice of Maſs in private Houſes, or in the burying Places of the Martyrs, and in Caves under the Earth; and although they had Churches, they were but few, and the Emperors, Enemies of JESUS CHRIST and of all Religion, by their Edicts, and the People Pagans, by their Fury burnt, ſpoiled, and deſtroy'd them; until our Lord pleaſing to give Peace to his Church, miraculouſly converted the Emperor *Conſtantine*, who received the Faith of CHRIST, and was baptized by the Hand of St. *Sylveſter*, and was cured of a Leproſy which deformed and tormented him; and his Heart was ſo changed, that in Thankſgiving for ſo great a Favour, that God had done him, he did not only give Leave for the Building of Churches throughout all his Empire, in which CHRIST might be glorified, but alſo himſelf in his imperial *Lateran* Palace (which was very magnificent) commanded a ſumptuous Church to be built to our Saviour, which to this Day is called St. *John Lateran*'s, by reaſon of a Chapel, which alſo was there built in Honour of St. *John Baptiſt*, in the Place where *Conſtantine* was baptized. This Church *Conſtantine* commanded to be built, and enriched it with great Gifts, and moſt rich Veſſels of Gold and Silver, and adorned with an imperial Magnificence; and there appeared in one of the Walls of it an Image which repreſented our Saviour to the Life. St. *Sylveſter* Pope conſecrated this Church, and it was the firſt that was conſecrated amongſt the Chriſtians. In it he put the Altar on which the Apoſtle St. *Peter* had ſaid Maſs, which was of Wood in the Form of a hollow Cheſt; and commanded that none but Popes ſhould ſay Maſs on it, and that all others ſhould ſay Maſs upon an Altar of Stone and conſecrated. And in Memory of this ſo great a Benefit of our Lord, he ordained that the Dedication of this Church ſhould be celebrated every Year, and it is that which is celebrated upon this Day, the Ninth of *November*. And it was very convenient that this Feaſt ſhould be kept throughout the whole univerſal Church, becauſe the Church of St. *John Lateran* is the Mother, and Head of all other Churches; of which *Peter Damian* ſays theſe Words: *The Church of St.* John Lateran, *as it has the Name of our Saviour who is the Head of all the Elect; ſo is it the Mother, Head, and Crown of all the Churches that are in the World; it is the Top of all Chriſtian Religion, and in a certain Manner the Church of Churches, and Holy of Holies.* So the Cardinal *Peter Damian*. If then when *Moyſes* dedicated his Tabernacle, ſo great a Feaſt was made, and the Princes of the Tribes of the People of *Iſrael* offered ſo many and ſuch precious Gifts; and if all the three Times that the Temple of *Hieruſalem* was dedicated, by *Salomon*, by *Eſdras*, and by the *Machabees*, there was ſo great rejoicing, and a Feaſt was inſtituted to celebrate every Year the Memory of its Dedication, and our Saviour himſelf diſdained not to come to it; with how much greater Care ought we Chriſtians to ſolemnize the Dedication of our Temples, which do as far excel that of the *Old Teſtament*, as does the Body its Shadow, the Verity its Figure, the Day Night, and a living Thing its Picture? And if the Dedications of particular Churches, have their particular Feaſts, and are celebrated in thoſe Places, where they were made; with how much greater Reaſon ought to be celebrated in the whole Church, the Dedication of that Temple which is the Temple of Temples, and

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and the first which the Christians had wherein to exercise publickly, and without Fear, the divine Mysteries and Offices, and which was dedicated to the Saviour of the World, by so potent and pious an Emperor as *Constantine* was, and consecrated by the Pope St. *Sylvester*, and given for a Model and Pattern of the Consecration of all others. Besides this Church the Emperor *Constantine* commanded many others to be built in *Rome*, in *Constantinople*, in *Hierusalem*, and in other Places, with wonderful Art, incredible Expences, and Gifts which he gave to them. And some of them he dedicated with extraordinary Pomp, as the Church of *Hierusalem*, to the Dedication whereof he invited all the Bishops that were assembled in the Council of *Tyre*; the pious Emperor desiring to shew his Faith by these Works, and to honour that Lord who had given him his Empire, and the Light of Heaven to know him and serve him; and to teach us by his Example how due a Service, and how acceptable to our Lord it is to build Churches, and to adorn them with holy Images, precious Vessels, rich Ornaments, and with whatsoever may encrease the divine Worship, and excite and quicken more the Devotion of the Faithful, and elevate their Hearts to God. Who altho' he be immense, and that the Heavens of Heavens cannot comprehend him, and that all the Earth is but as a little Dust, compared with his sovereign Majesty; yet is he so good and so gracious, that he regards not so much what himself deserves, as what we are able to give him, and the Heart with which we give, and offer it him. And for this Cause he receives of us what himself has given us, and accepts the Silver and the Gold, the Silks and the Tissue, and the other precious Things, which we offer to his Churches with a good Will; because they are Things which we most esteem, and of great Price here upon Earth, and because they are a Sign that with them we present him our Hearts, without which Nothing is grateful to him. This Example of the Emperor *Constantine* many Princes, Kings, Emperors, and holy Popes have followed, building many, and very magnificent Churches, and endowing them with great Possessions, Inheritances, and Rents in diverse Countries of Christendom. They have also converted sumptuous Temples of the Pagans into Churches, and consecrated them to JESUS CHRIST our Redeemer; to the End that as they had been heretofore Temples of the Devil, so they might be now Temples of God, and that in those very Places our holy Religion might flourish in which heretofore had reigned sacrilegious Superstition, and the Worship of the Prince of Darkness. So that being taught by the Festivity of the Dedication of the Church of our Saviour, which the Church celebrates to Day, and by the Doctrine and Examples of the Saints we ought to hold it for a Thing very grateful to God, and profitable to our selves, to found Churches and Chapels, in which our Lord may be glorified, and his Worship augmented; for it is an Act of Piety and Religion, and a Testification of our Faith, and of the Religion which we profess; especially in these so lamentable and miserable Times, in which the Rage of Hereticks, armed with the Power of certain furious and sacrilegious Princes in some Countries has invaded the Churches of God, and put Fire to them, and ruined them, as anciently did the *Diocleſians*, *Maximians*, and other Tyrants, and Monsters, who persecuted the holy Church.

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Also we are to take Notice, that although we may pray in all Places, because God is in all Places, and hears us, and he himself teaches us, that to pray we should enter into our Chamber, and secret Retirement; yet publick Prayers ought to be made in a publick Place, which is the Church; and that even our particular Prayers made in it, are more efficacious than those which are made out of it; as St. *John Chrysostom* proves, who says, *Some do coldly excuse themselves from coming to the Church, saying, that they can pray as well in their own Houses; but they are deceived, and are in a great Error. For although it be true that it is lawful for a Man to pray in his own House, yet it is not possible that he should pray so well as in the Church, where there are others that help him, and the Prayer of one alone is not so efficacious, as that which is accompanied by the Prayers of many. And for this St.* Paul *says, that God had delivered him out of great Dangers by the Prayers of many. And St.* Peter *was freed out of Prison by the Prayers of all the Church. And when we pray in the Church, we are not only assisted by others our Brethren that are there, but also much more by the Angels who upon that Occasion make Supplication to God, that he would hear those that pray, and grant them their Requests.* Thus St. *John Chrysostom.* The Reason of this is, because the same Church, which is the House of Prayer, and the House of our Lord (as we have said) puts us in Mind to recollect ourselves, and to treat of nothing in it but of Prayer. And so St. *Augustin* said, *In the Oratory let no Body do any Thing but that for which it was made, and from whence it has its Name, and is called the House of Prayer.* And besides all this, to see others pray foments Devotion, as St. *John Chrysostom* says, and to know that the Angels are present, and the King of Angels in the holy Sacrament of the Altar, doth much awaken our Tepidity, and warm our frozen Hearts, and the very Consecration and Benediction of

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the Church, invites, helps us, and gives Force to our Prayers, to mount up to Heaven, and to bring us thence, what we deſire and aſk of our Lord. In the Dedication of the Temple which *Solomon* made, our Lord ſaid to him, 2 *Paralip.* vii. *I have heard thy Prayer, and have choſen this Place for a Houſe of Sacrifice. If I ſhall ſhut the Heaven that it rain not, and command the Locuſt to deſtroy the Earth, and ſend the Plague amongſt my People, and they ſhall convert themſelves unto me, and pray to me, and ſeek my Face, and do Penance for their Wickedneſſes, I will hear them from Heaven, and will pardon them their Sins, and preſerve the Land: And moreover, my Eyes ſhall be open, and my Ears attentive to the Prayer of him that ſhall pray in this Place. For I have choſen it, and ſanctified it, that my Name may be in it for ever; and that my Eyes and my Heart may always remain in it.* If then our Lord promiſed this to *Solomon*, ſpeaking of that Temple which he had built, and in which there was only the Ark of the Teſtament, and in it the Rod, and the Manna, and the Tables of the Law; and no other Sacrifices were offered, but of Lambs, Calves, and other Beaſts; what think we will God do in our Churches, where is the living Ark, and the Law of the Spirit, and the Bread of Heaven, and the Rod of the holy Croſs, and where every Day is offered up the only, living, and true Sacrifice, which was figured by all the Sacrifices and Oblations of the Old Teſtament? Eſpecially knowing, that not only every Church has its Angel that guards it, but alſo every Altar, and that the Angels are our Interpreters, and thoſe who excite us to pray, and carry our Prayers before the Preſence of God, and diſpatch our Buſineſſes. And for this Reaſon it is convenient, that we much frequent the Churches, not only to hear the Word of God, but alſo to hear Maſs, and to pray and to go to Confeſſion; becauſe (for the Reaſons abovementioned, and for the Edification of the People, and the Example we are obliged to give our Neighbours) it is more laudable and profitable to pray here than in private Houſes, as St. *John Chryſoſtom* ſays, whoſe Words we have cited above. But to receive this Benefit of the Church, it is neceſſary to go to it with much Circumſpection, and great Reſpect, and Reverence. For if when a Man enters into the Palace, or Preſence-Chamber of the King, he goes very adviſedly and compoſedly, remembering himſelf that the King is there; much more ought he to do ſo, when he enters where the King of Kings is, and Lord of the whole Creation, and goes to negotiate with him, not Affairs and Matters of ſmall Importance, as are all the Things of the Earth, but the Salvation of his Soul. Becauſe we do not this as we ought, nor bear due Reſpect to Churches, we ſee ſo many and ſo grievous Damages in the Commonwealth, God chaſtiſing us for the Irreverences done to his Temples. And many who ought to come to the Church, as to a Shop of Medicines and Sacraments to find Health, return home wounded and poiſoned, making through their Fault Poyſon of a Medicine, and Death of Life. And ſo St. *John Chryſoſtom* ſays, *From hence comes all our Evil, and all Good is loſt, when we ought to reconcile our ſelves to God, and to gain his good Will, we behave our ſelves in ſuch a Manner in the Church, and ſo go out of it, that we incenſe him, and provoke his Anger againſt us.* And in another Place he ſays, *I beſeech you, and conjure you, that you do not only take Care how you come to the Church, but alſo how you behave your ſelves there; and that whenſoever you go out of it, you carry home ſome Remedy and Medicine for the Cure of your Paſſions.* And St. *Auguſtin* exhorts us to be in the material Temple of God, as his true and ſpiritual Temples, in which our Lord dwells more willingly than in thoſe others of Stone; for that any Indecency, Levity, or Prattling which is committed in the Church, is a great Injury to our Lord who preſides in the Church, and to all the Angels that aſſiſt there before him. In Nothing did CHRIST our Saviour ſhew his Zeal more, than in caſting out of the Temple twice thoſe that bought and ſold, even Things neceſſary for the Sacrifices and Oblations, and under the Title of Piety, and who were only in the Court, or exterior Part of the Temple; willing by this to teach us the Reverence which is due to the Houſe of God, becauſe it is his Houſe, and the Houſe of Prayer. God our Lord has wrought, and does work continually many and great Miracles in Favour of thoſe who frequent with Devotion and Reverence, and aſſiſt in his Temples; and has very ſeverely and grievouſly chaſtiſed thoſe that have prophaned them; yea even Pagan Hiſtoriographers recount many and rare Examples of Perſons that were afflicted and conſumed, with all Kinds of Calamities and Miſeries, for failing in the Reſpect which they owed to the Temples of their falſe Gods. And *Socrates* in his Hiſtory has prudently noted that the Profanations of Temples are a Sign of the Wrath of God, and of ſome terrible Scourge which is to befal the Commonwealth. And of how much the greater Dignity a Perſon is, ſo much the more devout ought he to be, and more modeſt in the Church, and move all the reſt by his Example; as did the Emperor *Theodoſius* the Younger, who had ſo great a Reſpect to Churches, that he ſays of himſelf theſe Words: *We who are always environed with the Arms of our Empire, and it is not convenient that we ſhould be without our Guards, and armed Men, when we enter into the Church, with great*

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The Life of St. THEODORE, *Martyr.*

ST. *Theodore* being a Soldier of the Emperor of the Earth, and much more of the Emperor of Heaven, was publiſhed in the City of *Amaſea* in *Pontus* where he was, a moſt cruel Edict of the Emperor's againſt the Chriſtians. *Theodore* as ſoon as he knew of it, all on Fire with divine Love, confeſſed immediately that he was a Chriſtian, and that he was ready to die for CHRIST. They apprehended him, but he being young and of a genteel Carriage, and well beloved, they took Pity of him, and by a falſe Compaſſion let him go again, and wiſhed him to conſider of it, and that he would not for a vain Superſtition loſe his Goods, Honour, and Life. *Theodore* having thus eſcaped out of their Hands, prayed continually, and recommended himſelf with all his Heart to our Lord, and to anſwer with Works more than with Words, to thoſe who had let him go, and perſuaded him to adore the Gods, he entered one Night into the Temple of *Cybele*, Mother of the Gods, which was near the River, and perceiving a very ſtrong Wind to blow, he put Fire to it, with which in a ſhort Time it was burnt down and conſumed to Aſhes. The Temple being burnt, *Theodore* did not fly nor hide himſelf, but with great Courage and Fortitude, himſelf manifeſted and publiſhed, that he was the Author of that Fire. They apprehended him again, and the Judges amazed to ſee him ſo undaunted, ſecure, and joyful, they went about to reduce him to the Superſtition of their Gods by Sweetneſs, and Promiſes, which the Saint laughing at, the Judge commanded him to be grievouſly whipt, and afterwards to be ſhut up in a dark Priſon, and the Priſon to be ſealed, and him to be left there that he might die of Hunger. But that very Night our Lord appeared to him, and ſaid to him, Theodore *be couragious, for I am with thee. Do not receive Meat nor Drink from Men, for I will give thee a bleſſed and an eternal Life with me in Heaven.* With this comfortable Viſit of our Lord, his Soldier was much cheared and rejoiced, ſinging Pſalms and Praiſes to God, and a great Multitude of Angels aſſiſted him, and made him Muſick in the Priſon, which the Guards heard, and to their Amazement and Aſtoniſhment they ſaw him alſo ſurrounded with Perſons cloathed in white, who ſung with him. They advertiſed the Judge of what had paſſed, who came to the Priſon, and found it ſhut and ſealed, and entering into it he ſaw no Body but *Theodore*, and ſhutting the Door again, he commanded to be given him every Day an Ounce of Bread, and a Pot of Water; but the holy Martyr would not receive it, ſaying that JESUS CHRIST his King and Lord would ſuſtain him. They took him out of Priſon, made him great Proffers if he would ſubmit himſelf to their Will; but when nothing that they ſaid, or did, was able to make a Breach in that valiant Breaſt and armed with the Spirit of God, perceiving they loſt their Time with him, they called him ſacrilegious, impious, and blaſphemous, and commanded him to be tormented. They tied him to a high Poſt, whipped him, tore his Fleſh with iron Hooks, burned his Sides with flaming Torches, and the more they tormented him, the more joyful did he ſeem to be; and as if he had been amongſt Flowers and Roſes, he ſung that Verſe of *David*, which ſays, *I will bleſs our Lord at all Times, his Praiſe ſhall ever be in my Mouth.* The Executioners tore in Pieces the Fleſh of the Saint, and he ſung as if it had not been he, but another that ſuffered thoſe cruel Torments. Finally he was condemned to be burnt; he made the Sign of the Croſs upon his Forehead, and in his whole Body, and with great Joy and Alacrity went into the Fire. He ſaw a Friend of his called *Cleonicus*, who wept, and he ſaid to him, *Cleonicus*, I expect thee, make haſte and follow me. And ſurrounded on all Sides with Flames, praiſing the moſt

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moſt holy Trinity, he gave up his Soul in Peace to him that had created it, and it was ſeen to mount up to Heaven like a reſplendent Light. A devout Woman called *Euſebia* took his holy Body, and wrapped it in a Sheet with precious Ointments, and buried it in her own Houſe in the beſt Manner ſhe could, in the City called *Euchayta*, which is under *Amaſea* its Metropolis. The Martyrdom of St. *Theodore* was upon the Ninth of *November*, in the Year of our Lord CCCIV. This glorious Martyr was very renowned, and held in great Veneration in all the Eaſt, for the famous Victories which ſome Emperors obtained over the Barbarians through his Interceſſion. For this Regard Churches were built in his Honour, and the Faithful went in Pilgrimage to his Body at *Euchayta*; and at *Rome* alſo a Church was built in his Honour, which remains to this Day, and is the Title of a Cardinal Deacon. The Martyrdom of St. *Theodore* is written by *Metaphraſtes*, and *Surius* recounts it in his ſixth Tome: *Nectarius* Archbiſhop of *Conſtantinople* writ an Oration of St. *Theodore*; and St. *Gregory Nyſſen*, Brother to St. *Baſil the Great*, another; in which at the End of it, ſpeaking to the holy Martyr he ſays theſe Words: *Although it be impoſſible for us to ſee thee with our corporeal Eyes, caſt thy Eyes upon our Sacrifices and Prayers and beſeech God that he would hear us, and that he would hear thee who interceeds for thy Countrey, which is alſo ours (for the Countrey of a Martyr is the Place where he ſuffered) beg the Favour of our Lord for us thy Brethren, Kindred, and Friends, who are here preſent, and that he would defend us againſt our Enemies, particularly againſt the barbarous* Scythians *who arm themſelves againſt us, as a Soldier fight valiantly in our Behalf, and as a Martyr interceed confidently for us. For although thou art in the Haven, thou well knoweſt the Dangers of thoſe who are ſailing at Sea; obtain for us a laſting Peace, that we may employ ourſelves in ſerving him whom thou didſt ſerve, that the fierce and barbarous Enemies may not prophane the ſacred Temples, and make Racks of the Altars. The Quiet we have hitherto enjoy'd, we acknowledge that it has not been through our Merits, but through thy Prayers; and we beſeech thee by the ſame to defend us for the future.* So St. *Gregory Nyſſen*. It is to be noted that this holy Martyr *Theodore*, is called *Tyro*, that is to ſay a young Soldier, to diſtinguiſh him from another *Theodore*, a Martyr alſo, who was a Centurion or Captain. He is alſo called *Theodorus Amaſenus*, becauſe he died in the City of *Amaſea*; and *Euchayta*, from the Place whither his holy Body was tranſlated. In the City of *Venice*, ſays *Petrus de Natalibus*, is the Body of St. *Theodore* Martyr in the Church of our holy Saviour, that belongs to the Canon-Regulars; but it is not the Body of this *Theodore*, but of the other the Centurion, who died at *Heraclea* in the Time of *Lycinius*. Of St. *Theodore*, do make Mention, beſides the Authors we have cited all the Martyrologies.

The Lives of the Saints TRYPHON, RESPICIUS, *and* NYMPHA, *Martyrs.*

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ST. *Tryphon* was ſo devout, and given to the Service of our Lord that even when he was a Child he wrought diverſe Miracles, helping People that were tormented by the Devil, and curing others of diverſe Infirmities. In his Time aroſe againſt the Church of our Lord the Perſecution of the Emperor *Decius*, which was very cruel and terrible; and although ſome Chriſtians fled, and others fell, *Tryphon* without Fear of Torments, or Death, animated the Weak, and exhorted the Puſillanimous that they would not fear thoſe Torments, which how rigorous ſoever they were, end with Life; but that they would ſet their Heart and Eyes upon that bleſſed Life, which by Means of them they were to obtain. A Prefect called *Quilinus* underſtanding hereof, commanded him to be apprehended, and to be put upon the Torture *equuleus*, and his Fleſh to be torn with Iron Claws, and his Sides to be burnt with flaming Torches, and his Body to be bruiſed with knotty Cudgels, and his Feet to be tranſpierced with burning Nails. All theſe Torments the holy Martyr ſuffered with a couragious Mind, and a chearful Countenance, as if he had been in a pleaſant and delightſome Garden. A Tribune called *Reſpicius* ſaw him, and wondered at his ſo great Conſtancy and Joy, in ſuch ſharp Pains; and enlightened by God, underſtood, that neither was, nor could be from any human Force, but has a Work above the Power of Nature, and proper to the Hand of God, who gave Strength to his Soldier, and made his Sufferings ſweet to him, and Torments ſavoury, becauſe he endured them for his Love; which he would not have done, if that Faith and Belief had not been true, for which he ſuffered them; and inflamed with the Love of God, and animated by the Example of *Tryphon*, he confeſſed publickly, that he was a Chriſtian; and immediately they laid Hands on

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The Place of the Martyrdom of theſe Saints is not known; for ſome write that they were martyred in *Saxony*; others at *Apamea* in *Syria*; others at *Nicea* in *Bithynia*; and others ſpeak differently, as well of the Countrey in which they were born, as of the Place where they died, as is to be ſeen in Cardinal *Baronius*. The Bodies of theſe bleſſed Martyrs are at *Rome*, in the famous Hoſpital of the Holy Ghoſt in *Saxia*, under the Altar. And perhaps thoſe that ſay they died in *Saxony*, were deceived, thinking the Place of their Burial was that of their Martyrdom; and that *Saxia* was *Saxony*, it being only a Quarter or Part of *Rome*, which lies betwixt St. *Peter*'s Church, and the River *Tyber*; which becauſe many *Saxons* dwelt there, who lived in *Rome*, after they were ſubdued by *Charles the Great*, was called the Street or School of the *Saxons*, and in this Street is the Hoſpital of the Holy Ghoſt, and in it (as we ſaid) the Bodies of theſe glorious Martyrs. The Martyrologies make Mention of them, the *Roman*, and that of *Uſuard*, and the Breviary of *Pius* V. NOVEMBER 10.

The Life of St. MARTIN, *Biſhop and Confeſſor.*

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appeared to him, covered with that Piece of his Coat, bidding him look well, whether that were not the Garment, which he had given the Day before to a poor Man; and turning himſelf to a Number of Angels that accompanied him, he ſaid to them with a loud Voice; MARTIN, *yet but a Catechumen has vered me with this Garment.* So much doth our Lord eſteem that which is done to the Poor for the Love of him, and ſo well does he reward any Service that is done him. *Martin* was not puffed up with Vanity for this Favour of our Lord, but acknowledging and magnifying more the Grace of Heaven, he reſolved to retire himſelf, and to lead a more perfect Life; and in the mean Time that he could not break the Chains that kept him with his Body in the World, to live with his Heart, and Deſire in Heaven; and ſo he did. It well appeared that God guided, and preſerved him by his Hand, for being a Soldier in the Army of *Julian the Apoſtate*, Couſin-german to the Emperor *Conſtantius*, and the *Germans* having entered with a potent Army into *France*, *Martin* aſked Leave to lay down his Arms, and to retire himſelf; and *Julian* attributing this to Cowardiſe, and to Fear of the Battle, which the Day following was to be fought with the Enemies, *Martin* with great Courage anſwered him, that to the End he might underſtand whether his aſking of Leave to depart, proceeded from the Deſire of ſerving God, or from Fear; he was ready the Day following to put himſelf when they were to join Battle before the Van-guard, without either Target, or Helmet, or any other Arms, but the Sign of the holy Croſs, and armed with it to paſs through the Middle of the Enemies Squadrons. *Julian* enraged at theſe Words, and looking upon them as the Bravado of a Soldier, commanded him to be laid hold on, that the next Day he might be put without Arms to encounter with the Enemy. But all being in Suſpenſe, and every one interpreting his Fact according to his Affection, and expecting the Event, early the next Morning came Ambaſſadors from the *Germans*, begging Peace of *Julian*, and ſubjecting themſelves to his Obedience; the which was attributed to the Sanctity and Prayers of St. *Martin*, which prevailed with God to change the Hearts of thoſe Barbarians, and to give *Julian* ſo ſignal a Victory without Blood, that he might ſweetly deliver St. *Martin* out of the Danger he would have been expoſed to amidſt the Swords and Lances, although he could by his omnipotent Arm have guarded him againſt them. St. *Martin* left the Wars, and underſtanding that bleſſed St. *Hilary* Biſhop of *Poictiers* flouriſhed in Learning and Sanctity, he went to him, and made himſelf his Diſciple; deſiring to be guided by him, and to be led to Perfection. St. *Hilary* would have ordained him Deacon, but he would by no Means conſent to it, holding himſelf unworthy: At length he made him Exorciſt, and St. *Martin* accepted of it, becauſe it was an Office (although Eccleſiaſtical) of not ſo great Honour and Eſteem. At this Time he had a Revelation from God to return into his own Countrey to help his Parents, who were yet Idolaters; and he, to obey our Lord, ſubmitted, and taking the Benediction of St. *Hilary*, with many Tears of them both, he took his Leave of him, and of his other Companions: Advertiſing them that he was to meet with great Troubles and Difficulties in that Journey. Nor was he miſtaken, for as he paſſed the *Alps* he fell into the Hands of Robbers, who thought to kill him, and one of them had now lifted up his Sword to diſcharge a Blow upon the Head of the Saint; but was with-held, our Lord ſo willing, by another who was not ſo inhuman: In fine, they took him, and bound him, that they might rob him of what he had. They aſking him who he was, and if he were not afraid, he anſwered, *That he was a Chriſtian, and that he was never more ſecure, and with leſs Fear, becauſe he knew that in the greateſt Dangers God was moſt preſent, to help thoſe that confide in him.* Of ſuch Force was the Example of his Conſtancy, and the Words he ſpoke, to one of theſe Thieves, that he was converted, and made himſelf a religious Man, and was he that related what happened to St. *Martin* in this Encounter. Following on his Way, and having paſſed *Milan*, the Devil appeared to him in the Shape of a Man, and aſked him whither he went; the Saint anſwered him that he went whither God carried him. Then the Devil reply'd; Whitherſoever thou goeſt, or whatſoever thou undertakeſt, hold for certain, that the Devil will oppoſe thee. Then St. *Martin* ſaid that Verſe of the Prophet; *Dominus mihi adjutor, non timebo quod faciat mihi homo: Our Lord is my Helper, and therefore I will not fear what Man can do againſt me.* And ſaying theſe Words the Deceiver vaniſhed. Being come into his own Countrey, he endeavoured with great Care to bring his Parents to the Knowledge and Love of the true God; and his Mother was converted, but his Father remained in Blindneſs and Hardneſs, to no ſmall Grief of the holy Son; although God comforted him by many others, who moved by his Exhortations and Example entered the ſtrait Paths of our holy Religion. He ſuffered alſo much in this Journey for the Defence of the Catholick Faith; for the *Arian* Hereſy having much extended itſelf, and gotten great Strength, he oppoſed thoſe Hereticks with great Courage and Zeal; by whom he was cruelly perſecuted, apprehended, whipped, and publickly diſgraced,

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and diverſe Ways injuriouſly handled. Inſomuch that he was forced to return into *France*, to ſeek out his good Maſter St. *Hilary*. But having underſtood, that he alſo was baniſhed thence for the Catholick Faith, he went to *Milan*, with an Intention to erect a little Monaſtery, and to dwell there till God ſhould diſcover ſomething elſe to him. At that Time was Archbiſhop of *Milan* a very great Heretick, Chief and Head of the *Arians*; who troubled, and ſo ill treated St. *Martin*, that he caſt him out of the City; and he reſolved to hide himſelf with a certain Prieſt, a great Servant of God, who accompanied him, in a little deſert Iſland of the *Tyrrhen Sea*, called *Gallinaria*. He remained there, ſuſtaining himſelf with the Herbs of the Field, till he underſtood, that St. *Hilary* was returned out of Baniſhment into *France*, whither he went to ſeek him, and was received by him with ſingular Joy and Gladneſs. Here without the City of *Poictiers*, St. *Martin* built a poor Monaſtery for himſelf, and for ſome of thoſe that followed him. Amongſt theſe was one a Catechumen, who, when St. *Martin* was upon a Time out of the Convent, fell ſick of ſuch a violent Diſeaſe, that within a few Days it took away his Life, and he died without being baptized. The Saint returned home, and found his Monks much afflicted, for what had happened, and the Corps of the dead Man ready to be carried to the Grave. He approached near to him, ſad and diſconſolate, looked ſtedfaſtly upon him with great Feeling, and by a particular Impulſe from God commanded them all to go out of the Chamber, and the Doors being ſhut, ſtretched himſelf upon the cold Body of the dead Man, and making a fervorous Prayer to our Lord beſought him to reſtore him to Life: And our Lord did ſo, inſomuch that thoſe who were without expecting the Event entering into the Chamber, to their great Admiration and Aſtoniſhment found him alive whom they were about to bury. The Catechumen thus revived, received immediately the Water of holy Baptiſm, and lived many Years; and recounted that his Soul being gone out of his Body, was preſented before the Tribunal of God, and that it was condemned to be in certain obſcure and dark Places, but that preſently after, it underſtood by the Angels, that St. *Martin* pray'd for it, and that the Judge had commanded them to carry it back to the Body, and to preſent it as from him to his Servant St. *Martin*. Another Time having underſtood that the Servant of an honourable and rich Man, called *Lupicin*, had hanged himſelf, moved with Pity and Compaſſion towards the unhappy Man, and with the Tears of a great Multitude of People, which he found in the Way lamenting and bewailing his Caſe, he went into the Chamber where the dead Body lay ſtretched forth; and making his Prayer for him, *Lupicin* roſe up alive, and taking the Saint by the Hand, accompanied him to the Door of the Houſe in the Preſence of all that Multitude of People, who full of Joy and Admiration, did not ceaſe to glorify in St. *Martin* the immenſe Bounty and Omnipotency of God. For theſe ſo great and ſo evident Miracles of two Men raiſed from Death to Life, the People began to eſteem St. *Martin* as an Apoſtolical Man, and mighty in Works. And the Church of *Tours* being vacant at this Time by the Death of the Biſhop, all caſt their Eyes upon St. *Martin*, deſiring he might be their Prelate, and Paſtor. But becauſe they knew he would refuſe it, and that they would not eaſily get him out of his Monaſtery, a certain Citizen, called *Ruvicus*, feigning that his Wife was grievouſly ſick, and beſeeching him he would come to give her his Bleſſing, by this Deceit drew him out of his Convent. They took him as it were Priſoner by a great Multitude of People that lay in Ambuſh for him, and carried him to the Church to make him Biſhop, with exceeding Joy and the univerſal Conſent of all the People; although there wanted not ſome that oppoſed it, ſaying, that he was a contemptible Perſon, and had no Majeſty in his Preſence, ill apparelled, and in a Word, unworthy to be Biſhop. But it being the Work of God, the Election which he had made in Heaven prevailed, and was confirmed on Earth not without ſome divine Tokens. And St. *Martin* was placed in the Chair, all others exulting for Joy, and he alone weeping to ſee himſelf ſo honoured, and exalted to a Dignity of which he held himſelf ſo unworthy.

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But who can explicate the Things, which this moſt holy Paſtor did in feeding and augmenting the Flock, which God had committed to his Charge; and how well he knew how to conſerve the Virtue of a private Man, and to add the Excellencies of a publick Perſon, and to join together in one the Humility of a Monk, and the Vigilancy of a Prelate, and the Action of *Martha* with the Contemplation of *Mary*? For beſides his having ſet up Monaſteries of Monks in *France*, he was the firſt that there joined the monaſtical Life with the clerical, as St. *Auguſtin* did it in *Africa*. And he did in ſuch a Manner conjoin monaſtical Exerciſes with thoſe of the Clergy, that there went out of his School many Biſhops excellent both in the one, and in the other, both in Contemplation, and in Action. In the treating of his own Perſon he made no Change: His Diet was the ſame that before, his Cloaths ſimple and poor, ſuch as he was uſed to wear. He retired himſelf into a Monaſtery which he built about a Mile from the City, near to the River *Loyre*, where he lived with fourſcore Monks,

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Monks, who moſt of them were of noble Parentage, and before had been brought up very delicately, who for the Love of CHRIST embraced his Croſs, and moved by the Example of St. *Martin*, lived upon Earth like ſo many Angels of Heaven. Their Habitation was ſtrait, and their Cells narrow, and cut out of a Rock, and more proper for the Meditation of Death than for the Conſervation of Life. No Body had any Thing proper to himſelf, they all lived in common, to buy or ſell was not permitted to any one. They ſeldom went out of their Cells, unleſs it were to make their Prayer in common. They did all eat together in the Evening, having faſted all the Day. No Body drank Wine but in Caſe of Sickneſs. Their Cloaths were for the moſt Part of Camels Hair, they ſhunning all ſoft Garments, and of Price, as ſcandalous, and contrary to the Spirit of Religion. St. *Martin* was a Pattern to all his Diſciples, and by his Example incited them to all Perfection, and not leſs by his Words and Counſels. He received Strangers that came from diverſe Parts to viſit him, with extraordinary Charity and Humility; and himſelf waſhed their Feet, and gave them Water for their Hands, and ſerved them. And after he had given their Bodies a temperate Refection, he gave their Souls Food alſo, and made them a moſt delicious Banquet by his ſpiritual Diſcourſes. He never loſt Time by Day, and the Nights he ſpent in Watching and in Prayer. He ſlept upon the Ground covered with rude Haircloth. Of Food, and of Sleep he gave no more to his Body than extreme Neceſſity required. He kept himſelf very carefully from judging the Intentions of others, and interpreted their Actions in what he could for the better; regarding always the Fame and Reputation of his Neighbours. He requited the Injuries which were done him with Prayers, and with ſhedding many Tears for thoſe who did him them, always rendering Good for Evil to thoſe that wronged him. He was never ſeen vainly to laugh, nor to be ſad, but always alike, and with the ſame Peace of Soul, and Gravity of Countenance in whatſoever Variety of Proſperity or Adverſity, of joyful or ſad Occurrences. Mercy and Charity to the Poor ſeem to have been born with him, and that it was not in his Power to forbear ſuccouring any needy Perſon in what Manner he could. One Time going to the Church to ſay Maſs in a Winter Morning, he met a poor Man in Rags, and ready to periſh with Cold, he commanded his Arch-deacon to cloath him, and went into the Church, and having made his Prayer to our Lord, retired into the Sacriſty to veſt himſelf. The Arch-deacon, either out of Negligence, or becauſe he had not wherewithal, did not help the poor Man; who went into the Sacriſty, making his Complaint to the holy Biſhop, that they had not provided for him as he had commanded. The Saint much reſented it, and making the poor Man to go aſide, he put off his Coat and gave it him, pulling it as well as he could from under his Caſuble, in which he was now veſted; and afterwards going forth to ſay Maſs, our Lord would honour him, and ſhew how grateful that Charity was to him, which he had uſed towards the poor Man, making Rays of Light, and as it were a Flame of Fire to come from his Head, whilſt he was at the Altar; the which (amongſt innumerable People there preſent) only three Monks, and a Clergyman, and a holy Virgin ſaw. But what ſhall I ſay of the Patience, Sufferance, and Meekneſs of this holy Man? And of the Ways God Almighty took to manifeſt him, to honour him, and to magnify him upon Earth? One Time as he was going to viſit his Dioceſe (which he did with great Care and Edification) and thoſe that accompanied him ſtaying behind, he met with a Coach full of Soldiers, who were travelling very faſt; the Horſes ſeeing him were affrighted, and did ſo entangle themſelves, that the Soldiers were enraged, and in a Fury going out of the Coach, and together out of themſelves, beat St. *Martin* very ſorely without knowing who he was, and treated him ſo ill that he fell down half dead, the Saint never opening his Mouth to complain, nor ſpeaking a Word, nor ſhewing any Bitterneſs or Reſentment. His Company that followed him found him full of Wounds, and all bloody, and ſet him upon his Horſe again with much Difficulty. But our Lord puniſhed thoſe Soldiers who had with ſo great Impiety dared to lay violent Hands upon his Servant; for their Horſes as if they had been of Stone, remained immoveable, they being not able to ſtir them, nor to make them go one Step. And perceiving it to be a Chaſtiſement from God, they aſked who ſuch a poor Traveller was, deſcribing him by ſuch and ſuch Tokens; and underſtanding that he was St. *Martin* (whoſe Name was better known than his Perſon) they caſt themſelves at his Feet, humbly aſking him Pardon of their inſolent Violence and Madneſs; and the Saint who had a Revelation of what was to happen, and had told it before to his Companions, lovingly received them, and obtained of God by his Prayers, that they might be able freely to go on their Way. Nor is the Patience and Meekneſs which he uſed towards *Bricius*, one of his Clergy, leſs remarkable; who having been laudably brought up in a religious Life, after he was made a Clergyman, began to be diſordered, and to give himſelf to the Pleaſures and Entertainments and Vanities of the World. St. *Martin* admoniſhed him, as a Father, of the Scandal he gave

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with his Life; but the poor Man did not only not mend himſelf, nor was moved to Compunction by the gentle Words of the Saint, but taking them for an Affront and an Injury, came to the Monaſtery caſting Fire from his Eyes and troubled Countenance, as one out of himſelf, before many People, uttered a thouſand reproachful Words againſt St. *Martin*, and was ready to have beaten him. Before *Bricius* came to the Monaſtery the Saint had ſeen two evil Spirits, who called him, and incited him to revenge himſelf of him. And for this Regard, and out of his accuſtomed Sweetneſs, he treated him ſo lovingly and gently, that *Bricius* was confounded, and begged Pardon of him, and the Saint by his Prayers obtained of God that he ſhould amend his Life, and ſucceed him in the Biſhoprick, and told him ſo, and moreover that he ſhould ſuffer much. And although when he ſaid it, *Bricius* ſcoffed at it, as a Thing void of all Probability, holding St. *Martin* for one not well in his Wits; yet after the Saint's Death, all that he had foretold was fulfilled and by the unanimous Conſent of the Clergy and People, *Bricius* was choſen Prelate of that Church; and governed it ſo holily, and ſuffered ſo many and ſuch grievous Perſecutions, that all was fully accompliſhed that St. *Martin* had prognoſticated: And he became a Saint, and the Church honours him as ſuch upon the thirteenth of *November*. All this happy Succeſs St. *Martin* obtained by his ſingular Patience and Meekneſs with which he bore with *Bricius*, and gained him to God. He could never be brought to deprive him of the Degree he had, nor to puniſh him, as many would have perſwaded him to do; to whom the Saint anſwered, JESUS CHRIST *ſuffered* Judas, *and would you not have me ſuffer* Bricius? For this ſame Meekneſs he would never revenge the Injuries and Wrongs that were done him. For this he very eaſily pardoned thoſe that returned to themſelves, and admitted to Reconciliation and Penance Sinners that bewailed their Faults, and he never remember'd them more: Inſomuch that the Devil, as Enemy of our Salvation, once reprehended him for it, and told him that God did not pardon thoſe that turned their Backs on him, and fell into grievous Sins. To whom the Saint anſwered: *If thou unhappy Wretch wouldeſt ceaſe to tempt Man, and wouldeſt repent, I would not doubt, confiding in God's Goodneſs, ſecurely to promiſe thee his Mercy.*

What ſhall I ſay of the other heroical and glorious Virtues of this moſt holy Man? Eſpecially of the moſt ardent Zeal he had of conſerving and amplifying the Catholick Faith in all Places; and of his inſatiable Thirſt to illuſtrate and extend Chriſtian Religion, and to extinguiſh the Relicks of Paganiſm, which in his Time yet remained in ſome Places. One Time going to the City of *Chartres*, he was to paſs through a Village where they were all Pagans, who all, for the Fame of the Saint, came out to ſee him, and there was ſuch a Concourſe of People that the Fields were covered with Pagans, and thoſe that were without the Knowledge of the true God. When the holy Prelate ſaw them, he took great Pity of them, and with a hearty Affection, caſting up his Eyes to Heaven, he began to preach to them the Word of God, and to invite them to eternal Salvation with ſuch feeling Words, Voice and Energy, that it appeared plainly it was not he who ſpoke, but God in him. Who to give Efficacy to the Words of St. *Martin*, and to confirm them with his powerful Arm for the Good of all that rude and blind People, ordained that a Woman ſhould bring thither her only Son, who died a little before, beſeeching him to reſtore him to Life, ſeeing he was the Friend of God, and could do it ſo eaſily. To the Supplications and Tears of the Mother were joined the Sighs and Interceſſion of all that People; and St. *Martin* judging that the Miracle might be an Occaſion of their Converſion to the Faith of CHRIST, he made his Prayer, and reſuſcitated him, and in the Preſence of all that People, reſtored him alive to his Mother, who was amazed and out of herſelf for Joy. Hereupon the People moved with what they had ſeen, crying up to Heaven, ran to the Saint, and caſt themſelves at his Feet, beſeeching him to make them Chriſtians, he being more rejoiced for having gained thoſe Souls to our Lord, than if he had conquered a Kingdom, or obtained any other temporal Thing. With this ſame Zeal he endeavoured to extirpate the Memory of all Paganiſm and ſuperſtitious Worſhip, without regarding either the Difficulty of the Enterpriſe, or the Hatred of the Pagans, or his own Danger, or the Magnificence and Statelineſs of the Temples and Buildings which were to be overthrown. And our Lord viſibly favoured him, to effect all his Deſigns, and to compaſs whatſoever he took in Hand, how hard and impoſſible ſoever it might ſeem to be. He had a Deſire to throw down a high Tower of rich Stones, wrought with great Art and Coſt, becauſe it had been dedicated to an Idol; and having recommended the Matter to a Clergyman called *Marcellus*, and underſtanding that he had not done it (for that he had not Engines to throw down a Machine ſo ſtrongly built) St. *Martin* ſpent the whole Night in Prayer, and early in the Morning there came upon it a Tempeſt of Wind, Thunder and Lightning, which ruined it, and plucked it up from the very Foundations, to the Aſtoniſhment and Admiration of all. In another Place there was a very high Pillar, and on

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the Top of it an Idol, and the Saint deſiring to throw it down, and having not wherewithal to do it, he repaired to his accuſtomed Arms which were his Prayers, and ſuddenly there appeared in Heaven another Pillar ſeen by all that were there preſent, which falling with great Violence upon the ſaid Pillar of Stone, broke it in Pieces, and turned to Duſt the Idol that was upon it. In another Place having deſtroyed a Temple of the Pagans, he deſired to pull down a high Pine-Tree, which was there dedicated to the Devil. The Pagans oppoſed him, and one of them that was more bold and ſubtle than the reſt, with a loud Voice ſaid to him, *If thou haſt ſo great Confidence in thy God, we our ſelves will cut down this Tree, upon Condition that when it ſhall fall, thou wilt ſuſtain it, and hold it up with thy Shoulders.* He accepted of the Condition; they cut the Tree, and tied the holy Biſhop by the Feet, that he might not be able to run away; and he like a Statue ſtood there without moving himſelf, with great Security, until the Tree declining, and coming with a great Noiſe to fall upon him, without being troubled he lifted up his Arm, and made the Sign of the holy Croſs, and inſtantly in a Moment the Tree turned back the contrary Way, and had like to have fallen upon, and killed the Pagans who cut it down. Who at ſuch a ſtrange and ſudden Prodigy, lifting up their Hands and Voices to Heaven, yielded themſelves to the Will of St. *Martin*, and were converted to CHRIST. And after this Manner in a little Time by the Diligence and Vigilancy of the holy Prelate, Idolatry was rooted out of all that Countrey, and there remained not a Place which was not chriſtian, and full of Churches and Monaſteries. For the Servant of God was wont when he deſtroyed a Temple of the Devils, to build immediately in the ſame Place a Church of the true God, or a Convent of Religious, that God might be adored in it. Another Time having ſet Fire to an ancient and famous Temple of the Idols, there aroſe a vehement Wind, which carried the Flame to the Houſes next to it, with Danger of ſpreading to the reſt; and it was to be feared that thoſe Pagans moved by the Senſe of their private Damage, would arm themſelves to revenge the Ruin of their Gods: Whereupon St. *Martin* armed with the Faith of CHRIST getting upon the Top of a Houſe oppoſed himſelf againſt the Flame, that came very furiouſly; which ſeeing the Man of God, in a Moment returned back, and retired itſelf againſt the Violence of the Wind; and in this Manner the Houſes were freed from the Fire and from the Danger: And St. *Martin* did that with his Preſence only, which all the People with Water and other Remedies was not able to effect. Another Time going about to deſtroy another Temple of the Idols, which was very famous for the great Riches that were in it, and for the great Superſtition with which they reverenced it, the Pagans reſiſted him, and drove him away with great Ignominy and Diſgrace. The Saint retired himſelf to make his Prayer in a Place thereby, where he remained three Days together faſting, cloathed with Haircloth, and covered with Aſhes; in the End whereof there appeared to him two Soldiers of the heavenly Hoſt, armed with a Target and a Lance, who told him they were come to help him in the Name of our Lord, againſt all that Multitude of Pagans, and that he ſhould return confidently to his Enterpriſe, and ſhould not fear. St. *Martin* returned, and threw down the Temples, deſtroyed the Altars, and broke in Pieces the Idols, all the People ſtanding aſtoniſhed and amazed, and immoveable; and acknowledging that that Work was not the Work of a Man but of God, they were converted to that Lord, who by the Means of his Servant had wrought it; confeſſing that they were no Gods who could not reſiſt a Man, and that he alone was true God whom St. *Martin* preached. Nor is that leſs wonderful which happened to him another Time in the Province of *Burgundy*, where the Saint going about to deſtroy a Temple of the Pagans, a great Multitude of Labourers reſiſted him, and one of them drawing his Sword, came to ſtrike the Saint, and he without being troubled preſently caſt off his Cloak, and ſtretched forth his naked Neck to receive the Blow, but the wicked Wretch lifting up his Arm to give it, fell backwards in the Sight of all the People, and was ſo diſmayed and aſtoniſhed, that he proſtrated himſelf at his Feet and aſked him Pardon. And another Time in a like Caſe, a wicked Wretch going to kill him, his Weapon fell out of his Hand and appeared no more.

In this Manner St. *Martin* went on exerciſing his great Zeal in rooting Idolatry out of the World, and in propagating the Name and Glory of God; and the ſame Lord went on of the one Side protecting and defending him, and on the other Side illuſtrating and exalting him, with ſo many and ſo great Miracles, and making him glorious not only in the Eyes of the common People, but alſo before the Princes of the Earth; as is to be ſeen in what happened to him with a principal Lord and Proconſul, called *Tetradius*, who was a Pagan, and had a Servant grievouſly tormented by the Devil. This Man beſought St. *Martin* that he would lay his Hands upon his Servant and cure him; the Saint commanded him to be brought to him, but the Devil made ſuch Reſiſtance, that they were not able to get the poor Servant out of the Houſe of his Maſter: Whereupon

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on *Tetradius* beſought St. *Martin* that he would come to his Houſe and cure the poor Man, but the Saint refuſed to do ſo, ſaying to him, that he would not enter into the Houſe of a Pagan, and profane Man; and upon this *Tetradius* promiſed to make himſelf a Chriſtian, if he did free his Servant from the evil Spirit that tormented him: St. *Martin* entered and cured him, and *Tetradius* was baptized, and ever acknowledged St. *Martin* for his ſpiritual Father, and reverenced him as ſuch. But it is a wonderful and ſtrange Thing which happened to him with a Count, called *Aditian*, a Man of a fierce and cruel Nature, who ſeemed to be rather a ſavage Beaſt than a Man. This Man entered once into the City of *Tours*, with an Intention to deſtroy it, putting many of the Citizens to diverſe Kinds of Torments and Pains. The Night before the Day on which the Count was to execute his Cruelty, St. *Martin* being advertiſed of his wicked Purpoſe, when every Body was aſleep he went to the Gate of the Palace of the Count, and ſet himſelf to pray. Whilſt *Aditian* ſlept very quietly, he heard a Voice which ſaid to him, the Servant of God lies proſtrate upon the Ground at thy Door, and doſt thou ſleep? Affrighted at this Voice, he leapt out of his Bed, and calling his Servants told them, that St. *Martin* was at his Gate, and commanded them inſtantly to ſeek for him. His Servants (as their Cuſtom is) ſcarce went out of the firſt Chamber, but they returned back again to their Lord, laughing at what he had ſaid to them, for that it was a Dream, and there was no ſuch Man at his Gate. *Aditian* believed them, and compoſed himſelf to ſleep again, and again he perceived he was reprehended with greater Vehemency and Terror. He aroſe immediately, and himſelf went out of his Houſe, and found the Saint whom he ſought for: He caſt himſelf at his Feet, and ſaid to him, that he needed not to ſpeak a Word to him, for that he would do whatſoever he ſhould command him; and deſired him that he would preſently be gone, leaſt the Anger of God ſhould come upon him. The Saint went his Way, and the Count immediately called his Officers, and commanded them to ſet at Liberty all thoſe that were in Priſon to be tormented; and he went out of the City, which exulted for Joy, reſpiring as it were, and praiſing our Lord, for having delivered them by Means of their Paſtor, out of the Jaws of that ravenous Wolf; and ſo ravenous he was, that he was never ſatiated with human Blood, and only appeared to be a Man in not being ſo cruel when St. *Martin* was preſent; who ſaw a great Devil upon the Shoulders of *Aditian*, and with his Breath made him to fly away; and from that Time *Aditian* began o be more mild and benign. Nor is that of leſs Admiration which happened to St. *Martin* with the Emperor *Valentinian* the Elder, who was of a ſtern Nature, and had for his Wife an *Arian* Heretick, who incited him againſt the Catholicks. For this Cauſe having underſtood that St. *Martin* was coming to treat certain Buſineſſes with him about that which did not pleaſe him, he commanded he ſhould not be permitted to enter into his Palace, that he might not have the Occaſion of denying him what he came to aſk him. St. *Martin* came twice or thrice, and could not have Audience, yet did not for this loſe Courage, but armed himſelf with Prayer, Haircloth, Aſhes, and Faſting. Upon the ſeventh Day of his Prayer and Penance an Angel came from Heaven, who bad him go to the Palace, for he ſhould find the Gates open, and the Prince more mild and courteous. The Saint did what the Angel ordered him, and he found the Entrance ſo free, that without being ſtopt by any one, he went to the very Chamber where the Emperor himſelf was; who was in Choler to ſee him, and with a ſevere Countenance reprehended his Servants who had permitted him to enter, and without ſhewing any Civility to the holy Biſhop, he ſate ſtill without giving him any Anſwer. But on the ſudden the Chair wherein he ſate was ſurrounded with a Flame of Fire, and it began to approach near to the Body of *Valentinian*; and he underſtanding that this was no human Accident, roſe up affrighted, and humbled himſelf and reverenced the Saint, and without any further Delay granted him whatſoever he deſired, and afterwards treated him with all Familiarity, and invited him to his Table, and offered him diverſe and rich Preſents; which St. *Martin* (as a faithful Friend of Poverty) would not accept of, and with great Edification of the Emperor, and of his Court, returned to his Church.

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As he did not permit himſelf to be overcome by the Difficulties and Affronts he met with in the Things he undertook for the Service of our Lord; ſo was he as little vainly puffed up with Proſperity and the Favour of Princes, but always kept one and the ſame Tenor of Life, joining religious Modeſty with an apoſtolical Majeſty; as appears by what happened to him with the Emperor *Maximus*. St. *Martin* going to treat with him about certain Buſineſſes of great Charity, and for the Glory of our Lord, he was received by *Maximus* with all Reſpect and Reverence, and feaſted and ſerved as a Man come from Heaven. Amongſt other Things which the Emperor did in Favour of St. *Martin*, he invited him to his Table, and at laſt after many Entreaties and much Earneſtneſs having prevailed with him, they ſat down

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down, firſt the Emperor, and then the holy Biſhop by his Side, and three other great Lords, the one a Conſul, and the other the Brother, and the third the Uncle of the Emperor; amongſt whom did ſit alſo a Clerick that accompanied St. *Martin*. In the Middle of the Feaſt according to the Cuſtom of the Countrey they brought a great Cup of Wine, and ſet it before the Emperor that he might drink of it: He out of the Reſpect which he had to St. *Martin*, commanded the Cup to be given him that he might drink firſt, thinking afterwards to receive it from his Hand; but the great Prelate having taſted the Wine, forthwith gave the Cup to his Clerick, judging that there was no Perſon at the Table (although the Emperor himſelf was there) that ought to be preferred before a Prieſt. Which although it ſeemed a new Thing, and not uſed by other Biſhops (who ſometimes behave themſelves unworthily in Courts, and to ingratiate themſelves with the Favourites of Princes leſſen and vilify their Dignity) and although it had the Semblance of a Contempt, yet it gave great Edification to the Emperor, and to the other Lords that were there, for they held St. *Martin* for a Man more divine than human. Nor was the Honour which the Empreſs, Wife to *Maximus*, did the Saint, leſs to be eſteemed and admired. This Princeſs came oftentimes with her Huſband to hear the Diſcourſes of the bleſſed Biſhop, and the Words of Life which he ſaid to them, to incite them to the Contempt of the uncertain Things of this World, and to make them in Love with, and to inflame them with a Deſire of eternal Things. And reverencing with a lively Faith, and a moſt chaſte Affection, the Perſon of CHRIST in St. *Martin* (beſides her ſitting many Times at his Feet like another *Mary Magdalen* at the Feet of CHRIST) ſhe would alſo Exerciſe towards him the Office of *Martha*. Wherefore ſhe beſought him, and importuned him, to permit her to ſerve him, and to take a ſober Refection from her Hands; and the Saint having oftentimes denied her (for that he took no Guſt in ſuch like Entertainments of Women) ſhe interpoſed the Authority of the Emperor, to whom the Saint ſubmitted, the more to ingratiate himſelf with him, in Order to the obtaining of him the Things he pretended for the divine Service. The devout Empreſs herſelf made him ſit down to Table, and gave him Water for his Hands, and brought in the Meat, which ſhe herſelf had dreſſed, and ſerved him with drink, and ſtood all the Time of his Refection, doing the Office of an humble Maid-Servant, with Eyes caſt down, and with a Heart full of Joy, and intent upon the Service of the holy Biſhop. Afterwards ſhe took away the Table, and gathered up the Remains, even to the very Crumbs of Bread, eſteeming them as precious Relicks, and as a great Treaſure. A rare Example is this in ſo great a Princeſs, of the Reverence we owe to the Saints, and of the Reſpect with which we ought to treat Prieſts and Prelates; and much to be taken Notice of in the degenerated and corrupt Age in which we live. Admirable was the Humility and Devotion of the Empreſs, in honouring our Lord in his Servant, and in teſtifying the Eſteem ſhe had of that moſt holy Prelate, whom ſhe ſerved and reverenced upon Earth, as if he had been come down from Heaven. But (although in a quite different Way) it is not leſs admirable that which a holy Virgin did to St. *Martin*, not in Contempt of him, but out of her Eſteem of Chaſtity, and the Care ſhe had to preſerve it. There was a certain Virgin of Quality, and of an extraordinary Virtue, who that ſhe might live more retiredly, and out of the Sight and Dangers of Men, had withdrawn herſelf to a certain Houſe of her own in the Countrey, where ſhe lived many Years with great Repute for Sanctity. St. *Martin* in a Journey paſſing near the Place where that Virgin dwelt, and deſiring to honour her, and to encourage her in her holy Purpoſes, reſolved to give her a Viſit, and to do that for her which he was not wont to do for other Women, for he did not uſe to viſit them. The Saint being come near to the Door of her Houſe, they advertiſed the Virgin of the great Favour God had done her, that ſo eminent and worthy a Man ſhould come to viſit her; all believed ſhe would lift up her Hands to Heaven in Thankſgiving, and receive him according to his Deſerts, and take it as a Proof of her Devotion and Retirement to ſee St. *Martin* in her Houſe: But ſuch was her Recollection, that ſhe ſent to beſeech the Saint, that he would not come to ſee her, to the End that the Door of her Houſe might be ſhut to all other Men, ſeeing ſhe had refuſed to open it to one that was more than a Man. The Saint accepted of her Excuſe, and praiſed her, and underſtood how tender ſhe was, and zealous of preſerving her Chaſtity, who would not be ſeen by a Man, no not by St. *Martin* himſelf. Afterwards the holy Virgin ſent him a certain Preſent by Way of a Refreſhment, and the Saint accepted of it with a good Will, ſaying, it was not reaſonable that a Prieſt ſhould refuſe what that holy Virgin ſent him, ſeeing ſhe deſerved to be preferred before many Prieſts. But thoſe who were in his Company, wondered that he did receive it; for he was never wont to receive any Preſent that was ſent him. St. *Severus Sulpitius* having recounted the Example of this Virgin, ſays theſe Words: *Let Virgins hear this Example, and that bad Men may*

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may not hover about their Doors, let them ſhut them even againſt the Good; and to the end the Scandalous may not have free Acceſs to them, let them not fear modeſtly to exclude even Prieſts. Let all the World know, that a certain Virgin would not permit herſelf to be ſeen by St. Martin. *She did not only reject ſome ordinary Prieſt, but ſhe would not be ſeen even by him that gave Health to thoſe who ſaw him.* So *Sulpitius.*

But what Wonder is it that St. *Martin* was ſo patient, ſo meek, ſo zealous of God's Glory, and of the propagating of his Religion; ſo couragious and conſtant in the Diſgraces, and ſo humble and modeſt in the Favours of Princes, of ſo excellent and magnanimous a Spirit, ſuperior to all Chances proſperous or adverſe of this World; ſeeing that although he was in it with his Body, with his Heart he dwelt always in Heaven, and by Means of Prayer recreated himſelf, and entertained himſelf with our Lord, and with the bleſſed Spirits of his celeſtial Court? He was always preſent with God, and ſaw God in all Creatures, and they ſerved him as a Book in which he read, and contemplated the infinite Perfections of their Creator; and out of all Things he drew delicate Conceits, and profitable Documents and Similitudes proper for the edifying of thoſe who treated with him. In the Church he was with ſo great Devotion and Reverence, that no Body ever ſaw him ſit in it, but was always upon his Knees or ſtanding, and with a pale and fearful Countenance; and being aſked the Reaſon of it, he ſaid, *Would you not have me fear, when I am in the Preſence of God?* He was often viſited by the holy Angels, by St. *Peter*, by St. *Paul*, by St. *Tecla*, by St. *Agnes*, and by the Queen of Angels and our Lady the Virgin *Mary*. As he was offering the holy Sacrifice of Maſs, his Hand was ſeen adorned with moſt rich precious Stones; and in all Things he was exceedingly comforted and favoured by our Lord. And he had ſo clear and ſovereign a Light, by Means of his Prayer, that nothing was hid from him, and with a great Facility he diſtinguiſhed Darkneſs from Light, and the Deceits and Snares of Satan, from true and ſolid divine Viſitations; as appears by what he once did. Not far from the Monaſtery of St. *Martin* there was a Place much frequented by the People; becauſe they thought there were there certain Relicks of Martyrs, and for that ſome precedent Biſhops had made an Altar there in their Honour: But St. *Martin* enquiring into the Origin of that Devotion, and finding no good Ground for it, ſuſpected it, and reſolved not to go to the Place, that he might not authoriſe it with his Preſence, nor take away the People's Devotion. Yet one Day taking with him ſome few of his Religious, he went to it, and made his Prayer to God, beſeeching him, that he would reveal to him what was in that Sepulchre. Preſently he ſaw a horrid and dreadful Shadow; whom he commanded to tell him who he was? He anſwered, that he was the Soul of a Thief, who had been put to Death for his Offences, and was honoured as a Martyr through the Miſtake of the People; but that he was far from the Condition of the Martyrs, for that they were in Glory, and he in the Pains of Hell. Upon this the Saint commanded the Altar to be thrown down, and freed the People from that Error. And for this Example, and ſome others which have happened, the holy Church makes ſo ſtrict an Examen of the Life and Miracles of thoſe that are to be canonized, that none may be propounded to the Faithful for Saints, but thoſe that are moſt certain, and moſt aſſuredly ſuch. The common Enemy endeavouring to deceive him, one Day when St. *Martin* was praying in his Cell, he came to him environed with Light, cloathed in Royal Robes, with a Crown of Gold and precious Stones upon his Head, and his Shoes rich and wonderfully gilt, with a gracious and pleaſant Countenance, ſo that he appeared to be nothing leſs than what he was. St. *Martin* at the firſt Sight of him was ſomewhat in Suſpence, until the Devil told him that he was CHRIST, who was come down from Heaven to Earth, and that his Pleaſure was to viſit him, and manifeſt himſelf firſt to him before he would ſhew himſelf to others. But the Saint underſtanding by divine Revelation that he was not CHRIST but Antichriſt, and the Enemy of all Truth, anſwered him, *Our Lord* JESUS CHRIST *did not ſay, that he was to come cloathed with Purple, and crowned and adorned with a Diadem; nor will I ever believe that he is* CHRIST, *who ſhall not come in the Habit and Figure in which* CHRIST *ſuffered, and ſhall not bring the Signs of the Croſs in his Body.* At theſe Words the Enemy of Mankind vaniſhed away like Smoke, leaving in the Cell ſuch a filthy and abominable Stink, that it alone was ſufficient to declare who he was, and what he pretended. It is not eaſy to believe how much this Beaſt feared St. *Martin*, who deſpiſed and contemned him: Inſomuch that having deceived a certain Monk, called *Anatolius*, with diverſe Illuſions, for which the poor Man gave to underſtand that Angels viſited him; to prove that this was true, one Night he appeared amongſt the other Monks very glorious, cloathed in a rich Robe wrought with extraordinary Art. But all ſuſpecting, and fearing leſt it ſhould be (what indeed it was) a Deceit of the Enemy, and carrying the Monk ſo cloathed, as it were by Force to St. *Martin*, that Robe vaniſhed, and the Devils diſcovered the Cheat, and dared not to appear

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before the Saint; knowing well that all that Obſcurity muſt needs vaniſh in the Preſence of ſo great Light. For St. *Martin* had ſo great Power over the Devils, that when they carried to the Church thoſe that were tormented by them, that the Saint might cure them, he going forth of the Cell of his Monaſtery to come to the City, they would make ſuch frightful Geſtures, and ſuch horrid Howlings, that inſtantly they knew for certain, that the holy Biſhop was coming to the Church. He did not caſt out the Devils with Threats, Clamours, and Terrors (as other Exorciſts are wont to do) but cloathed with rigid Hair-cloth, and covered with Aſhes he proſtrated himſelf upon the Ground, and with the Arms of holy Prayer ſubdued them and made them to yield.

So great were the Miracles which St. *Martin* wrought in this Kind, and in all others, for the Health of Souls and Bodies, and for the Remedy of all the Evils of thoſe that recommended themſelves to him, that they cannot be recounted in a few Words. Thoſe that will, may ſee them in St. *Severus Sulpitius*, who although he wrote many, ſays they are but few, in reſpect of thoſe which he omits; and in St. *Gregory* of *Tours*, who writ four whole Books of the Miracles of St. *Martin*. We ſhall content ourſelves to ſay in brief, that this moſt holy Man was ſo miraculous, and ſo enriched with divine Prodigies, that God ſeems to have made him Lord over all Creatures; and to have given him Dominion over the Devils and over Men; over the Heavens and over the Elements; over all Diſeaſes, and over Death itſelf; over the Birds, Fiſhes, and Beaſts; and that by his Prayer, by his Word, by his Invocation, by Oil bleſt by him, and by the Briſtles of his hair Shirt, and by the Duſt of his Sepulchre, and by the Name only of *Martin* our Lord wrought innumerable Miracles in this Life, and after his Death, to make him glorious and venerable throughout the whole World. And our Lord did not only work Miracles through the Interceſſion of St. *Martin* for the Benefit of many others, but alſo to deliver him out of the Dangers in which he was. As it happened to him once, when being aſleep upon the Ground, the Chamber was ſet on Fire in which he was, and the Saint awaking, and ſeeing himſelf ſurrounded on all Sides with the Flames, and endeavouring to open the Door which was ſhut, he could not: But turning himſelf to God he ſet himſelf to pray in the Middle of the Flames, which retired, and gathered themſelves together, and fled away, and the Fire went out, and he remained free, and without any Harm. Afterwards he accuſed himſelf for his Slowneſs in recurring to Prayer, and in making the Sign of the Croſs, and for having uſed other human Means firſt. He had alſo the Gift of Prophecy, and enlightened by the Spirit of Heaven, he told Things that were to happen, long before they did happen; amongſt which he counſelled *Maximus* the Emperor, not to go into *Italy*; for that if he went, although in the Beginning he ſhould get the Victory over the Emperor *Valentinian*, yet afterwards he ſhould be overcome and be ruined, as he was.

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Although this moſt glorious Prelate was ſo admirable, and ſo great in the Eyes of God, yet did he permit him to fall into a Fault, for our Example and Admonition; and it was this; the Emperor *Maximus* having commanded the Heretick *Priſcillian* to be killed, upon the Accuſation and indiſcreet Zeal of certain Biſhops, who made him Judge in that eccleſiaſtical Cauſe: And they being for this excommunicated, and the other Biſhops communicating with them, to flatter *Maximus*, St. *Martin* came to *Trevers* where the Emperor was, to treat with him about certain Affairs of great Importance for the Good of the Church. And he refuſing at firſt to communicate, and converſe with thoſe Biſhops, becauſe he ſaw they were ſeparated from the Communion of the Church, afterwards he permitted himſelf to be overcome, becauſe the Emperor much reſented his not doing of it, and he deſired to gain his good Will, that he might obtain of him more eaſily a good Diſpatch of the Buſineſſes he came about. But afterwards he did ſo bewail his Fault, that to comfort him, it was neceſſary that God ſhould ſend him an Angel, who told him, that with good Reaſon he was ſorry, and bewailed that his Fault, although he was ſomewhat excuſable, for that his End in it was the better to advance the Affairs of God; but that he ſhould amend himſelf, and recover his former Conſtancy. And when afterwards he did not caſt out Devils out of the Bodies they poſſeſt, nor cured the Sick ſo eaſily as he was wont, he ſaid with many Tears, that for having communicated with thoſe Biſhops, that were ſeparated from the Church (although it was but for a ſhort Time, and that he was compelled by Neceſſity) God had chaſtiſed him and diminiſhed his Grace of working Miracles; and the ſixteen Years, that he lived afterwards, he avoided with great Care the Aſſemblies of Biſhops, that he might not fall into the like Danger.

Our holy Biſhop had now attained to the Age of fourſcore and ſix Years, very anxious to ſee himſelf free from the Miſeries of this Life, and to enjoy in the other the Sight of our Lord, and he had a Revelation that God would accompliſh his Deſires, and that his End was at Hand; and he clearly told his Diſciples as much: But he did not for this ceaſe to watch over his Flock, and to do the Office of a vigilant, and careful Paſtor. For there having happened at that Time a cer-

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tain Difference amongſt the Clericks of a Place, called *Condatum*, he reſolved to go in Perſon to accord them, judging, that he could not end his Life more happily, than by leaving all his Churches in good Peace and Concord. Having then gone and compoſed Things according to his Deſire, when he was ready to return to his Monaſtery, he began to feel a great Weakneſs, and Want of Forces, and calling together his Diſciples, he told them, that now his Houſe of Clay was ready to fall, and that he muſt of Neceſſity leave them. They all preſently made a great Cry to Heaven; and with ſad Sighs, Sobs, and Tears, ſaid to him; *Holy Father, why do you forſake us? To whom do you leave us diſconſolate, and afflicted? The hungry Wolves will fall upon this your Flock; and the Shepherd being dead, who ſhall be able to defend it againſt them? We well know your anxious, and ardent Deſires to ſee* CHRIST, *but your Reward is ſecure, and to have it delay'd for a little Time will not diminiſh it. Have Regard to our Neceſſity, who are in ſo manifeſt Danger.* The Servant of CHRIST could not but be toucht with Compaſſion, when he heard the ſorrowful Words of his Diſciples, nor could he hold from Weeping with thoſe that wept, and lifting up his Eyes to Heaven, with great Affection he ſaid; *O Lord if I be yet neceſſary to thy People, I do not fly the Labour, thy moſt holy Will be done in all Things.* By which Words he ſhewed that he was in Suſpenſe, and that he knew not which of the two he ought to chooſe, whether to remain upon Earth for CHRIST, or to leave Earth for the ſame CHRIST; and he gave us an Example, that in all Things we ought to remit ourſelves to the Will of our Lord, and to put ourſelves into his bleſſed Hands, with Indifferency, that he may do with us in all Things what ſhall pleaſe him. And ſo St. *Bernard* ſpeaking of this Reſignation of St. *Martin*, ſays theſe Words; *Glorious Saint, you have offered your only Son* Iſaac, *whom you ſo much loved, and on your Part have ſacrificed him. You have immolated with a pious Devotion the ſingular Joy of your Heart, being ready to return once more to Dangers, and to fight again, and to undergo new Labours, to ſuffer Tribulations, to prolong Temptations, and to defer that ſo great Happineſs, and deſired Company of the bleſſed Spirits, being now at the Gate of your Glory, to return back to the Miſeries of this Life; and that which is yet more difficult, to be a longer Time ſeparated from* CHRIST, *if the ſame* CHRIST *would have had it ſo.* Thus St. *Bernard.* He was very ſick of a violent Fever, but for all that he would not in the leaſt remit the Rigour of his Prayers and Meditation, laid upon the Ground in a Bed of Aſhes and Hair-cloth, ſuſtaining the Weakneſs of his Body with the Fervour of his Spirit, affirming that a Chriſtian ought to die in that Manner, and a Soldier with his Arms in his Hand. And lying upon his Back and looking up to Heaven with great Attention, they beſought him, that he would at leaſt turn on one Side to give himſelf a little Eaſe: But the Saint anſwered, *Permit me Brethren, to look rather upon Heaven, than upon Earth, that my Soul may go its direct Way to its Creator.* After this he ſaw the Devil, who placed himſelf before him; and the Saint with great Courage and Confidence ſaid to him, *What doſt thou here O bloody Beaſt? Thou ſhalt not find in me, Traytor, any Thing that is thine, the Boſom of* Abraham *ſhall receive me.* And having ſaid this he expired. Who can promiſe himſelf to be exempt in the Hour of his Death from ſo bad an Encounter, if St. *Martin* was not? Whom of us will not he aſſail, who ſet upon him that had ſo often, and ſo glorioufly overcome him? The Body of the Saint remained beautiful, his Face ſhining, and all his mortified, waſted, and withered Members, ſo white, freſh, and ſoft, that they ſeemed already to be transformed into the State of Glory. And at the ſame Time were heard in the Air the Voices of Angels ſinging moſt melodiouſly; and they were heard not only where St. *Martin* died and in his Chamber, but alſo in the City of *Cullen*, the bleſſed St. *Severin* Biſhop, and an Archdeacon of his, enjoy'd that celeſtial Harmony. And the ſame St. *Severin* had a Revelation; and the Muſick laſted all the Time that thoſe infernal Miniſters of the eternal Juſtice expected at the Paſſage of St. *Martin* (although in vain) to detain and examine him. Whence we may gather, with what Rigour Sinners are treated in the other Life, ſeeing even the juſt are examined ſo minutely. The glorious Departure out of this Life of St. *Martin* being known, it is incredible how all the People reſented it, for having loſt ſuch a Father, Paſtor, Maſter, and only Refuge in all their Diſtreſſes. They came full of Grief and Sorrow, to celebrate the Funerals of their holy Biſhop; at which were preſent two thouſand Monks, all brought up with the Doctrine of ſo holy a Paſtor, and a Choir of moſt chaſt Virgins, and an innumerable Multitude of People, who ſeeing that Body, and remembering the Virtues of that Soul, which before governed it, but now enjoy'd God; on the one Side they wept for their own Loſs, and on the other they rejoiced for his Gain; and with Hymns, Pſalms, and eccleſiaſtical Canticles, they carried him with greater Pomp and Triumph, than ever any Emperor triumphed. There was a great Conteſt between the People of the Cities of *Poictiers* and of *Tours*, which of them ought to have the Body of St. *Martin*, and enjoy ſo precious a Treaſure; each Party alledging their Reaſons. But at laſt thoſe of *Tours* (whoſe

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(whoſe Biſhop the Saint had been) their Adverſaries ſleeping; and they watching, carried the holy Body of their Biſhop to their City, and buried it with great Honour, Devotion and Reverence. The Death of St. *Martin* was upon the eleventh of *November*, one *Sunday* Night, in the Year of our Lord CCCCII, the two Brothers, and Sons, of the great *Theodoſius*, *Arcadius*, and *Honorius* being Emperors. St. *Martin* lived fourſcore and ſix Years; although there are diverſe Opinions concerning his Age; for ſome give him only fourſcore Years and one; but Cardinal *Baronius* proves, that St. *Martin* was born in the Year CCCXVI, and began to be a Soldier at the Age of ſeventeen Years, and was baptized at thirty three, and at forty left the Wars, and died in the Year of our Lord CCCCII. being fourſcore and ſix Years old. As thoſe that will, may ſee in his Annotations upon the *Roman* Martyrology, which are corrected in the laſt Edition, and in the third, fourth, and fifth Tome of his Annals. And from this Truth it follows, that that is falſe which ſome write, to wit, that St. *Ambroſe* being at the Altar to ſay Maſs, ſuffered a Rapt, and was preſent in Spirit at the Funerals of St. *Martin*; for St. *Ambroſe* died five Years before St. *Martin*, and conſequently could not be at his Burial.

The Life of St. *Martin* was written by St. *Severus Sulpitius*, who, as we have ſaid, was his great Friend, and his Diſciple, and a very eloquent Man: And St. *Paulinus* Biſhop of *Nola*, who alſo knew St. *Martin* (and being almoſt blind of one Eye, by Reaſon of a Film that grew in it, St. *Martin* touching it with a Sponge, cured it) writ ſix Books of his Life in Verſe; although others make another *Paulinus* to be the Author of theſe ſix Books, who lived in the Time of *Perpetuus* Biſhop of *Tours*, ſixty four Years after the Death of St. *Martin*. And St. *Gregory* of *Tours*, who himſelf alſo by the Interceſſion of St. *Martin*, received his Health ſometimes miraculouſly, writ his Miracles in four Books. *Venantius Fortunatus* Biſhop of *Poictiers* did the ſame, in other four Books in Verſe, in Acknowledgment of God's having freed him from a moſt grievous Pain in his Eyes, by the Prayers of St. *Martin*, having anointed them with the Oil of his Lamp. St. *Odo* Abbot writ the Hiſtory of the Tranſlation of the Body of St. *Martin* into *Burgundy*, and a Treatiſe of his Praiſe; and many other very holy Men have exerciſed their Wits and Style, in writing the Life and Miracles of this bleſſed Saint; as *Herbernus* Biſhop of *Tours*, *Richerius* of *Mets*, *Gilbert* of *Gemblay*, *Honorius* of *Auſbourgh*: And of the *Greeks*, *Sozomenus*, and *Nicephorus Calixtus*.

The Memory of this Saint has been very renowned in all the World, and is ſo to this Day, and eſpecially in *France*; where ſome Writers that have written ſince the Death of St. *Martin*, count the Years from his Death, as ſo ſignal and notable a Thing. All that ſpeak of him highly extol his Virtues, Works, and Miracles. The great Patriarch St. *Benedict* had ſo great a Devotion to St. *Martin*, that he built an Oratory in his Honour in Mount *Caſſin*; and St. *Maurus* Abbot his Diſciple, following the Steps of his holy Father, cloſe to his Monaſtery built him a Church, and retired himſelf into a little Cottage thereby, to prepare himſelf for Death, and to give himſelf with more Fervour to Contemplation, and there he was for two Years and a half; until he gave up his Soul to our Lord. And St. *Willibrord* Archbiſhop, and St. *Swibert* Biſhop in the City of *Utrecht* conſecrated the Cathedral Church in Honour of St. *Martin*. St. *Gregory* of *Tours* ſays of him: *O bleſſed Man, at whoſe Departure the Saints ſing, and the Angels rejoice, and all the celeſtial Court comes forth to receive him, and the Devil is confounded, and the Church ſtrengthened, and the Prieſts have Revelations of his Glory. St.* Michael *with the Angels, and the moſt ſacred Virgin with a Choir of innumerable Virgins received him, and all Paradiſe retains him in the Company of the Bleſſed. But what are we able to ſay of him? The Praiſe of* Martin *is that Lord whoſe Praiſes were never out of his Mouth.* St. *Bernard* ſays of him, that he was oftentimes a Martyr by the Affection of a moſt devout Will, and highly extols his Virtues? Bleſſed *Peter Damian* calls him a noble Confeſſor, the Glory of Prieſts, the precious Pearl of Biſhops, the Rule of Clergymen, and Light and Ornament of Monks, whoſe Fame filled the World; and his Virtue encreaſed ſo much, that it ſeemed to come near to equal that of the Apoſtles: *Through all the Corners of the Earth* (ſays he) *has the Memory of ſo great a Biſhop extended itſelf and whitherſoever the Sound of the Faith of* CHRIST *has come, has alſo come the Sound of the Life of* Martin. *The Emperor is glorified in his Soldier, and the Soldier is praiſed in his Emperor: And the Church of* Tours *by having the Body of* Martin, *has been enriched by Kings and adorned by Princes, and exalted with Privileges and Prerogatives by Popes.* And he adds that ſome Cathedral *Churches* have been founded in the Honour, and under the Name of St. *Martin*. But not only many Churches have been founded under the Name of St. *Martin*, but alſo many Towns have taken this Name, out of Devotion and in Honour of the Saint. *Odo* the firſt Abbot of *Cluny*, wrote a Treatiſe of the Praiſe of St. Martin, whoſe Title is, *Quod beatiſſimus Martinus par dicitur Apoſtolis: That the moſt bleſſed St.* Martin *is ſaid to be equal to the Apoſtles*; and goes on proving it, by the Sanctity of his Life, by his epiſcopal Dignity, by his Zeal of Souls, and by

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NOVEMBER 11. by the innumerable People that he converted, and by the Multitude of the Miracles which he wrought; keeping always a Reſpect for the ſovereign Apoſtolical Majeſty, which all the Saints acknowledge. Finally all Nations, Provinces, and Kingdoms have been illuſtrated by the renowned Life of this moſt holy Biſhop, and favoured by his Miracles; and Princes both in Peace and War have experienced the Force of his Interceſſion before God. And eſpecially the Kings of *France*, who when they went to War carried with them the Cloak of St. *Martin*, thinking themſelves ſure of the Victory having ſuch a Pledge and Defender. Of St. *Martin*, beſides the Authors cited above, does write Cardinal *Baronius* in his Annotations upon the *Roman* Martyrology, and in the third, fourth, fifth, ſixth, ſeventh, and eighth Tome of his Annals. NOVEMBER 11.

The Life of St. MENNAS, *Soldier and Martyr.*

ST. *Mennas* was an *Egyptian* by Nation, a Soldier, and a moſt famous Martyr, who being in Garriſon, in a City of the Province of *Phrygia*, or the leſſer *Aſia*, called *Cotyæum*, and at preſent (as they ſay) *Cute*; and underſtanding that there was publiſhed a very rigorous Edict of the Emperors *Diocleſian* and *Maximian*, againſt the Chriſtians, leaving his military Cincture and Dignity, and the Service of the Emperors, he retired himſelf into a Deſert, where he was five Years, living a ſolitary Life, and in great Auſterity; as it were making Proof of himſelf, by Faſtings, Prayers, and Penances, to enter into the Battle which he expected, and to ſhed his Blood for our Lord. The five Years being ended, God inſpiring him, he returned to the City upon a certain Feſtival Day, and when all the People were aſſembled in the Theatre, to ſee certain military Exerciſes, as Juſtleings or Runnings at Tilt. *Mennas* entered into the Middle of the Spectators, in poor and ragged Cloaths, as a contemptible Man, and with a loud Voice, and a chearful and grave Countenance, began to ſay thoſe Words of the Prophet *Eſay*, *I have been found by thoſe who ſought me not, and manifeſted to thoſe who aſked not after me*; to give to underſtand that he came not by Force, but of his own Accord, and voluntarily offered himſelf to Martyrdom. All that were preſent inſtantly caſt their Eyes upon *Mennas*, wondering at his Habit, Boldneſs, and Freedom: They laid Hands on him, and carried him to *Pyrrhus* the Preſident; and he confeſſing that heretofore he had been a Soldier of the Emperors, and that he was a Chriſtian, *Pyrrhus* commanded him to be carried to Priſon, and (that he might not interrupt their Feaſt which they kept) to be brought before his Tribunal the next Day. The Judge endeavoured by Flatteries and ſweet Words, Offers, and Promiſes, to allure the holy Martyr, and to draw him to deny JESUS CHRIST, and to adore his falſe Gods; but when all his Arts and Deceits had no Succeſs, and the holy Martyr anſwered him with great Courage and Freedom, he turned all that falſe Kindneſs into Cruelty, and commanded him to be ſtretched upon the Ground, and to be whipt with raw Sinews until he obeyed the Commands of the Emperors. They beat him moſt cruelly, and ſuch Abundance of Blood flowed from his Wounds, that the Place did ſwim with it. They lifted him upon the Rack *Equuleus*, tore his Fleſh with Hooks of Iron, burnt his Sides with flaming Torches, rubbed his Wounds with a rough Hair-cloth, dragged his Body upon the Ground ſtrewed with Brambles, beat him afreſh with Rods, and Whips plummeted with Lead, buffeted him ſorely in the Face; and the valiant Soldier of CHRIST endured all with a couragious and quiet Heart, with a gracious and ſmiling Countenance (as if it had not been he, but ſome other that had ſuffered) ſcoffing at their Torments, and begged of the impious Executioners that they would encreaſe them, becauſe he ſaid, all he had ſuffered, and all he could ſuffer, was but little, in Compariſon of what God deſerved, and what he deſired to ſuffer for him. Inſomuch that the Judge and his Officers and Executioners were amazed to ſee ſuch a ſtrange Conſtancy, and ſo great Joy amidſt ſuch grievous Pains. Some of his ancient Friends went about to perſuade him to leave that (as they called it) Obſtinacy and Folly, and that he would not loſe his Life (which is ſo deſirable) nor the Honours and Pleaſures which he might enjoy. And he as if they had been the Hiſſings of ſome venomous Serpent, ſtopped his Ears againſt the Words they ſaid to him, holding all thoſe for deadly Enemies who with the Hopes of this frail and tranſitory Life went about to deprive him of the laſting and eternal Life. Finally the Preſident ſeeing the Conſtancy of this Soldier of our Lord, pronounced the Sentence of Death againſt him, commanding he ſhould be beheaded, and burnt. They carried him to a Place called *Potemia*, and a great Multitude of People flocked together to ſee him; and he in his poor Attire, as one that made little Account of all

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Things here below, lifting up his Eyes to Heaven, and fixing his Heart upon God, made his Prayer, and beſought our Lord with great Affection, that he would favour him in that Hour, and give him the Victory for his Son JESUS CHRIST's Sake, that free from the Miſeries of this Life, he might ſee and adore him, and for ever enjoy his glorious Preſence. Having ended his Prayer he was beheaded, and his holy Body was caſt into the Fire to be burnt. But it pleaſed our Lord that certain pious Men ſhould uſe ſuch Induſtry and Care, that they did gather out of the Fire ſome of his precious Relicks, and wrapped them in fine Linen, and ſweet Ointments, and carried them into his own Countrey, as the Saint himſelf before he died had charged them to do. The Martyrdom of St. *Mennas* was upon the eleventh of *November*, in the Year of Chriſt CCXCVI, in the Reign of *Diocleſian* and *Maximian*. God wrought many and very great Miracles by this Martyr after his Death; which are recounted by *Timothy* Archbiſhop of *Alexandria*, and by *Metaphraſtes*, *Lipoman*, and *Laurence Surius*. One was, that a Gentleman going to *Alexandria*, to viſit certain Relicks of the holy Martyr, which had been tranſlated to a ſumptuous Church that was there built in his Honour; and coming to a Town called *Loxoneta* he went into an Inn, and was killed by the Hoſt of the Houſe, that he might rob him of his Money. But inſtantly St. *Mennas* appeared, and raiſed the dead Man to Life, and converted the Murderer to Penance; and upon this Miracle many Pagans received the Light of the holy Goſpel, and others Hereticks were reduced to the Catholick Faith. Another was of a wealthy and devout Man called *Eutropius*, who having reſolved to offer to the Saint a very rich and curious Piece of Plate, afterwards repented himſelf, and reſolved to give him another of the ſame Weight but not ſo artificially wrought. But a Slave of his carrying the Piece of Plate to waſh it in a certain Lake, the Plate fell into it, and the Slave with it, whom the Saint ſo ſuccoured that he delivered him out of the Waters with the Plate in his Hand; whereupon the Maſter acknowledging his Fault, and that he had done ill in changing his Purpoſe of giving the Saint the fairer Veſſel, he offered him them both, and the Slave alſo whom St. *Mennas* had delivered out of that Danger, to ſerve perpetually in his Church. *Timothy* recounts alſo another Miracle of a virtuous, rich, and honourable Woman, who reſolved to offer Part of her Wealth to the holy Martyr, becauſe ſhe had no Children; and having begun her Journey all alone, with this Intention and Devotion, ſhe fell into the Hands of a lewd Fellow, who went about to violate her Chaſtity; and ſhe not conſenting, and that Snare of the Devil perſevering in his wicked Attempt, St. *Mennas* preſented himſelf before them both on Horſeback, and taking the poor Woman upon his Horſe who invocated him with many Tears, carried her to his Church, but dragged along the Ground the Soldier and wicked Fellow that would have abuſed her. And thus the Woman was freed, and the Man opened his Eyes and acknowledged his Fault, and aſked Pardon of the Saint, and perſevered all his Life in Prayer and Penance. That was likewiſe a notorious Miracle which God wrought for a *Jew*, through the Interceſſion of this holy Martyr: For a *Jew* having given a Chriſtian, a great Friend of his, a Purſe of Money ſealed up for to keep, afterwards the Chriſtian blinded with Covetouſneſs denied it; for the Diſcovery of the Truth of the Thing, they agreed that the Chriſtian ſhould ſwear upon the Relicks of St. *Mennas*, whether he had received the Money or no; and the Chriſtian did ſo, fooliſhly believing that he did not ſin in it, becauſe the other was a *Jew*, and not a Chriſtian. But the Saint in a ſtrange Manner reſtored the *Jew* his Purſe ſhut up, and he with all his Houſe and Family was converted to our holy Religion; and the Chriſtian bewailed his Sin, and offered to the Saint half of his Eſtate, and dedicated himſelf to the Service of his Church, and perſevered herein, bewailing his Sins, and doing Penance all his Life. Of St. *Mennas* do make Mention all the Martyrologies, the *Roman*, thoſe of *Bede*, *Uſuard* and *Ado*, and the *Greeks* in their Menologe, and *Metaphraſtes*, and the reſt that write the Lives of the Saints. For (as we have ſaid) St. *Mennas* was a very famous Martyr, and much honoured in the Eaſt. But we are to take Notice that there was another *Mennas* Martyr, who died at *Alexandria* in the Time of the Emperor *Maximinus*, with others his holy Companions, whoſe Feaſt is celebrated upon the tenth of *December*; and the Body of this *Mennas* of *Alexandria* was tranſlated to *Conſtantinople* where the Emperor *Juſtinian* built him a Church, and ſome Authors confound them, and of the two *Mennas*'s make but one.

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The Life of St. JAMES, *of the Order of the Minorites, Confeſſor.*

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THE humble and bleſſed Father Fryar *James*, a religious Man of the Order of the ſeraphical Father St. *Francis*, was born in a little Town of *Andaluzia*, called St. *Nicholas*, between *Cazalla* and *Conſtantina*. He lived ſome Time in his own Countrey, near a certain old and ſolitary Church, in the Company of a devout Prieſt an Hermit, wearing the ſame Habit with him, and employing himſelf in the holy Exerciſes of Prayer and Meditation. They had both one Garden, which they cultivated, as well to ſhun Idleneſs, as to ſuſtain their poor Life: They alſo employed themſelves in making Spoons, Diſhes, and ſuch like Things of Wood; which they either gave to the Poor, or elſe ſold them, that they might give Alms with the Price of them, and ſo exerciſe Charity. He had from this very Time a very ardent, and great Deſire to be truly poor, and a Franciſcan Fryar, inſomuch that when he would vehemently affirm any Thing, he would ſay; God ſo fulfil my Deſires, that I may be a Fryar of St. *Francis*. With this Spirit returning one Day from the Town to his Retirement, he found near it a Purſe full of Money, and holding it for a Temptation of the Enemy, he would not touch it, nor go nigh it, but ſought for a Man to take it away thence, as a Snare of the Devil, who endeavoured by that Means to divert him from his holy Purpoſe; but he, favoured by our Lord, went forwards in it, and the better to put it in Execution, and to follow the Footſteps of CHRIST ſecretly, and without giving Account to any Body, ſtole out of his Houſe, and left his Parents and Kindred, and went to receive the Habit of the Minorites in a retired and devout Monaſtery of Obſervance, called St. *Francis* of *Arrizafa*, a Mile and a half from *Cordova*. There he took the moſt humble Eſtate of Converſes or Lay-Brothers, who belong not to the Choir but ſerve the Convent in humble Offices and corporal Labours. He made his Profeſſion, went by Obedience into the *Canary* Iſlands, with a Prieſt of the ſame Order, called Fryar *John de Santorcaz*, a Man of great Zeal and Virtue, who went to plant the Catholick Faith in thoſe idolatrous Iſlands, where the holy Fryar *James* built a Monaſtery, and was made Guardian of it, although he were but a Lay-Brother. He exerciſed himſelf in the Mortification of his Fleſh, and of his own Will, in Prayer, Faſting, and Penances, ſacrificing himſelf continually to our Lord; and preparing himſelf by that long and continual Martyrdom, to ſhed his Blood for the Catholick Faith amongſt thoſe Barbarians, as he deſired to do. With this fervorous Deſire he took Ship to paſs into the Great *Canaria*, which was not yet conquered by the Chriſtians, and was inhabited by Pagans, to illuminate it with the Light of the Goſpel, and if it were neceſſary to die in that Expedition. But thoſe that governed the Ship dared not to go a-ſhore, for Fear of that fierce and barbarous People, God keeping the holy Fryar *James* for other Things of his Service. Seeing that Entrance was denied him, leaving behind him many Examples of his Goodneſs and Virtue, and having converted many Idolaters to our Faith, by his holy and zealous Diſcourſes, by the Order of his Superiours he returned into *Andaluzia*; and lived in the Convent of our Lady of *Loretto*, three Leagues from *Sevill*, and afterwards in *St. Lucar de Barrameda*. From thence in the Year MCCCCL. (when the great Jubilee was celebrated at *Rome*, and St. *Bernardin* of *Siena* was canonized, and for that were aſſembled three thouſand and eight hundred Religious of the Order of St. *Francis*) he was ſent to *Rome* with a religious Man of the ſame Order, called *Alphonſus de Caſtro*, and in this Journey ſuffered great Miſeries, Poverty, Hunger, and Want; and his Companion falling ſick, he attended him with great Charity. The ſame he did for many other Sick of his Order, that were come to *Rome* out of diverſe Provinces and Nations, all the Time that he was in that holy City, which was thirteen Weeks, with ſuch Fervour of Spirit, and ſuch an ardent Charity, that it was eaſy to ſee that God aided him, and favoured him, in the Pains he took for his Love. From *Rome* the Servant of God returned back to *Sevill*, and from thence with Fryar *Rodriguez* of *Ocayna*, Vicar Provincial of *Caſtile*, he came to the Convent of St. *Mary* of *Jeſus* of *Alcala* of *Henares*, which then was newly built by the Archbiſhop of *Toledo Alphonſus Carrill*. In it he dwelt the thirteen Years that he lived after he came from *Rome*, except ſome Days he was in our Lady's of *Salzeta*, a Monaſtery of the ſame Province of *Caſtile*. Here in *Alcala* he ſhone in admirable Works of the Service of God, and in all Kind of Virtues, going forward every Day in Perfection, and moving all that converſed with him,

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him, to the holy Fear of our Lord by his rare Example: For he did not content himſelf perfectly to keep the Rule of his ſeraphical Father St. *Francis*; but alſo like a good Child, endeavoured with all his Forces to imitate him, and to draw a moſt perfect Pourtrait of his heavenly Life. He was exceedingly humble, and as a good Fryar Minorite, he held himſelf for the leaſt, and put himſelf under the Feet of all, and from hence was cauſed in him ſuch an admirable Peace and Quiet of Mind, that no Body ever ſaw him troubled; or in any Affliction, or Miſery that happened, heard from his Mouth an angry or unbeſeeming Word, nor was any Thing noted in him which did not ſavour of a perfect Man. For he having no other Will but that of our Lord, in whoſe Croſs he gloried, whatſoever happened to him, he accepted it, and reverenced it as coming from his Hand; and with equal Chearfulneſs praiſed him in Proſperity and in Adverſity. He treated his own Body very rigorouſly; he faſted, and oftentimes with Bread and Water, and his Fare was a perpetual Abſtinence. His Diſciplines were ſo rigorous, and his Watchings ſo continual, that they ſeemed to exceed the Forces of a Body of Fleſh. He caſt himſelf ſometimes in the Winter Time into very cold, or freezing Water, by that Cold to extinguiſh the Fire of Concupiſcence, which the Devil went about to kindle in him. His Cloathing was poor and coarſe, his Feet always bare; and indeed his Habit, Attire, and exterior Comportment, was an Image of the interior Mortification, and Eſtate of his Soul. With this Penance he joined as her good Siſter, continual Prayer and Elevation of his Mind to God. And he prayed with ſuch Fervour of Affection, that many Times his Body was ſeen to be lifted up into the Air, by the Force of his Soul, which was raviſhed and abſorpt in God. The Paſſion of our Lord was all his Entertainment and Delight, and to meditate upon it he oftentimes put himſelf in the Form of a Croſs, and was ſo tenderly affected, and inflamed with the Memory of it, that very often he ſpoke Words of a wonderful Efficacy concerning the Dolours and Torments, which our Lord had ſuffered for us upon the Wood of the holy Croſs. He carried always in his Hands a Croſs of Wood, that the Croſs of CHRIST might never be out of his Mind, and to awaken himſelf, and all others with whom he converſed, to conſider the Paſſion of our Redeemer. He was alſo very devout to the moſt holy Sacrament of the Altar, and with ſingular Diligence prepared himſelf to receive it; and aſſiſted at Maſs with great Reverence, and Sweetneſs; feeling by the Preſence of our Lord admirable Sweetneſſes, and ſpiritual Guſts in his Soul. The ſame was to be ſeen in him alſo in Time of the divine Office, eſpecially upon feſtival Days, and when he gave Incenſe at which Time he was ſo viſited, and comforted by God, that oftentimes there came from him a fragrant and ſweet Odour, which greatly recreated the other Religious, and elevated them to heavenly Things. As for the moſt ſacred Virgin *Mary* our Lady, he had a ſingular Devotion to her; he faſted all *Saturdays*, and all the Vigils of her Feaſts with Bread and Water, and with great Confidence recurred to her in all his own Exigencies, and in thoſe of his Neighbours. He was wont with the Oyl of her Lamp to anoint the Sick that came to him, making upon them the Sign of the Croſs, whereby many were cured. What ſhall I ſay of his Charity towards God, and of that ſo inflamed Deſire which he had of Martyrdom, and of the great Induſtry which he uſed to enter into the great *Canaria* to ſhed his Blood for God? What of the Compaſſion, greater than that of a Mother with which he attended the Sick? A Boy having his Face leprous, and his Body covered with Sores, he licked them with his Tongue, and his Companion ſeeing him, he ſaid to him, *Brother, this Malady is cured thus.* He always gave to the Poor what he had; and if ſometimes he wanted ſomewhat to give them, he never wanted Compaſſion, Tenderneſs, and Reſentment of their Evils, nor kind and ſweet Words with which he ſent them away comforted. He had ſo great a Zeal of the Salvation of Souls, that he was diſſolved into Tears, and could not be comforted, when he knew that any one was in mortal Sin. He reprehended thoſe that ſpoke ill of their Neighbours, he clearing them from Fault, and excuſing their Frailties, although they were manifeſt; but he did it with ſuch Meekneſs and Benignity, that thoſe that were reprehended were edified, and amended themſelves. He was of ſuch a candid Simplicity, and ſo prudent in all his Works and Words, that it could not be doubted but that he was taught and guided, in whatſoever he ſaid or did, by the Spirit of our Lord; who gave him ſuch a ſupernatural and ſovereign Light, that to certain Queſtions and Difficulties of human Sciences, he gave ſuch ſublime Anſwers, that they clearly appeared to be derived from the Author and Maſter of all Wiſdom. And it is no Wonder; for the humble and ſimple Soul is capable of being taught by God, and of being elevated to wonderful and ſublime Things. As is to be ſeen in ſome Things which God did by St. *James*, even whilſt he lived: For going once from *Cerrage* to *St. Lucar de Barrameda* with his Companion, and neceſſary Proviſion for that Journey which was long and deſert failing of them, and his Companion finding himſelf very

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weak and spent, he comforted him, assuring him, that God would provide for them in that Necessity. And so it happened, for going a little farther, they found Bread and Wine, and Fish, and an Orange, all wrapped up in a clean Cloth, which our Lord sent them by the Hands of his Angels; and giving Thanks they eat with a good Appetite, and were much strengthened, and comforted in their Souls by that Benediction and Refreshment which God had sent them. Another Time being at *Sevill*, he met in the Streets a Woman pitifully crying out, as if she had been distracted and out of herself, for that her Son had hid himself in an Oven, and without knowing that he was there, they had heated or set on Fire the Oven; and the poor Mother seeing she could not help him, took on and lamented, and lost her Judgment. The charitable St *James* was moved to Compassion by the Tears and Cries of the sad Mother; and he being as he was very devout to our Lady, with great Confidence he bad her go immediately to the great Church, and recommend herself to the most sacred Virgin before an Image of hers that was there, and hope in God that he would deliver her Child. The Woman did so, and our Lady succoured her Son, taking him out of the Oven without any Harm, whereas all the Wood was burnt. This Miracle was divulged throughout all the City of *Sevill*, and the Devotion was increased towards that Image, which they call the old Image, where afterwards many Miracles were wrought; our Lord taking as an Instrument for the Glory of his Mother, the Devotion which St. *James* had to her.

He having then lived so exemplarily as we have said, and being held by all that knew him for a Saint, and being respected and honoured as a great Servant and Friend of God, loaden with Years, and rich with Merits, and desirous to come to the Haven, and to see himself with God, he fell very sick of a mortal Imposthume, which bred in his Arm. He presently understood that God called him, and would deliver him out of the painful and dangerous Prison of this Life; and although he was always prepared for that Journey, he made himself more ready; he received with great Devotion all the Sacraments, and his Hour approaching, all the Religious being gathered together, he begged their Pardon with many Tears, and that they would give him a Habit, and a Cord of his Order, for the Love of JESUS CHRIST; the which he did to imitate his Father St. *Francis*, and to die with him, poor and humble. He took presently a Cross of Wood which he had at his Bed's Head, and kissed it, and put it to his Eyes, and with great Tenderness, although he were simple and unlearned, said in *Latin*: *Dulce lignum, dulces clavos, dulcia ferens pondera, quæ sola fuisti digna sustinere Regem cælorum & Dominum*, to the great Admiration of those that were present, for none of the Religious had ever heard him say such like Words in *Latin*. Having ended these Words, he gave up his Spirit to our Lord who created it, upon a *Saturday* the twelfth of *November*, in the Year MCCCCLXIII. They buried him in a Chapel of the same Monastery of St. *Mary* of JESUS, and after his Death God wrought many Miracles through his Intercession, which are recited by Fryar *Mark* of *Lisbo* in the Chronicle of St. *Francis*, where he that will may see them. The last he there puts, was wrought upon the Person of Don *Charles* Prince of *Spain*, eldest Son to his Catholick Majesty *Philip* II, who being at *Alcala* the Year MDLXII. at the Point of Death, and given over by the Doctors, the Saint Fryar *James* appeared to him, and his Body being afterwards brought to him, and he touching it in such a Manner as he could, he obtained through his Merits Life and Health; and as soon as he was able, he went to visit the Chapel where the Body of the Saint was kept, and to give him Thanks for the Benefit which by his Means he had received from our Lord. For this so notorious a Miracle, and for many others which the Saint wrought, at the Instance of King *Philip*, his Holiness *Sixtus* V. canonized the holy Fryar *James*, upon the Visitation of our Lady, the second of *July*, in the Year of our Lord MDLXXXVIII. Fryar *Mark* of *Lisbo* writ his Life, in the Chronicle of his Order of St. *Francis*; and *Peter Galesinus* Protonotary Apostolical, and *Francis Pegna* Auditor of the Rota, by Order of the Pope, writ three Books of his Life, and Canonization. Who now does not see in the Life of this poor and rich, rustical and most noble, Idiot and most holy Man, Lay-Brother and exalted by God, the Wonders and Greatnesses of our Lord? And that he does not give his Grace for Nobility, nor for Riches, nor for Learning, nor for Estates and Dignities, but for his own mere Goodness: And that he elevates the Humble, and takes Pleasure in them, and converses with them and comforts them, and fills them with his divine Gifts, leaving the Wise and Powerful empty, who are puft up with their Knowledge and Power, and attribute to themselves that which is proper to his sovereign Majesty? Hence it is that in religious Orders, and especially in that of the seraphical Father St *Francis*, there have been so many Lay-Brothers that have flourished with extraordinary Sanctity. For this their State being more fit to exercise Humility, and Charity, and Prayer, which are the three principal Virtues of a religious Man, and as it were a brief Sum of all that he

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he ought to do towards himſelf, and towards his Neighbour, and towards God; thoſe that know how to make their Benefit of this State, with leſs Labour and Difficulty become eminent in theſe three Virtues. And the Lowneſs of their very State, and their Humiliation diſpoſes and makes them more fit for Humility; and their Employments in ſerving and aſſiſting others, help them to get Charity; and the ſame Occupations, for that they are rather manual, than ſuch as require Study and Speculation, do not ſo diſtract the Mind; but they may together labour, and pray. In theſe three Virtues all good lay-religious Men do exerciſe themſelves; and profit ſo much in the School of Religion that he that ſhall weigh their Lives in a juſt Balance, will rather envy their humble State, than thoſe whom the World makes more Account of. And for this Regard many honourable Perſons, and of good Parts, who might have ſhone, and appeared gloriouſly in the State of Prieſthood, have choſen that of Lay-brothers, holding it for more Quiet, and more ſecure. Of theſe there have been many in the Order of St. *Francis*, eſpecially in its Beginnings; whom the bleſſed Father called Mothers in his Religion, that nouriſhed the Children with the Milk of their Zeal of Poverty, and Charity. For they were like pious and tender Mothers, that ſerved their Fathers, as if they had been their Children; and that they might be able to employ themſelves in ſpiritual Miniſteries, eaſed and diſcharged them of the Care of temporal Things. And on the one Side, the Fervour of their Charity was ſo intenſe towards all, that without having any Regard to themſelves they preſently went to any one that wanted their Help, and ſuccoured him, although oftentimes they ſtood in Need of Help themſelves; and on the other Side they were ſo zealous of the Good of their Religion, and ſo deſirous that all ſhould mould and ſquare themſelves according to their Rule, and keep it moſt exactly, that they could not endure the leaſt Failing herein. Of theſe bleſſed Lay-brothers the good St. *James* was one, the Example of the religious Laity, and Mirrour of ſimple, and pure Souls, and the Ornament of that humble State; which of the leſſer Eſteem it is in the Eyes of the World, the more precious it is in the Eyes of our Lord.

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The Life of St. MARTIN, *Pope, and Martyr.*

ST. *Martin* Pope, the Firſt of this Name, was born at *Todi*, a City of *Tuſcany*, and Son to *Fabricius*, a very holy Man, and of heroical Virtues. He ſucceeded Pope *Theodore*, upon the firſt Day of the Month of *July*, in the Year of our Lord DCXLIX, *Conſtance* II. Nephew to the Emperor *Heraclitus* being Emperor. The which *Conſtance* deceived by *Paul* the Patriarch of *Conſtantinople* drunk in the Poiſon and Hereſy of the *Monothelites*, who put only one Will in CHRIST, and conſequently denied in him the two Natures, divine and human. The unhappy Emperor was ſo perverted, that he took upon him the Protection of the Hereticks, and endeavoured to make all follow that Belief which he had embraced, and by Craft and Force to amplify his falſe Religion. To this Purpoſe he cauſed to be written, a Confeſſion of his Faith, and a *Formula* of what he believed, which he called *Typus*; and ſent it to St. *Martin* in the Beginning of his Popedom to be approved by him and his Authority. But the holy Pope diſallowed, and rejected it, as an accurſed, and excommunicated Thing; anſwering with great Conſtancy, that although all the World ſhould forſake the Apoſtolick Faith, and evangelical Doctrine, he would not leave one Point of it, nor would he be terrified with the Emperor's Threats, nor won by his flattering Promiſes, but would lay down his Life, and ſhed the laſt Drop of his Blood for the Catholick Truth. And to prevent the Evils, which might be feared from the Violence and Indignation of the Emperor, he inſtantly diſpatched Legates to *Conſtantinople*, with his Letters to *Paul* the Patriarch; lovingly requeſting him, that he would not be obſtinate in his Error, nor forſake that, which ſo many, and ſuch holy Men, in many ſolemn Councils had determined. This Diligence and Reſpect of the holy Pope *Martin*, did not avail to reduce the Patriarch; but on the contrary he was enraged at it, and blinded with Pride and Obſtinacy, perſuaded the Emperor to apprehend the Pope's Legates, and to baniſh them into different Iſlands, where they ſuffered very great Miſeries, and Calamities. St. *Martin* reſented this Boldneſs and Injury (as he had Reaſon) and aſſembled a Council in *Rome* of a hundred and five Biſhops, in which the Truths of our holy Faith were anew defined, and thoſe Errors were condemned, and anathematized, with their Authors *Pyrrhus*, *Cyrus*, and *Sergius* Patriarchs, now dead, and *Paul* that was alive was excommunicated, and he and all his Followers (of what Condition ſoever they were) deprived of all their Dignities: And to the End that the Canons and Decrees of that holy Council might more eaſily

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ſily come to the Knowledge of all, St. *Martin* commanded many Copies of them to be tranſcribed, and ſent them into diverſe Parts of the World, to the Biſhops, Prieſts, Deacons, Abbots, and to the whole Catholick Church: which received them with great Applauſe and Veneration, conforming themſelves to their Head, as they ought. This was an admirable Act of the Spirit, and ſingular Valour, and Conſtancy of the holy Pope. For ſeeing that none of the Patriarchs of the Eaſt was Catholick, and that the Emperor himſelf was an Heretick, and a powerful and pertinacious Defender of Hereticks; and who, to propagate his Hereſy and to infect *Italy*, had on purpoſe ſent a Governour into it with his deteſtable Type, and Confeſſion; and that *Italy* itſelf was oppreſſed by the Arms of the King of the *Lombards*, an *Arian* Heretick; notwithſtanding all this the moſt holy Pope, in ſuch dangerous and calamitous Conjunctures, doubted not, when he was but newly ſeated in his apoſtolical Chair, to oppoſe himſelf to the Emperor, and valiantly to reſiſt him, even to the ſhedding of his Blood for the catholick Faith. By this Example he taught Princes, that they are not Judges of eccleſiaſtical Cauſes, nor of Matters of Faith: And he taught Prieſts and Prelates (to whom ſuch Things belong) with what Vigilancy and Conſtancy they ought to defend and protect them.

When the Emperor *Conſtance* underſtood what the Pope *Martin* had done, he was in a Manner out of himſelf, and full of Rage and Fury, reſolved either to apprehend, or kill him, in Revenge of the Injury which he imagined he had received from him. To this Purpoſe he conferred the Exarchy or Government of *Italy* upon *Olympius* his Chamberlain (who was an Heretick like himſelf) and commanded him as ſoon as he came there, to ſow and ſpread his Hereſy; and if the Pope went about to hinder him, that he ſhould either apprehend him, or kill him. *Olympius* as ſoon as he was come to *Ravenna* (which at that Time was the Reſidence of the Exarchs) he gathered together as many Men as he could, and came to *Rome*, and endeavoured to perſuade many principal Perſons, to gratify the Emperor in this Matter. They all, as well thoſe of the Clergy, as Seculars, anſwered him, that they could not underſtand how to believe, or confeſs more than that which the Pope had defined in the *Lateran* Council of a hundred and five Biſhops. When the Exarch ſaw that fair Means would not work his Ends, and that the Pope was very well beloved in *Rome*, and that it would be very hard to get him out thence, he reſolved to kill him. To do this more eaſily, he feigned that he would communicate from the Hand of the holy Pope himſelf; and one Day when he ſaid ſolemn Maſs in the Church of St. *Mary Major*, he gave Order to one of his Guard, that at ſuch Time as he was upon his Knees before the Altar to communicate; he ſhould give him his Sword, that he might with it give Death to him that was giving him the Bread of Life. Whither does not the Malice of Man go! Into what an Abyſs of Wickedneſs does not an ambitious Courtier throw himſelf to pleaſe his Prince? How does he take the Maſk of Piety againſt Piety itſelf, and the Vizard of Religion even againſt Religion? But our Lord who is in Heaven, and ſees the Heart of Man, mocks at him, and diſcovers him. At the very Time, that the cruel Villain went about to execute his Wickedneſs, and to give *Olympius* his Sword, he was in ſuch a Manner ſtruck blind, that he could not ſee nor know the Pope; who was not only at the Altar environed by Angels in his Defence, but alſo by the King of Angels, whom he had in his ſacred Hands. Upon this the Soldier went out, without putting in Execution that which *Olympius* had commanded him, or committing that horrid Sacrilege; and the holy Pope for that Time was delivered out of his Hands. For *Olympius* having underſtood the Miracle which God had wrought, reconciled himſelf to St. *Martin*, and departed for *Sicily* (which fell under his Government) to reſiſt the *Moors*, who did much Miſchief in that Iſland, as well upon the Coaſts, as within the Land. He joined Battle with them, and although he overcame them, yet his Army was ſo ſcattered, that he ſeemed rather to have been overcome, than to have got the Victory. And by the juſt Judgment of God, within a few Days he fell ſick and died, that he might pay for that horrible Wickedneſs by which he went about to take away the Life of the holy Pope, and Vicar of the Emperor of Heaven, to pleaſe and ſerve an earthly Emperor. But *Conſtance* underſtanding that *Olympius* was dead, he ſent into *Italy* for Exarch *Theodore Calliopa*, who had heretofore been in that Dignity, and had carried himſelf ſo well in it, that the holy Pope *Martin*, and all the diſcreet and peaceable People rejoiced much at his coming; believing he would be what he had been, and give good Content both in Matters of Peace and of War. But they were much miſtaken, for the Emperor commanded him privately that he ſhould ſeize upon the Pope, and ſend him to him with great Care to *Conſtantinople*; and not confiding in him, he gave him for Companion in this Buſineſs of apprehending the Pope, one *Paul Paladius* his Servant, concerning whom he was ſatisfied that he would faithfully perform what he commanded him. But that Proviſion was not neceſſary; for *Calliopa* came very much changed

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changed from what he was, and with a great Desire to pleaſe and content the Emperor. And ſo being come to *Rome*, although at firſt (that he might deceive the better, as Politicians are wont to do) he made a Shew of being very catholick, and a Friend of the *Roman* Faith (for he ſaw that the Clergy and People were very reſolute in following their Paſtor, and that he anathematized all thoſe that forſook the Catholick Religion) one Day the holy Pope being ſick at St. *John Lateran*'s, and little ſuſpecting the Treaſon, that *Theodore* machinated againſt him, and laid upon a little Couch before the Altar (where after his Night-Watchings he was wont to repoſe a While) there entered in armed Men, and with a great Noiſe and Tumult laid Hands on him, and loaded with Chains: *Theodore* delivered him up to *Paul Paladius*, to be carried to the Emperor. The holy Paſtor would not reſiſt the Violence of thoſe ravenous Wolves, but as a meek Lamb gave himſelf into their Hands, to be miſuſed by them according to their Pleaſure. This ſo ſtrange an Accident cauſed great Scandal and Trouble in *Rome*, and when it was known that they would carry their holy Maſter to *Conſtantinople*, many of the Clergy reſolved to accompany him, and to ſerve him by the Way with their Perſons and Means; but they were prohibited, and threatened as Enemies of the Emperor, and Friends of his Enemy. And ſo abandoned by all, they carried him to *Conſtantinople*, treating him very ill, and publiſhing againſt him great Calumnies all the Way as they paſſed. The wicked *Conſtance* rejoiced at this Booty; and caſt him into a hard, and dark Priſon, where he was fourſcore and twelve Days without ſpeaking to any Body. Afterwards they carried him to diverſe Judges and Tribunals, with great Scorning, and Out-cries. Otherwhiles they brought him back to Priſon loaded with Irons, in the Company of Thieves; where he was many Days afflicted with Cold, and the Stench of a ſtrait Priſon. But the Emperor, and his Miniſters ſeeing they could by no Means work upon the ſtout Heart of the holy Pope, and no more make a Breach in it, than if it had been of Steel or Adamant; and that he told them plainly, that although they ſhould cut him in Pieces he would not communicate with the Church of *Conſtantinople*, nor leave one Point of that Faith which the *Roman* Church taught; they baniſhed him into *Cherſoneſus*, in the End of the *Euxin* Sea, a very cold Countrey, and in a Manner uninhabitable, whither St. *Clement* Pope had been baniſhed many Years before, and had there ended his Life. Here the bleſſed St. *Martin* was ſo ill treated and afflicted, and ſuffered ſo many Miſeries, and was in ſuch extreme Poverty, and Want of Neceſſaries to ſuſtain the Life of Man, that himſelf in a certain Epiſtle has theſe Words; *I praiſe our Lord for that he ſends us Tribulations as he knows to be convenient; eſpecially ſeeing that in this Countrey there is ſo great Hunger, and Want; that Bread is ſpoken of, but is not ſeen; and if from other Parts ſome Succour be not ſent us, it is impoſſible to live here. The Spirit is ready, and the Fleſh is weak.* And in another Epiſtle, after he had deſcribed his Poverty, and Neceſſity, he adds theſe Words; *Our Lord will take care of this my frail, and vile Body, and will govern it as he pleaſes; whether it be afflicting me with continual Tribulations, or whether it be giving me ſome Refreſhment, and ſhort Repoſe. Our Lord is near at Hand, and ſo there is no Need of being ſolicitous, for I confide in his Mercy, that he will lead me to that which ſhall be moſt pleaſing to him, and will do his Will concerning me. Salute all in our Lord, eſpecially thoſe who for his Love have had Compaſſion of my Chains and Sufferings.* Thus St. *Martin* himſelf; who within a few Days after died with great Patience, like a glorious Martyr of CHRIST our Lord. His Death happened in the Year DCLIV, upon the twelfth Day of *November*, on which the Catholick Church celebrates his Feaſt, having ſat in the Chair of St. *Peter*, according to Cardinal *Baronius*, ſix Years, three Months, and twelve Days. Our Lord illuſtrated this moſt holy Pope, and renowned Martyr, with many Miracles, which he wrought in his Life, and after his Death. For even whilſt he was Priſoner at *Conſtantinople*, he gave Sight to a blind Man by his Prayers, as St. *Auden* Biſhop of *Rouen* writes in the Life of St. *Eligius*. And after his Death, the Author, who writes his Baniſhment, and Martyrdom, and was his Companion, and an Eye-witneſs, ſays, that all thoſe that were ſick of diverſe Diſeaſes, coming to his holy Sepulchre were cured of them: The Blind received their Sight, the Deaf their Hearing, the Dumb their Speech, the Maimed and Lame were cured, poſſeſſed Perſons were freed from the Devil, and no Body failed to obtain that which he aſked of God through the Interceſſion of this his Saint. His ſacred Body was tranſlated afterwards to *Rome*, and was placed in the Title of *Equitius*, which is the Church of St. *Silveſter* Pope, and of St. *Martin* Biſhop, which was before built in the Honour of theſe two Saints: And after the Body of St. *Martin* Pope and Martyr was buried in it, ſome thought it had been built in his Honour, and not in the Honour of St. *Martin* Biſhop. This was the End of this glorious Martyr of God, who died by a long and painful Martyrdom, for the Purity of our holy Faith, and for the Unity of the Catholick Church; our Lord permitting ſo great a Wickedneſs, and ſo deteſtable a Sacrilege,

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The Life of St. EUGENIUS *Martyr, and firſt Archbiſhop of* Toledo.

NOVEMBER 15. THE firſt that we know to have brought the Light of the holy Goſpel to the moſt noble City of *Toledo*, and to have illuſtrated it with the firſt Rays of the Doctrine of CHRIST, and to have founded in it a Church and Archiepiſcopal See, which is the Primacy of all the Churches of *Spain*, was St. *Eugenius*, Martyr, the firſt Archbiſhop of this Name. Who being the Diſciple of St. *Denis Areopagite*, at the Time that his holy Maſter went (by the Order of St. *Clement* Pope) to preach in *France*, he was ſent by him into *Spain*, to cultivate it and to ſow in it the Seed of Heaven. And accordingly St. *Eugenius* came into *Spain* and entered into the moſt *Mediterranean* Parts, and fartheſt from the Sea; and made his Seat in the City of *Toledo*, as in the Center, and Heart of all *Spain*. He began immediately to ſpread abroad the Beams of that Light which he brought with him; and to make tame and gentle the Hearts of thoſe Pagans and Idolaters who lived like ſavage Beaſts, and as a blinded People, and buried in the Shadow of Death, and in the Darkneſs of their Vices. He confirmed what he taught with many Miracles, and not leſs with his admirable Manners, and moſt holy Life. Many of *Toledo* were converted to the Faith of CHRIST, and received Baptiſm: And the holy Paſtor had Care to inſtruct, and feed his Flock with the Food of Life, and to draw new Sheep to it, and to make Lambs of Wolves. Having been then ſome Years employed in this holy Miniſtry, with a Deſire (as is to be believed) to promote and increaſe the Work of our Lord, and to conNOVEMBER 15. fer with his Maſter St. *Denis* about what he had done, and to take his Order and Advice about what remained to be done; leaving the Church of *Toledo* ſufficiently provided, he departed for *France*, to ſeek out his bleſſed Maſter: And being come to a certain Place near *Paris*, called *Diolium*, he underſtood that St. *Denis* had now left this Valley of Tears, and by Martyrdom was gone to enjoy God in the eternal Habitations. And although he was much afflicted for the Loſs of ſo good a Maſter; yet he exceedingly rejoiced for his Good; and moved by his Example, and confiding in his Prayers, he reſolved to proſecute with greater Fervour, the Work which St. *Denis* had begun; and the Time he ſhould ſtay there, to employ it wholly in amplifying the Glory of the true God, and in freeing the Souls of the Pagans out of the Captivity of *Satan*: And to animate and ſtrengthen thoſe that were already Chriſtians, to be conſtant in the Faith, without Fear of the cruel Perſecution, which *Feſcennius Siſinius* Prefect of the *Roman* Emperor had raiſed againſt them in that Kingdom. What *Eugenius* did came to the Ears of the Prefect *Siſinnius*; and he judging that he was another *Denis*, whom he had martyred, and the Pillar and Support of all the Chriſtians of that Province, and a capital Enemy of his Religion and Government; he gave Order to one of his Captains, that with certain armed Men he ſhould go to St. *Eugenius*, and aſk him what God he adored, and whether he followed the Faction of the

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Chriſtians or of the Pagans. The Captain did ſo, and although at firſt for his venerable hoary Hairs, and grave Preſence, he treated him with ſome Reſpect and Reverence, yet after he had ſpoken with him, and underſtood of him that he was a Chriſtian, and that he was ready to lay down a thouſand Lives if he had them for JESUS CHRIST; he commanded his Soldiers to fall upon him and kill him; and accordingly they did ſo, and thus this holy Prelate gave up his Soul to our Lord, upon the fifteenth of *November* about the Year of CHRIST one hundred and twenty. For St. *Denys* whom he came to ſeek, died in the Beginning of the Empire of *Adrian*, to wit in the Year CXIX, as we have ſaid in his Life.

There was near the Place where they martyred him a Lake, which was called *Marcaſius*, into which the Pagans caſt the holy Body of St. *Eugenius*, that it might not be reverenced by the Chriſtians. There it remained many Years, it not being known where it was; for the Perſecution of *Siſinnius* continuing, and being very ſharp, at the firſt the Chriſtians dared not to ſeek for the Body of the Saint, and to take it out of the Lake, and afterwards by little and little the Memory of it was loſt, until the Storms and Perſecutions of the Tyrants having ceaſed, and the Heavens being cleared, and God having given a Calm and Peace to his Church, he was pleaſed to diſcover that Treaſure which was hidden in the Lake, by a Revelation made to a principal and rich Man, called *Hercold*, in the Manner following. *Hercold* was ſick, and grievouſly pained in his Eyes, he lived in a Village called *Marcaſius*, which becauſe it was near it, gave Name to the Lake into which the Body of *Eugenius* had been thrown. One Night as *Hercold* was aſleep, St. *Denys* appeared to him in the Shape of a venerable old Man, and of great Authority; and with a loving and gracious Countenance ſaid to him: Ariſe, Brother *Hercold*, free from thy Infirmity, and in the Lake which is here by, ſeek out the Body of our Brother, and condiſciple *Eugenius*, and bury it very honourably, for God will do great Favours for this People through his Merits and Interceſſion. *Hercold* awaked, found himſelf well, and overjoyed for his Health, and the divine Revelation, went to the Lake, took out the Body as freſh and without Corruption, or any Deformity, as if the Martyr had ſuffered only upon that very Day. He commanded it to be put in a new Coffin, well accommodated, and with Canticles, Hymns and Praiſes, buried it in a Field of his own hard by, where was built a Church, to which the Faithful flocked from diverſe Parts, and God wrought many Miracles for the Merits of the Saint. There the holy Body remained many Years, until that the *Normans* entered into *France*, and with Wars, Robberies and Fires made great Havock in it; and then thoſe of *Diole*, to ſecure that precious Treaſure, carried it to the Monaſtery of St. *Denys*, near *Paris*, there to leave it in Truſt, as in a ſtronger and more ſecure Place. Afterwards they ſay, in Proceſs of Time the People of *Diole* ſeeing themſelves free from the Fear and Danger of the *Normans*, returned for the holy Body, to carry it back, and to reſtore it to the Church where it was before; but they could not lift it up, for by the divine Will it was ſo heavy, that they could by no Force ſtir the Cheſt in which it was. Upon this Miracle thoſe of *Diole* went home very ſad, leaving the Body of St. *Eugenius* in a Chapel of the Church of St. *Denys*, where alſo it was renowned for many Miracles, and was frequented by the Faithful, who came with great Devotion to recommend themſelves to the Saint. Afterwards St. *Gerard* Abbot, and Founder of the Monaſtery of *Brone*, took thence a Relick of St. *Eugenius*, and put it in his new Monaſtery, and by Means of it God wrought many Miracles, and gave Health to many ſick People, that were afflicted with diverſe Infirmities. It happened afterwards that in the Time of *Raymond* Archbiſhop of *Toledo*, Succeſſor to *Bernard* under *Alphonſus* VII. King of *Spain*, ſurnamed the Emperor, Pope *Eugenius* III. commanded a General Council to be celebrated at *Rheims* in *France*, the Archbiſhop *Raymond* went to it, and paſſing by St. *Denys*'s, and viſiting that Church, he read in the Chapel of our Saint this Inſcription: *Here lyes St.* Eugenius *Martyr, the firſt Biſhop of* Toledo. He admired at the Title; for in *Spain*, by Reaſon of the Deſtruction which the *Moors* had made, there remained no Memory nor Knowledge of any ſuch Thing. And informing himſelf more in particular of all that was known in that Convent, and in other Places concerning this Saint, he found the Information and Story which we have here above recited. The Council being ended, the Archbiſhop *Raymond* returned into *Spain*, gave an Account to King *Alphonſus* of what he had found and ſeen in the Monaſtery of St. *Denys*; and beſought him that he would endeavour to get ſome Relick of St. *Eugenius*, that in the Church of *Toledo* his Memory might be celebrated, and he might be honoured and reverenced by all the People and Inhabitants of that City, who had been their firſt Paſtor and Prelate, and illuminated it with the Rays of Catholick Religion, and the Light of Heaven. King *Alphonſus* did it moſt willingly, and had a good Occaſion to do it: For at that Time came into *Spain*, to viſit the Body of St. *James*, the King of *France Lewis* VII. who was Son-in-law to King *Alphonſus*;

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The Life of St. GREGORY THAUMATURGUS, *Biſhop and Confeſſor.*

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Words or Works. He was courteous, meek, and humble in his Carriage towards all, and a Mirror of Virtue to his Fellow-Pupils, and to all the other Students of that Univerſity, amongſt whom ſome that were diſſolute and debauched, could not endure ſuch a Modeſty and Compoſedneſs of Manners as ſhone in St. *Gregory*; for that it was a tacit Reprehenſion of their Vices. They reſolved therefore to defame him, and to give out that he was not ſo chaſte, nor ſo modeſt as he ſeemed to be. They compacted with a laſcivious Woman, and of a bad Life, and promiſed her a good Reward, if when *Gregory* was in the Company of the grave Men and Philoſophers, ſhe would ſet upon him, and demand of him the Price of the Filthineſs he had committed with her, but had not paid her for it. The lewd and ſhameleſs Woman did ſo. She entered one Day into the Place where the holy young Man was diſputing a Queſtion of Philoſophy with certain Philoſophers; and with great Boldneſs complaining, and crying out reviled him, for that having had to do with her, he had not paid her what he had promiſed her. Thoſe that were preſent were troubled to hear what they had never before heard of *Gregory*, and underſtanding that it was a Slander, and that he was not guilty of that Wickedneſs, they went about to thruſt her out thence as an infamous and lying Woman. But *Gregory* was not troubled nor changed in Mind or Countenance at what was falſly ſaid of him; but very gravely and quietly turning himſelf to his Servant, he commanded him to give that Woman what ſhe demanded, that ſhe might be gone, and not hinder nor interrupt the Conference and Diſpute they were in. His Servant gave the Woman all ſhe demanded, and ſhe had no ſooner received it into her Hand, but by the juſt Judgment of God the Devil entered into her, and began moſt grievouſly to torment her; and did not ceaſe, until that the holy young Man prayed for her and freed her,-all admiring at the Modeſty of *Gregory*, and at the Teſtimony which God had given of his Innocency, by viſibly puniſhing the Woman, and by hearing the Prayers of the ſame *Gregory*, and delivering her through his Interceſſion. St. *Gregory* having ended the Studies of Philoſophy and human Sciences, applied himſelf to Divinity, and to learn it the better, he reſolved to make himſelf *Origen*'s Scholar, who at that Time was held an Oracle for Knowledge, and a great Doctor of the Church. He came to him with his Brother called *Athenodore*, a learned Man, who afterwards was a Biſhop, and a glorious Martyr of our Lord, in the Time of the Emperor *Aurelian*; and the *Roman* Martyrology makes Mention of him as ſuch upon the eighteenth of *October*. The two Brothers remained in the School of *Origen* five whole Years, and went out of it inſtructed in the divine Scriptures, and made very great Progreſs in the underſtanding of them. And St. *Hierome* writes, that it was *Origen*, who ſeeing the great Wit of St. *Gregory*, and of his Brother, exhorted them to the Study of Philoſophy; and by little and little inſtructed them in the Faith of CHRIST, until he made them Imitators of himſelf. *Euſebius Cæſarienſis* ſays the ſame; and adds, that they made ſo good Progreſs in Learning and Virtue, that even when they were young Men they were taken out of the School of *Origen* to be made Biſhops. *Gregory* afterwards returned to *Neoceſarea* his own City, which at that Time was all Pagan, and given to Idolatry, and there were but ſeventeen Chriſtians in it. All preſently ſet their Eyes upon *Gregory*, for his Nobility, Modeſty, great Wit, and Learning. They all expected ſome Demonſtration of that which he had learnt, but he would make no Shew of his Knowledge, but only of his Modeſty, by his Silence and Solitude; retiring himſelf out of the Noiſe and Affairs of the City and treating with God by Prayer, begging his Favour, and with his Neighbours concerning their Profit, and the Means they were to take to get Heaven. But how much ſoever *Gregory* withdrew and hid himſelf, the Light that was ſhut up in his Breaſt, could not but manifeſt itſelf, and come forth. The Fame of his Virtue and Learning extended itſelf throughout all that Countrey; for which Cauſe thoſe that knew him not, deſired to know him, and thoſe that converſed with him, to converſe more with him, for the Profit they reaped out of his holy Converſation. Wherefore a holy Biſhop of the Church of *Amaſea*, called *Fedimus*, ſeeing how few Chriſtians there were in the City of *Neoceſarea*, and that the Pagans were many, and flouriſhed and miſuſed the Chriſtians; inflamed with a Zeal of the Glory of God, and moved with his Spirit, greatly deſired to make *Gregory* Biſhop of *Neoceſarea*, that by his great Virtue and Learning he might cultivate it, and animate the Chriſtians, and convert the Heathens. For this Cauſe himſelf went to ſeek out St. *Gregory*, with Intention to lay his Hands upon him, and to conſecrate him Biſhop. *Gregory* underſtood it, and to exempt himſelf from that weighty Burden, which he judged to be above his Strength, retired himſelf, flying from one ſolitary Place to another, that he might not meet with *Fedimus*, nor accept of the Biſhoprick. *Fedimus* ſought *Gregory* to make him Biſhop, and *Gregory* hid himſelf that he might not be Biſhop. The one did fly, and the other followed him, but could not overtake him, until one Day *Fedimus* underſtanding that *Gregory* was three Days Journies off, with great

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great Confidence he converted himſelf to God, and beſought him that he would look upon him and upon *Gregory*: And ſeeing that he could not now lay his Hands upon him to conſecrate him Biſhop, that he would make Uſe of his Words, with which being abſent he dedicated him to him, and offered him to be Biſhop of *Neoceſarea*, for the Good of that Church. The Words of *Fedimus* were of ſo great Force, as ſpoken by the ſpecial Inſtinct and Inſpiration of our Lord, that when *Gregory* knew of them, he dared not to reſiſt them, but ſubmitted his Neck to the Yoke, and undertook the Charge of the Church of *Neoceſarea*, permitting himſelf to be conſecrated Biſhop with the Rites and Ceremonies of the Church.

St. *Gregory* now ſeeing himſelf to be Biſhop, reſolved to lay aſide all Affairs of Fleſh and Blood, and to attend only to thoſe of his Paſtoral Office, and before all Things to the teaching and inſtructing of his Flock; and deſiring that the Doctrine he taught them might be pure and ſincere, and without the Mixture of any of thoſe many Errors, which in thoſe Days the Devil ſowed, like Cockle amongſt the good Seed; he gave himſelf much to Prayer, beſeeching our Lord through the Interceſſion of his moſt ſacred Mother, that he would enlighten him, and diſcover to him what he was to preach to his Flock. As he was praying one Night with this Anxiety and Care, the moſt gracious Queen of Angels appeared to him, in great Splendor, and in the Shape of a Lady more divine than human; and turning herſelf to St. *John Evangeliſt* who accompanied her by her Side, ſhe ordered him to declare to *Gregory* the Myſteries of Heaven, and to give him a Sum or Formula of what he was to believe and to teach, and the ſacred Evangeliſt did ſo. And with this the Viſion diſappeared, and *Gregory* remained inſtructed and comforted, and writ down that Formula which had been revealed to him, by Means whereof the Chriſtians of *Neoceſarea* were inſtructed in his Time, and afterwards, without falling into any Error. St. *Gregory* then furniſhed with ſo good Arms, and favoured with the Succour of Heaven, went into the Field againſt the Hoſts of Satan, to make War like a valiant Soldier againſt Idolatry and Hell, and to defend the Party of our Lord. All that Countrey was full of Temples dedicated to the Devils, and in the Woods, Groves and Mountains were offered up abominable Sacrifices; and the Worſhip of the true God was fallen down, and much decayed by Reaſon of the few Chriſtians that were in *Neoceſarea*. But it happened that St. *Gregory* leaving his Solitude, and travelling towards the City with ſome of his familiar Friends, he came to a Temple of *Apollo* there by, and becauſe it rained and was late, he ſtayed in it. This Temple was very famous, and much frequented by the Pagans who came to the Devil that was worſhipped in it, as to an Oracle; and by Means of the Prieſt propounded their Doubts and Petitions to the Devil, and with the Anſwers which he gave them returned home to their Houſes. St. *Gregory* purified the Temple with the Sign of the Croſs, and ſpent all the Night watching in Prayer, and praiſing our Lord as he was wont. In the Morning he departed, and went on in his Journey. St. *Gregory* being gone forth, the Prieſt of the Idols entered into the Temple, to offer his Sacrifices and Oblations: He heard great Clamours and lamentable Howlings of the Devils, who cryed out and ſaid to him, that they could not enter into that Houſe, becauſe *Gregory* had been in it. The Prieſt offered greater Sacrifices, and did all he could to appeaſe them, and to make them return to the Temple; but ſeeing that all his Labour was to no Purpoſe, he went after St. *Gregory*, and overtook him, and in a great Rage and Fury told him, that he would accuſe him to the Magiſtrates, and cauſe him to be ſeverely puniſhed; for that being a Chriſtian, and an Enemy of the Gods, he had entered into their Temple, and caſt them out of it, and ſtopped their Oracles. To which St. *Gregory* anſwered him with great Modeſty, that he muſt know that he was the Servant of a Lord, in whoſe Name he could caſt the Devils out of what Place he pleaſed, and carry them whither he pleaſed. The Prieſt admiring at this, ſaid to him, make them then return to the Temple where they were, that I may underſtand that thou haſt ſo great Power. *Gregory* opened a Book which he carried along with him, and tore out of it a little Part of a Leaf, and writ in it only theſe Words: Gregory *to* Satan, *enter*. The Prieſt took the Note, put it upon the Altar, offered his Sacrifice, and immediately the Devils anſwered him as they uſed to do. The Prieſt was aſtoniſhed, and being a prudent Man, and God willing by this Means to illuminate him, he ſet himſelf to conſider, that the God whom *Gregory* ſerved muſt needs be more powerful than his Gods; ſeeing that in his Name *Gregory* had been able to caſt them out of their Temple, and to make them return back again by the Command of one Word alone. And moved by this Conſideration he went to St. *Gregory*, and recounted to him what had paſſed, and intreated him, that he would declare to him who that God was whom he ſerved, and that gave him ſo great Power. And the Saint having anſwered him what was convenient for him to hear, and that the Myſteries of our holy Faith were not confirmed by Words but by Miracles, the Prieſt beſought him that he would work a Miracle, that he might know what he ſaid to be the Truth, and might

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ſubmit himſelf, and hold for the true God him whom he preached. And St. *Gregory* anſwering him that he ſhould chuſe what Miracle he would have him work, the Prieſt ſaid to him that he ſhould make a very great Rock that was there, remove to another Place. St. *Gregory* immediately did ſo, and as if the Rock had been endowed with Reaſon, ſo he commanded it to remove to the Place which the other had aſſigned; and it obeyed and did what was commanded it. The Man was aſtoniſhed and convinced, and with his Wife and Children, and Family, was converted to the Faith of CHRIST, and beſought the Saint, that he would receive him into his Service and Company to be Partaker of his Labours and Merits. The Fame of theſe two ſo great Miracles was divulged in the City, that St. *Gregory* had caſt their Gods out of their Temple, and given them Leave to return unto it, and tranſferred a huge Rock into another Place; and all the People confounded, and aſtoniſhed to hear ſuch new and wonderful Things, underſtanding that he was coming, went out to receive him with extraordinary Acclamations and Rejoicings. But it was a ſtrange Thing, and yet a greater Miracle, that the Saint ſhould go ſo recollected within himſelf, and ſo fixed upon God, that he paſſed through the Middle of all the People, as if he had been in the Deſert, and ſaw no Body, being ſurrounded as he was on all Sides, and preſſed with ſuch a Multitude of People. He would not ſeek after a Houſe in the City, nor have any Lands or Poſſeſſions, for that all his Care was God, and the Salvation of Souls; until a rich and principal Gentleman, called *Mauſonius*, lovingly entreated him and importuned him to take up his Lodging at his Houſe. He did ſo, and much People began to flock thither to him, of all Eſtates, Ages, and Conditions, to ſee and converſe with a Man that was more than a Man, and to get Inſtruction for their Souls, and Health for their Bodies. And accordingly the Saint did, teaching every one what he was to do to ſave himſelf, and healing the Infirm of all the Grievances they ſuffered. He comforted thoſe that wanted Comfort; he perſuaded Chaſtity to young Men, Patience to old Men, to Servants Obedience towards their Maſters, and to Maſters Clemency and Goodneſs towards their Servants, to the Rich Alms, and to the Poor Sufferance and Contentedneſs with their Eſtate. In fine, to all Men and Women, young and old, he imparted the Bread of heavenly Doctrine, and gave ſaving Documents. There were ſo many who were converted to our holy Faith, and ſo great was the Fire of the Love of God, which was kindled in them by the Words of St. *Gregory*, that preſently they ſet upon the Building of a Church to the true God, every one offering his Labour, and Means to advance the Work. The which was perfected, the Saint giving it his Benediction; and it was ſo ſtrong and firm, and ſo well founded, that a great Earthquake happening afterwards (by which all the Buildings, Houſes, and Temples of the City of *Neoceſarea* fell to the Ground) only this Church which St. *Gregory* built, remained ſtanding, by the ſpecial Grace and Providence of our Lord. *Euſebius Cæſarienſis* ſays, that by his Prayer he made a great Rock ſplit itſelf, and give Way for the Building of this Church; of ſuch Force were his Prayers, and ſo much did God honour his Saint, who was now held for ſuch, and reſpected and reverenced as a divine Thing, and come from Heaven: And for this Cauſe thoſe who had Suits in Law, and Controverſies amongſt themſelves, put them into his Hands, to be decided and determined by him. The Truth is that all did not obey him in every Thing, but the Diſobedient preſently felt it to their Coſt; as it happened to two Brothers, young and rich, that had newly entered into Poſſeſſion of their Lands who went to Law about which of them ſhould be Lord of a certain Lake in which there was much Fiſh, each of them ſtriving to be ſole Lord of it, without a Companion. The Difference betwixt the two Brothers by the Heat of their Blood, and by each ones Covetouſneſs of his proper Intereſt grew to ſuch a Height, that they reſolved to come to Blows, and to decide the Matter by their Weapons. St. *Gregory* heard of it, and when they were upon the Point to fight, went to them and entreated them, that they would be pacified, and make more Account of natural Love, than of their Intereſt; and agree like good Brothers. The young Men heard him, and did not hear him, for they would not obey him: Whereupon the Saint converted himſelf to God, and made his Prayer one Night by the Side of the Lake, and in the Morning the Lake appeared no more; for it was all converted into fertile and fruitful Land. Upon the Sight of this Miracle the two Brothers made an Agreement, and left off their Suits and Wranglings, caſting themſelves at the Feet of the Saint, that by his Prayers had taken away the Cauſe and Ground of their Quarrel. Nor was that other Miracle leſs admirable which he wrought, putting a Bridle, and Limit to the River *Lycus*, a very great and furious Stream, which going out of its Channel, ruined and deſtroyed all the Countrey through which it paſſed. The People of that Territory came to St. *Gregory*, and told him of the great Damages they received from that River, when it broke its Bounds, and increaſed by the Fall of great Rains it overflowed the Fields, and carrried away Trees, Herds of Cattle, and the very Houſes, and the Inhabitants of their Towns; and that all the Remedies they had uſed, had profited

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profited them Nothing; wherefore they beſought him that he would ſuccour them in that ſo extreme Neceſſity, that ſo many Villages and Towns thereabouts might not be wholly deſolated. The Saint had Compaſſion of them; went thither, and having ſeen the Diſpoſition of the Place, he ſet the Staff which he carried in his Hand in the Bank of the River, beſeeching our Lord that his Staff might be the Limit and Bound of the River: And ſo it was; for the Staff took Root in the Earth, and became a great Tree: And when the River ſwelled much, and was moſt furious, approaching with its Waters and touching that Tree, it ſtopped and returned back again, without being able to paſs any further; by Virtue of that Lord, who put Bounds to the Sea, and ſaid to it; *Hitherto ſhalt thou come, and here thy furious Waters ſhall be broken.* Then what ſhall I ſay of another Miracle not leſs wonderful? For an univerſal Plague having overſpread the whole World (which they ſay laſted ten Years) and being come to the City of *Neoceſarea*, and ſeizing upon it like a devouring Fire, there was no other Remedy to extinguiſh it, but the Merits, and Prayers of St. *Gregory*, who into whatſoever Houſe he entered, carried Health along with him. And by this Occaſion many Pagans obtained the Health of their Souls, and were converted to our holy Religion, underſtanding that this Plage was a Puniſhment of their Idolatry.

Stupendous were the Prodigies which St. *Gregory* wrought, and wonderful the Things he did: But amongſt others there was one, of no leſs Profit for Souls, than of Admiration, for the Novelty of the Accident, and the Manner that it happened. The Inhabitants of the City of *Comana* intreated him that he would come and viſit them. He did ſo. They treated with him that he would give them a Biſhop of his chuſing. He commanded them that they ſhould confer, and treat amongſt themſelves, who amongſt them all was fitteſt for that Dignity. And they doing ſo, and ſetting their Eyes upon Perſons that were honourable for their Parentage, Eloquence, and other Parts, which are looked upon, and eſteemed much in the World, and propoſing them to St. *Gregory*, he told them, that thoſe Parts which they ſought after, and required, were not the principal that were required in a Biſhop, but Sanctity, Virtue, and Prudence; and that theſe were to be preferred before the others: And that he that excelled in theſe was to be choſen, whoſoever he was. To this one made Anſwer: According to this Rule, we may well take *Alexander* the Collier for our Biſhop. This *Alexander* was a very wiſe Man, and a great Philoſopher, and not leſs holy, and a Contemner of the World; who that he might be unknown, and more abuſed amongſt Men, leaving his Books, and the Studies of vain Wiſdom, and inflamed with the Love and Light of true and heavenly Wiſdom, had taken the Diſguiſe of a vile and abject Man, and made himſelf a Collier in the City of *Comana*, where he lived by the Labour of his Hands. When St. *Gregory* heard the Name of *Alexander* the Collier, God inſpired him, and revealed to him, that he was the Man who was fit to be Biſhop. He commanded him to be brought before him. He came all ſmutted and ſmeared in his Collier's Weed; all that were preſent laughing to ſee him, and much more at the Reaſon and End of his Coming. The Saint aſked him ſome Queſtions, and by his prudent Anſwers underſtood, that he was more than what he ſeemed to be; and that under that vile Cloathing was hidden great Wiſdom, and Sanctity. He called him apart, and aſked him in Private who he was, and ſo urged him that he cou'd not deny the Truth St. *Gregory* embrac'd him and cloathed him decently, and gave him for Biſhop to that City declaring to them, who he was and the Eſteem they ought to have of him; and that it was the Will of God that he ſhould be their Paſtor and Prelate; and he proved ſuch an excellent good one, that he came to be a Martyr of our Lord, and ended his Life by the Fire, and the *Roman* Martyrology makes Mention of him on the eleventh of *Auguſt*. By this Fact St. *Gregory* declared what ought moſt to be regarded as the principal Thing in the Elections of Biſhops; and his Courage in oppoſing thoſe, who propoſed to him Perſons adorned with Parts and Talents which the World eſteems and admires, rather than with Talents which are precious in the Eyes of our Lord; and which are more neceſſary for him that is to be Paſtor, and as ſuch, and not as a Mercenary, is to feed, and to defend from the Wolves thoſe Sheep, which the ſupreme Paſtor, and Prince of all Paſtors JESUS CHRIST, bought with his Blood. And withal the Saint ſhewed the Light he had from Heaven, by which he diſcovered the Treaſure that was hidden among the Coals, and under the humble Attire of *Alexander*. But who can recount all the other Miracles, which this moſt holy and miraculous Man wrought? St. *Gregory Nyſſen* excuſes himſelf from doing of it, for that it would be (as he ſays) a very long Buſineſs, and which would require much Leiſure and Time. One I will not omit, which happened to him with the *Jews*; who partly out of Covetouſneſs, and partly to ſcoff at the Saint, and to give to underſtand that it was an eaſy Matter to deceive him, agreed amongſt themſelves to aſk an Alms of him in this Manner. St. *Gregory* returning to the City two *Jews* put themſelves in the Way by which he was to paſs, the

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the one lying ſtretched out upon the Ground as if he had been dead, and the other lamenting and bewailing of him; who at the Time that the Saint paſſed, raiſed his Voice, and groaning and ſighing ſaid to him, that the poor young Man that lay there upon the Ground, was dead ſuddenly, and was ſo poor that he had not a Sheet to wrap him in, nor any thing wherewith to bury him: Wherefore he beſought him, that he would help him with ſomething that he might be able to give him Burial. St. *Gregory* had Compaſſion of him, and inſtantly plucked off the Rochet which he wore, and caſt it upon him that feigned himſelf dead; and paſſed on his Way leaving the two *Jews* alone. Then one of them, he who had begged the Alms began to laugh out aloud, and to ſay to his Companion, that he might riſe now, their Plot had ſucceeded, and they had deceived him whom the Chriſtians held for ſuch a wiſe Man. And the other giving him no Anſwer, he raiſed his Voice higher, and plucking him with his Hand, and kicking him with his Foot, he bad him riſe. But all this was not ſufficient, for he lay ſtill without any Sign of Senſe or Life: And the Garment that St. *Gregory* gave him, as ſoon as it toucht him, ſerved him for a Winding-ſheet, which was what his Companion begged for him; and he who went about to deceive the Saint was himſelf deceived; and was ſtruck dead indeed who feigned himſelf to be dead: God teaching us by this Miracle, the Reſpect we ought to have towards his Saints.

The Manner of our Lord's preſerving St. *Gregory* from being killed, is not of leſs Admiration, than the Killing of the *Jew* who went about to ſcoff at him. The cruel and terrible Perſecution of the Emperor *Decius* was raiſed in his Time againſt the Catholick Church. The Chriſtians were afflicted with new and exquiſite Torments, and deſtroy'd by Kinds of Deaths never heard of before. Some fled into Deſerts, and did hide themſelves in Caves under Ground. Others died conſtantly for the Faith. Many were diſmay'd and apoſtatized; and all were ſcattered and terrified like Sheep ſurrounded on all Sides by a Flock of moſt cruel Wolves. St. *Gregory* judged it was more convenient, that the People at preſent ſhould retire themſelves, and that it was better they ſhould fly that Tempeſt, and ſave themſelves, than put themſelves into it with Danger of being deſtroy'd; and to give them Example, and that he might be better able to aſſiſt them, himſelf fled and went to a Mountain taking in his Company him that had been a Prieſt of the Idols, and had been converted (as we have ſaid) and was now a Deacon. The Pagans although they had great Hatred and Rage againſt all the Chriſtians, and with incredible Diligence ſought and ſearcht after them, and drew them out from under the Earth; yet principally they directed their Darts, and Machines againſt St. *Gregory*; they judging, that this valiant Captain being overcome, all the reſt would yield up themſelves. The Judges and Miniſters of the Emperor underſtood that St. *Gregory* was in the Mountain: And they ſent Soldiers with a Guide or Spy to take him. They aſcended the Mountain. St. *Gregory* and his Deacon ſet themſelves to pray at ſome little Diſtance from one another. God ſo blinded the Soldiers, that they ſaw them not, but in Place of them they ſeemed to ſee two Trees: And ſo they returned back again, ſaying that *Gregory* was not in that Mountain, nor had they ſeen any Thing in it but two Trees. He that was their Spy knew that he was there, for he had ſeen him, and going into the Mountain again, found him with his Companion; and underſtanding that God had covered him that the Soldiers might not ſee him, and that *Gregory* was under his Wings and Protection, he caſt himſelf at his Feet, and was converted, and of a Perſecutor that he was before, he began to be one of thoſe that were perſecuted. Praying one Time in the Mountain, and lifting up his Hands (like another *Moyſes*) to Heaven for the Faithful that fought in their Torments for JESUS CHRIST, he ſaw by divine Revelation the Combat of one of his valorous Soldiers, called *Troadius*, who was put to moſt cruel Torments; and after St. *Gregory* had been for a While as it were tranſported and abſorpt, he returned to his wonted Countenance, and with Joy ſaid to his Companion that Verſe of the *Pſalm: Bleſſed be God that has not permitted us to fall, nor to be torn in Pieces by their Teeth.* And he declared to him, that a Chriſtian called *Troadius*, at that Time had overcome the Torments, and been crowned with the Glory of Martyrdom. And the Deacon going ſecretly into the City, found that to be true which the Saint had told him. At another Time going out of Neceſſity to bathe himſelf in a Bath, he underſtood that there was a Devil in it, who killed all thoſe that entered by Night into that Bath; and for this Cauſe no Body dared to enter into it at that Time. But the Saint without any Apprehenſion, or Fear entered into it, ſtayed in it, and came forth of it; and although the Devils to affright him made a great Noiſe, and cauſed the Houſe to ſhake, and as it were Flames of Fire to come out of the very Water, and other terrible Things, which would have diſmayed and terrified any Man though never ſo ſtout, and couragious; St. *Gregory* with only the Sign of the Croſs mocked and ſcoffed at them, ſhewing how much more powerful the Servant of our Lord is than all

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the Force of Hell, and that the Devils can do no more than what God permits them. The Storm and Perſecution, which the Devil had raiſed againſt the Chriſtians being over, St. *Gregory* returned to the City; and like a good Paſtor gathered together his Flock, and ordained, that every Year there ſhould be Feaſts kept in Honour of the Martyrs; and that thoſe Days ſhould be ſolemnly celebrated on which they had laid down their Lives for CHRIST, and had obtained the Crown of Martyrdom; and permitted the People upon thoſe Days to rejoice, and to make themſelves merry by ſome honeſt Entertainments. And knowing that his happy Departure out of this temporal Life to the eternal drew near, he viſited his Dioceſs with extraordinary Diligence, deſiring to know whether there was in it any one that was not a Chriſtian: And he underſtood that in the City of *Neoceſarea* (which was great and populous) there were only ſeventeen Pagans that were known, and he praiſed our Lord for it: For that when he took upon him the Charge of the Biſhoprick, and entered into the City, there were (as we have ſaid above) only ſeventeen Chriſtians; and beſought God, that he would keep the Faithful in his holy Religion, and convert to it thoſe ſeventeen Infidels, and all the reſt that were in the whole World. Then he beſought thoſe that were preſent, that they would not bury his Body in a Sepulchre proper to him, nor made on Purpoſe for him, but in the Sepulchre of ſome other Man: For that as in this Life he had no proper Houſe to live in, ſo after his Death his Body might have no proper Grave. Having ſaid this, he gave up his bleſſed Soul to our Lord in the Year of CHRIST CCLXVI, in the Reign of *Gallienus*, upon the ſeventeenth of *November*, on which the Church celebrates his Feaſt. The Body of the Saint was put in a Coffin, and placed in a certain Church; and our Lord wrought by him after his Death, many and great Miracles, amongſt which *Theodore* Lector recounts one very remarkable. To wit, that God willing to ſend a great Earthquake in the City of *Neoceſarea*, a Soldier that was entered into it, ſaw two other Soldiers going out of it, and a Man who followed them and cried out, and ſaid to them; have a Care of the Houſe, in which the Coffin, and Body of *Gregory* is. The Earthquake came, and the greateſt Part of the City was thrown down; but the Chu ch in which the Body of the Saint was, remained ſtanding firm, and without any harm.

St. *Gregory* writ ſome Books which St. *Hierom* cites. One of them was an Interpretation of *Eccleſiaſtes*, which although it was ſhort, St. *Hierom* ſaies it was very profitable. *Eraſmus Roterodamus* ſays, that in his Time this Interpretation was found at *Baſil*, in the Library of the *Dominicans*. Another Thing which he writ was, the Catholick Faith concerning the moſt holy Trinity, as it had been revealed to him; which is cited in the Beginning of the fifth Synod, with this Title: *The Expoſition of the Faith, according to the Revelation of* Gregory *Biſhop of* Neoceſarea. The which (as St. *Baſil* ſeems to ſignify) the Saint in another Treatiſe explicated more at large. In ſuch Sort, that he did not only by his Preaching, Life, and Miracles illuſtrate the Church of our Lord, but alſo by his Writings. The Life of St. *Gregory* was written (as we have ſaid) by another *Gregory* Biſhop of *Nyſſe*, Brother to St. *Baſil*, whom we have chiefly followed. And the ſame St. *Baſil* (who was brought up at *Neoceſarea*, with the Milk, and Inſtruction of St. *Macrina* his Grandmother, Diſciple of St. *Gregory Thaumaturgus*, and boaſts of it) highly praiſes, and extols him; and after having compared him with the Apoſtles, and Prophets, he ſays of him theſe Words: *He did ſhine in the Church like a great and glorious Light, and was by the Virtue of the Holy Ghoſt, a Terror, and Dread to the Devils; and with ſeventeen Chriſtians only, that were in the City when he began to be Biſhop, he made War againſt them; and converted to the Faith of* CHRIST *all that heatheniſh People, as well the Citizens, as the meaner Sort of People. He was the Man that in the Name of God changed the Courſe of Rivers, and dried up the Lake, that was an Occaſion of Diſcord betwixt two covetous Brothers. Moreover the Things which he announced, and told before they happened are ſuch, and ſo great, that he may well be compared with the other Prophets. But it would be a long Work to relate the Miracles of* Gregory; *it ſuffices to ſay, that for the Excellency of his divine Gifts, and of the Miracles and Prodigies which he wrought, the very Enemies of the Truth called him another* Moyſes. So St. *Baſil*. Of St. *Gregory* do write alſo the *Roman* Martyrology, and the reſt, *Euſebius Cæſarienſis*, St. *Jerom*, St. *Gregory* Pope, *Nicephorus Calixtus*, *Suidas*, *Socrates*. *Uſuard*, following *Ruffinus*, calls this Saint, Martyr, becauſe ſome of the Ancients give this Name of Martyr, not only to thoſe who died, but alſo to thoſe who ſuffered much for the Faith of CHRIST.

The Feaſt of the Dedication of the Church of St. PETER *and St.* PAUL.

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ST. *John Chryſoſtom* writing upon the ſecond Epiſtle of St. *Paul* to the *Corinthians*, and ſpeaking of the Glory which God gives to his Servants even in this Life, and how he exalts them above Kings and Emperors, ſays theſe Words: *The Sepulchres of thoſe that have ſerved* CHRIST *Crucified, ſurpaſs the Palaces of Kings, not ſo much in the Greatneſs and Beauty of their Buildings (although in this alſo they go beyond them) as in another Thing of more Importance, to wit in the Multitude of thoſe that with Devotion and Joy repair unto them. For the Emperor himſelf, who is cloathed in purple, goes to the Sepulchres of the Saints and kiſſes them; and humbly proſtrate upon the Ground beſeeches the ſame Saints to pray to God for him; and he who wears a Royal Crown upon his Head, holds it for a great Favour of God, that* Peter *a Fiſherman, and* Paul *who gained his Living by the Labour of his Hands, ſhould be his Protectors and Defenders, and beſeeches and begs it with much Earneſtneſs.* Thus St. *Chryſoſtom.* And the glorious Father St. *Auguſtin* ſays: *Now at the Memory of the Fiſherman the Knees of the Emperor are bowed, and the precious Stones of the imperial Crown ſhine moſt where the Benefits of the Fiſherman are moſt felt.* And in another Place: *You ſee well how the Eminency, and ſupreme Majeſty of the* Roman *Empire humbles itſelf before the Sepulchre of* Peter *the Fiſherman, and lays the imperial Crown at this Feet.* How great a Truth that is which theſe two moſt holy and moſt wiſe Doctors ſay, is clearly ſeen to Day in the Feaſt which the holy Church celebrates of the Dedication of the Churches of St. *Peter* and St. *Paul.* For the Emperor *Conſtantine* after he was baptized, deſiring to honour theſe Princes of the Apoſtles, and to build them Churches in that Place, which was called the Confeſſion of St. *Peter* (for that his holy Body was buried there) taking from his Head his imperial Diadem, and proſtrating himſelf upon the Ground, he prayed with many Tears; and then took a Pickax, and opened the Ground, and took out twelve Baſkets full of Earth, which himſelf carried from thence in Honour of the twelve Apoſtles, and deſigned a Place, where a Church ſhould be built to the Prince of them all St. *Peter.* The Church was finiſhed, and St. *Sylveſter* Pope conſecrated it, upon the eighteenth of *November*, in the Year of CHRIST CCCXXIV, and put in it an Altar of Stone, commanding that from thenceforwards the Altars ſhould be of Stone. The ſame Emperor *Conſtantine* built alſo a Church to the Apoſtle St. *Paul* in the Way of *Oſtia*, and enriched the one and the other with great Revenues, and adorned them with rich and precious Ornaments; and this is the Feaſt which to Day we celebrate, and with good Reaſon. For what more efficacious Argument can we have of the Power of CHRIST crucified, than to ſee the Emperor and Monarch of the World, proſtrate at the Sepulchre of a Fiſherman, who was alſo crucified for the ſame CHRIST? Or what Triumph can be imagined more illuſtrious and glorious, than to ſee *Conſtantine* the triumphant Conqueror of the World, carry upon his Shoulders Baſkets of Earth, and ſerve like a Day-Labourer in the Building of the Church of a Fiſherman? Or what greater Glory and Honour can be given to a mortal Man here upon Earth, than that which our Lord gave as upon this Day to St. *Peter* by this Act of *Conſtantine?* And than that which ſince he has given him, ſubjecting at his Feet the Top of Empires, and Kingdoms, and bringing to his ſacred Tomb ſo many People and Nations, which came from ſo different Provinces and Lands to *Rome*, to reverence and adore his precious Bones and Aſhes, and to recommend themſelves to the Patronage of this glorious Prince of the Apoſtles, holding him for their principal Protector and Defender? And not only after that the Emperor *Conſtantine* built at *Rome* in the Vatican that moſt ſumptuous Church to St. *Peter*, did the Faithful come in Pilgrimage (as we have ſaid) but alſo before that pious Monument was erected, this Devotion was in the Catholick Church. And many even in the Time of the moſt cruel Perſecutions of the Tyrants, came from very remote Countries to *Rome*, to viſit *Limina Apoſtolorum*, the Threſholds of the Apoſtles, for ſo they then called the Churches of St. *Peter* and St. *Paul*; becauſe at the Threſholds of the Doors of their Temples, they proſtrated themſelves, and caſt themſelves upon the Ground, kiſſing them with ſingular Piety and Devotion. And theſe ſacred Places have always been had in great Veneration, and have been reſpected in ſo high a Degree, that the very Barbarians, who ſacked and deſtroyed the City of *Rome*, dared not to touch any Thing belonging to them, nor to do any one any Damage that recurred to them, holding them for priviledged

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NOVEMBER 18. ledged, and inviolable Places of Refuge; as we have ſaid more at large in the Life of St. *Peter*, upon the nine and twentieth Day of the Month of *June*. The Emperor *Conſtantine* built other Churches, which we have ſpoken of upon the Feaſt of the Dedication of the Church of our Saviour, which is the ninth of this Month of *November*. The *Roman* Martyrology makes mention of the Dedication of the Church of St. *Peter* and St. *Paul*; and Cardinal *Baronius* in his Annotations, and in the third Tome of his Annals treats learnedly, and largely of it. NOVEMBER 18.

The Life of St. PONTIAN *Pope, and Martyr.*

NOVEMBER 19. BY the Death of St. *Urban*, Pope and Martyr, St. *Pontian* was placed in the Chair of St. *Peter*, Native of *Rome*, Son to *Calphurnius*, a holy Man and very worthy of that holy Seat. He governed peaceably ſome Years, with great Approbation of all the Clergy and People of *Rome*. For at that Time did reign *Alexander Severus*, Son to *Mammea*, who was a juſt Prince, and no Enemy of the Chriſtians. But afterwards the Emperor being a Pagan, and having about him certain Counſellors very great Lawyers, and no leſs Enemies of our holy Religion, by the Inducement of ſome of them, or of the Pagan Prieſts, he commanded the holy Pope *Pontian* to be baniſhed into the Iſland of *Sardinia*, together with a Prieſt called *Philip*, as the *Roman* Martyrology ſays, or with *Hippolytus*, as the old Breviary ſays, and the other Martyrologies. There he ſuffered very great Miſeries and Calamities, not forgetting for all them to inſtruct the Church by his Precepts and Admonitions. For in his Baniſhment he wrote two Epiſtles to all the Faithful; one concerning the Reſpect and Reverence that ought to be had to Prieſts, for the moſt ſacred Myſteries which they handle; and another of the Charity, and fraternal Love which we all ought to have. Some attribute to St. *Pontian*, the Saying of the Pſalm, *Judica me Deus*, before the Beginning of Maſs; and the Cuſtom of ſinging in the Hours the Pſalter of *David*. In fine after this holy Pope had ſuffered great Afflictions and Miſeries in his Baniſhment, he was apprehended by the Command of *Julius Maximinus*, a barbarous and cruel Man, who ſucceeded *Alexander* in the Empire, and they beat him ſo rudely, that amidſt the Blows he gave up his Soul to our Lord, having preſided in his Church, according to the Pontifical of St. *Damaſus* and *Platina*, nine Years five Months and two Days, and according to the *Roman* Breviary five Years five Months and two Days, and according to Cardinal *Baronius* five Years. He gave Orders twice in the Month of *December*, and in them ordained ſix Prieſts, five Deacons, and in diverſe Places ſix Biſhops. His holy Body was buried in *Sardinia*, and ſome few Years after St. *Fabian* Pope commanded it to be tranſlated with great Reverence to *Rome*, and to be put in the Church-yard of *Calixtus* amongſt other Martyrs. The Church celebrates the Feaſt of St. *Pontian* upon the nineteenth of *November*, which was the Day of his Martyrdom, *Maximinus* being Emperor, in the Year of our Lord CCXXXVII. Of St. *Pontian* do make Mention the *Roman* Martyrology, and the reſt, and thoſe who write the Lives of the Popes; and *Euſebius*, *Optatus Milevitanus*, St. *Auguſtine*, *Nicephorus* Biſhop of *Conſtantinople*, and *Nicephorus Calixtus*, and Cardinal *Baronius*. NOVEMBER 19.

The Feaſt of the Preſentation of our LADY *in the Temple.*

NOVEMBER 21. ONE of the Things in which we ought to take greateſt Care and Diligence is, in performing our Vows, and giving ſpeedily to God that which we have promiſed him. And ſo the Holy Ghoſt ſays by *Solomon: If thou haſt promiſed any Thing to God, do not delay to pay it.* And one of the Things in which Parents ought to be moſt vigilant is, in bringing up their Children in the holy Fear, and Love of our Lord. And for this the ſame Spirit of our Lord ſays, *If thou haſt Children, inſtruct them, and bend them in their tender Age.* Of both the one and the other St. *Joachim*, and St. *Anne*, the Parents of the moſt ſacred Virgin *Mary*, our Lady, have left us a great Example, preſenting her as upon this Day in the Temple of *Hieruſalem*, and leaving her in it, there to be brought up amongſt the other young Virgins, as they had promiſed to God. Unto which (beſides the Motive which they had from their Promiſe and Vow, and from the Incitement of their own proper Sanctity) the Life of the Child herſelf, and her Stayedneſs, and virginal Modeſty, was a perpetual Admonitor to her Parents, that they ſhould NOVEMBER 21.

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She being now three Years old, her Parents carried her to the Temple of *Hieruſalem*, to offer her, and to preſent to the eternal Father, his Daughter; to the Son, his Mother; to the Holy Ghoſt, his Spouſe; to the Angels their Queen; and to Men their Advocate. They declared to the Prieſts their Vow; intreated them that they would take Care of their Daughter, as of a Thing conſecrated to God; and that they would bring her up amongſt the other young Damſels that ſerved God in a Houſe adjoining to the Temple, and built for that Purpoſe; where the Virgins were maintained by the Rents of the ſame Temple, and could enter into it to pray, and to employ themſelves in holy and laudable Exerciſes, out of the Noiſe and Throng of the People. And indeed it was fitting, that the Virgin who was to be the Mother of God, ſhould not defer to conſecrate her Soul and Body to the Service of her Spouſe, but that as ſoon as ſhe was weaned from the Breaſts of her Mother, ſhe ſhould make a ſolemn Sacrifice of herſelf. For as early Fruit, freſh and new gathered from the Tree, and with its Bloom upon it, is more guſtful and pleaſing, than the withered, handled, and fetched out of the Market; ſo the Service which is done our Lord in our tender Years, is more grateful to him, than that which is offered him in old Age. Although God is ſo good, that he receives the late Sacrifices, and pays with great Liberality and Bountifulneſs thoſe that go to Labour in his Vineyard at the Setting of the Sun. But Parents ought to have a great Care to encline their Children from their tender Years to the holy Fear of God, and to offer them to him as a Thing that is his own; and if our Lord ſhould do them ſo great a Favour, as to make Choice of them for himſelf, and to plant in them ſome Deſire and Guſt to ſerve him with Perfection, they muſt not oppoſe them, nor hinder them, for then they ſhall offend our Lord (whoſe they are, more than theirs) and ſhall be puniſhed in that very Thing in which they offended; God permitting that their very Children ſhall be their Executioners and Tormenters, and the Knife by which their inordinate Love ſhall be killed. The holy Parents then, *Joachim* and *Anne*, delivered up the bleſſed Child into the Hands of the Prieſt, who only looking upon her, was ſtruck with Admiration and Amazement at her ſingular Grace and Beauty. Take this Child, O Prieſt of God, and do not think that ſhe is like thoſe other Children which hitherto thou haſt received, and dedicated to our Lord; but as his living Temple, and more venerable than the Temple itſelf in which ſhe is offered. Take her as a Sanctuary of the Holy Ghoſt, as the true Ark of the Teſtament, as the true Manna with which Heaven and Earth are ſuſtained, as a Holy of Holies, into which it is not lawful for any one to enter but the High Prieſt, according to the Order of *Melchiſedech*. For ſhe is the Gate of *Ezekiel* ſhut to all, but only to him; and the encloſed Garden and ſealed Fountain, and ſhe who by her Preſence is to illuſtrate, and to make more noble this ſecond Temple, than was that firſt which King *Solomon* built. The Prieſt took her, and ſet her (as ſome ſay) upon the firſt Step of a Pair of Stairs which had fifteen Steps to aſcend up to the Altar; and ſhe with an exceeding great Grace, Nimbleneſs and Alacrity (without any ones Help, or taking her by the Hand) by her ſelf went up to the high-

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• But what Tongue is ſufficient to declare the Excellency of the Retirement and Virtues of this bleſſed Child, during the Time ſhe remained amongſt thoſe ſacred Virgins. Of which St. *Hierom*, or the Author of the Treatiſe of the Virgin's Nativity, which goes amongſt his Works, ſpeaking, ſays: *The Virgin endeavoured in the Watchings of the Night to be the firſt, in the Law of God the beſt inſtructed, in Humility the moſt humble, in ſinging the Pſalms of* David *the moſt accurate, in Charity the moſt fervent, in Purity the moſt pure, and in all Virtues the moſt perfect. All her Words were full of Grace, for God was always in her Mouth. She prayed continually, and as the Prophet ſays, ſhe meditated in the Law of our Lord, Day, and Night. She had alſo Care of her Companions, that none of them ſpoke an unbeſeeming Word, nor laughed aloud and immodeſtly, nor ſpoke an injurious, or arrogant Word to her Companion. She continually bleſſed God, and that ſhe might not ceaſe from this Office even when ſhe was ſaluted, returning the Salutation, ſhe anſwered, Thanks be to God.* Hitherto this Author. And St. *Ambroſe* ſays alſo. *She who had the good Company of holy Thoughts did not deſire the Converſation of the other Virgins; but then ſhe was leaſt alone, when ſhe was alone: For how can it be ſaid that ſhe was alone, who had with her ſo many devout Books, ſo many Archangels, ſo many Prophets. And if ſhe was troubled when the Angel St.* Gabriel *entered in unto her, it was not becauſe ſhe was not accuſtomed to converſe with Angels, but becauſe he appeared in the Shape of a beautiful young Man, and hearing his Name ſhe knew him. So ſtrange a Thing it was to her to ſee a Man in her Chamber, not wondering when ſhe knew that it was an Angel; that we might underſtand the Warineſs of her religious and chaſte Ears, and of her venerable and chaſte Eyes.* So St. *Ambroſe*.

In the Temple ſhe learnt very perfectly to ſpin Wool, Flax and Silk, and to ſow and to work the Veſtments of the Prieſts, and all that was neceſſary for the Ornament of the Temple; and for to ſerve afterwards, and cheriſh her dear Son, and to cloath him, and to make him that Seamleſs Coat which at the Foot of the Croſs the Soldiers played for, becauſe they would not divide it. She learnt alſo the *Hebrew* Letter, and read very often, and with great Attention the divine Scriptures, and ruminated, and meditated upon them, and perfectly underſtood them, by her ſublime and delicate Wit, and by the ſovereign Light which our Lord infuſed into her. She faſted much, and by Recollection, Solitude, Silence, and Quiet, diſpoſed herſelf to Contemplation and Union with God; in which ſhe was ſo abſorpt and tranſported, and ſo viſited and comforted by our Lord, and by the Angels, that ſhe ſeemed rather a Child come down from Heaven, than created here upon Earth. And there are grave Authors who write, that the Angels brought her what ſhe was to eat, all the Time ſhe lived in the Temple, that being expedite and without all Care of her Suſtenance, ſhe might more freely attend to the moſt ſweet Contemplation of her dear Spouſe. For ſeeing this Priviledge was granted for ſo many Years to St. *Paul* the firſt Hermit, it is no Wonder it ſhould be granted to her who ſo far ſurpaſſed him, and was ſingularly choſen to ſo high a Dignity. In fine the Life of the Virgin in the Temple, was a moſt perfect Pattern and Model of the Life of all Virgins, who ought to imitate her in Prayer, in Humility, in Modeſty, in Retirement, Silence and virginal Baſhfulneſs, and in all other Virtues which are proper to Virgins, and are the Ornament and Grace of their State. But eſpecially the Virgins who by a particular Inſpiration, and by the Light of Heaven have conſecrated their Virginity to JESUS CHRIST, and have taken him for their Spouſe, ought always to have the Life of this moſt holy Virgin before their Eyes, as a Glaſs to mould themſelves by, and to follow her Examples, ſeeing they fight under her Banner, and ſhe is their Guide, Miſtreſs and Leader. For amongſt the Excellencies and Prerogatives of the Virgin it is not the leaſt that ſhe was the firſt that lifted up the Standard of Chaſtity, and conſecrated her moſt pure Virginity by a perpetual Vow to our Lord, and opened the Way by her Example to all the Virgins who ſince have followed her. She was the firſt that knew and eſteemed, according to its Deſerts, the ſo rare and ſtrange Virtue of virginal Purity; and who loved it ſo much, that ſhe made a Vow to keep it perpetually, and with ſuch an ardent and intenſe Love, and with ſuch a hearty Deſire of pleaſing God, kept it ſo perfectly, that ſhe ſeemed rather an Angel without a Body than a Virgin with mortal Fleſh. For her having been a Mother did not make the Flower of her Virginity to fade; but rendered it more beautiful, and more flouriſhing, more high, and more divine, and joined the Flower of a Virgin with the Fruit of a Mother. All pure Souls, that acknowledging the Vanity of the World, give it a Bill of Divorce, and retire themſelves,

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eſt Step of all, not without the great Admiration of all that were preſent, who were aſtoniſhed to ſee the extraordinary Beauty and Amiableneſs of the Child, and much more to ſee the Content and Promptitude with which ſhe took Leave of her Parents, and dedicated herſelf to our Lord; conjecturing by thoſe little Signs, the wonderful Works he was to work in her, who from her ſo tender Age had choſen her to ſerve him in his Temple.

• But what Tongue is ſufficient to declare the Excellency of the Retirement and Virtues of this bleſſed Child, during the Time ſhe remained amongſt thoſe ſacred Virgins. Of which St. *Hierom*, or the Author of the Treatiſe of the Virgin's Nativity, which goes amongſt his Works, ſpeaking, ſays: *The Virgin endeavoured in the Watchings of the Night to be the firſt, in the Law of God the beſt inſtructed, in Humility the moſt humble, in ſinging the Pſalms of* David *the moſt accurate, in Charity the moſt fervent, in Purity the moſt pure, and in all Virtues the moſt perfect. All her Words were full of Grace, for God was always in her Mouth. She prayed continually, and as the Prophet ſays, ſhe meditated in the Law of our Lord, Day, and Night. She had alſo Care of her Companions, that none of them ſpoke an unbeſeeming Word, nor laughed aloud and immodeſtly, nor ſpoke an injurious, or arrogant Word to her Companion. She continually bleſſed God, and that ſhe might not ceaſe from this Office even when ſhe was ſaluted, returning the Salutation, ſhe anſwered, Thanks be to God.* Hitherto this Author. And St. *Ambroſe* ſays alſo. *She who had the good Company of holy Thoughts did not deſire the Converſation of the other Virgins; but then ſhe was leaſt alone, when ſhe was alone: For how can it be ſaid that ſhe was alone, who had with her ſo many devout Books, ſo many Archangels, ſo many Prophets. And if ſhe was troubled when the Angel St.* Gabriel *entered in unto her, it was not becauſe ſhe was not accuſtomed to converſe with Angels, but becauſe he appeared in the Shape of a beautiful young Man, and hearing his Name ſhe knew him. So ſtrange a Thing it was to her to ſee a Man in her Chamber, not wondering when ſhe knew that it was an Angel; that we might underſtand the Warineſs of her religious and chaſte Ears, and of her venerable and chaſte Eyes.* So St. *Ambroſe*.

In the Temple ſhe learnt very perfectly to ſpin Wool, Flax and Silk, and to ſow and to work the Veſtments of the Prieſts, and all that was neceſſary for the Ornament of the Temple; and for to ſerve afterwards, and cheriſh her dear Son, and to cloath him, and to make him that Seamleſs Coat which at the Foot of the Croſs the Soldiers played for, becauſe they would not divide it. She learnt alſo the *Hebrew* Letter, and read very often, and with great Attention the divine Scriptures, and ruminated, and meditated upon them, and perfectly underſtood them, by her ſublime and delicate Wit, and by the ſovereign Light which our Lord infuſed into her. She faſted much, and by Recollection, Solitude, Silence, and Quiet, diſpoſed herſelf to Contemplation and Union with God; in which ſhe was ſo abſorpt and tranſported, and ſo viſited and comforted by our Lord, and by the Angels, that ſhe ſeemed rather a Child come down from Heaven, than created here upon Earth. And there are grave Authors who write, that the Angels brought her what ſhe was to eat, all the Time ſhe lived in the Temple, that being expedite and without all Care of her Suſtenance, ſhe might more freely attend to the moſt ſweet Contemplation of her dear Spouſe. For ſeeing this Priviledge was granted for ſo many Years to St. *Paul* the firſt Hermit, it is no Wonder it ſhould be granted to her who ſo far ſurpaſſed him, and was ſingularly choſen to ſo high a Dignity. In fine the Life of the Virgin in the Temple, was a moſt perfect Pattern and Model of the Life of all Virgins, who ought to imitate her in Prayer, in Humility, in Modeſty, in Retirement, Silence and virginal Baſhfulneſs, and in all other Virtues which are proper to Virgins, and are the Ornament and Grace of their State. But eſpecially the Virgins who by a particular Inſpiration, and by the Light of Heaven have conſecrated their Virginity to JESUS CHRIST, and have taken him for their Spouſe, ought always to have the Life of this moſt holy Virgin before their Eyes, as a Glaſs to mould themſelves by, and to follow her Examples, ſeeing they fight under her Banner, and ſhe is their Guide, Miſtreſs and Leader. For amongſt the Excellencies and Prerogatives of the Virgin it is not the leaſt that ſhe was the firſt that lifted up the Standard of Chaſtity, and conſecrated her moſt pure Virginity by a perpetual Vow to our Lord, and opened the Way by her Example to all the Virgins who ſince have followed her. She was the firſt that knew and eſteemed, according to its Deſerts, the ſo rare and ſtrange Virtue of virginal Purity; and who loved it ſo much, that ſhe made a Vow to keep it perpetually, and with ſuch an ardent and intenſe Love, and with ſuch a hearty Deſire of pleaſing God, kept it ſo perfectly, that ſhe ſeemed rather an Angel without a Body than a Virgin with mortal Fleſh. For her having been a Mother did not make the Flower of her Virginity to fade; but rendered it more beautiful, and more flouriſhing, more high, and more divine, and joined the Flower of a Virgin with the Fruit of a Mother. All pure Souls, that acknowledging the Vanity of the World, give it a Bill of Divorce, and retire themſelves,

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ſelves, and ſhut themſelves up between four Walls, and die whilſt they live, to live eternally with their beloved in Heaven, ought to hold for their Queen and Princeſs, this Child and Lady, and devoutly to beg her Favour that they may imitate her in the keeping of the Vow which they have made, as they have imitated her in the making of it, and may follow ſo glorious an Example. For this Cauſe this Lady is called Virgin of Virgins; for that ſhe was as it were the Miſtreſs and Captain of all Virgins, and the Beginning of a kind of Service ſo pleaſing in the Sight of God. All the Monaſteries of Nuns that are in the World, and all the retired Spouſes and Virgins of CHRIST, that have been, are, and ſhall be until the Day of Judgment, are the Fruit of this virginal Flower of *Mary*; and the more there ſhall be that ſhall follow her, the more ſhall her accidental Glory increaſe. The Virgin remained in the Temple until ſhe entered into fourteen Years of Age, and when ſhe was eleven Years old they write, that her Parents died very old, without having any other Child but her. Being now of ſufficient Age to marry, the Prieſts thought that ſhe ought to take a Huſband, as did the other Virgins, when they came to that Age; and the moſt pure Virgin refuſing to do ſo, as well for that by the Vow of her Parents ſhe had been dedicated perpetually to God, as alſo for her own Vow, by which ſhe had for ever conſecrated her Virginity to the ſame God, the Prieſts wondered much at that Novelty, and made inſtant Prayer, and conſulted with the divine Oracle, what was to be done in that Caſe. Our Lord anſwered, that all of the Line of *David* that were at preſent in *Hieruſalem*, ſhould be aſſembled together, and that he of them ſhould marry her upon whom the happy Lot ſhould fall. And the Virgin had a Revelation from God to obey the Prieſts, and not to fear for that he would keep her, and conſerve her entire, without Breach of her Vow, or impairing of her angelical Purity. The Lot fell upon *Joſeph* of the Tribe of *Juda*, Native of *Bethleem*, and a Carpenter by Trade, a holy Man, and of a mature Age, and a Virgin, and endowed with ſo many, and ſuch excellent Virtues, as it was fitting the Spouſe of ſuch a Virgin ſhould be; and the moſt ſacred Virgin being thirteen Years and three Months old, they were eſpouſed, and ſhe was delivered up to her Spouſe, to guard her, to ſerve her, and to take Care of her. Of the Feaſt of the Preſentation of our Lady do make Mention the Martyrologies, the *Roman* and that of *Uſuard* upon the one and twentieth of *November*, which is the Day on which ſhe was preſented. *Molanus* ſays, that Pope *Pius* II. and Pope *Paul* II. inſtituted this Feaſt, and granted Indulgences to thoſe that ſhould celebrate it, and that it was received before in the Churches of *France*, by the Devotion of their King *Charles* V. as appears out of an Epiſtle of his which he writ to *Nicholas* Biſhop of *Auxerre*, in the Year of our Lord MCCCLXXV. But this Feaſt ſeems to have been celebrated more anciently; for the *Greeks* make Mention of it in their Menologe, and in an Inſtitution of the Emperor *Emanuel*, which *Theodore Balſamon* cites; beſides the many Orations of St. *Gregory Nyſſen*, of *German* Biſhop of *Conſtantinople*, and of *Gregory* Biſhop of *Nicomedia*, which *Metaphraſtes* brings, and *Lipoman* recounts, and *Surius* in his ſixth Tome of the Lives of the Saints. Whereby it appears that this Feaſt was very famous in the Churches of the Eaſt. But it having fallen, and having grown out of Uſe in thoſe of the Weſt, his Holineſs *Sixtus* V. commanded the Feaſt of the Preſentation of our Lady upon the one and twentieth of *November* to be celebrated in the whole univerſal Church, by a Brief publiſhed in *Rome*, upon the firſt of *September* in the Year MDLXXXV, which was the firſt of his Popedom.

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The Life of St. CECILY, *Virgin and Martyr.*

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THE glorious Virgin and Martyr St. *Cecily* was born in *Rome*, of very noble and honourable Parents. And having been called by our Lord, ſhe ſo heard him, and was ſo inflamed with divine Love, that Night and Day ſhe thought and treated of no other Thing but how ſhe might attain this perfect Love. And to this Purpoſe ſhe carried always with her a Book of the Goſpels, and read it very often, endeavouring to put in Practice the Words of our Lord, and to macerate her delicate and virginal Body with Faſting and Haircloth, underſtanding that by this Means ſhe ſhould be more pleaſing in the Sight of her ſweet Spouſe JESUS CHRIST. The bleſſed Virgin employing herſelf in theſe holy Exerciſes, her Parents eſpouſed her, againſt her Will, to a young Gentleman called *Valerian*. The Day came on which the Wedding was to be celebrated; and all feaſting and rejoicing, only *Cecily* was ſad and penſive, and although without ſhe was cloathed with rich Robes of Silk and Gold, ſuitable to her

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Quality, and that of her Spouſe, next her Skin ſhe wore a ſharp Haircloth, and three Days before diſſolving herſelf into Tears, faſting, and praying, ſhe moſt humbly beſought our Lord, that he would preſerve her pure and entire, as his own, though unworthy, Spouſe. And the better to obtain what ſhe deſired, ſhe took for her Interceſſors the Angels, the Apoſtles, and Martyrs, and above all, the Virgin of Virgins, and Queen of all the Saints, our Lady. In this Manner the holy Virgin prepared herſelf againſt the Day of her Marriage, confiding in our Lord, that ſhe ſhould be alone with her Spouſe *Valerian*, without Detriment to her Virginity, as it happened. For the very Night of their Marriage, being alone with him in her Chamber, moved by the Spirit of God, ſhe ſpoke to him in this Manner; *My moſt dear Spouſe, I would gladly communicate a Secret unto thee, could I be aſſured that thou wouldeſt keep it ſo.* *Valerian* promiſed, and ſwore to her not to reveal it, then ſhe ſaid to him; *Thou muſt know, that I have an Angel of my God that accompanies me, and with great Care and Zeal guards my Body, and if thou ſhouldeſt approach unto me with a carnal Affection, I fear that it would coſt thee thy Life; but if he ſee that thou loveſt me with a pure and chaſte Love, he will love thee as he loves me, and will do thee great Favours, as he does me.* *Valerian* was ſomewhat troubled hearing theſe Words of St. *Cecily*; and not without ſome Fear and Admiration anſwered her: *If thou my beloved Spouſe, willeſt have me give Credit to thy Words, make me to ſee this Angel, which thou ſayeſt is in thy Company; for if I do not ſee him, I ſhall think that thy Affection is ſet upon ſome other Man, and not upon me, and I ſhall take that ſo ill, that I ſhall kill both thee, and him.* To this the holy Virgin replied; *A reſplendent Light cannot be ſeen by blind Eyes; nor canſt thou ſee an Angel with a foul and infected Soul: If thou wilt ſee him, it is neceſſary for thee to believe in* JESUS CHRIST, *and firſt to receive Baptiſm, that ſo thou mayeſt be cleanſed from thy Spots and Sins.* And *Valerian* out of the vehement Deſire which he had to ſee the Angel, ſhewing a Willingneſs to do it, and aſking her who was to inſtruct and baptize him? She ſent him to St. *Urban* Pope, who was hidden three Miles from *Rome*, and gave him Signs to find him, and a Meſſage to the holy Biſhop. *Valerian* found him, and recounted to him what had paſſed betwixt him and *Cecily*; and the old Man, after he had heard him, proſtrated himſelf upon the Ground, and lifting up his Hands to Heaven, and ſhedding many Tears for Joy, made his Prayer to our Lord, and ſaid; *My moſt glorious Lord God, the Sower of chaſte Counſels, gather now the Fruit of that Seed which thou haſt ſown in* Cecily *thy Spouſe. For behold here* Valerian *her Huſband, who before was like a fierce Lion, but now ſhe ſends him thee like a meek Lamb: Nor would he come to me with ſo great Affection, if it were not to embrace thy holy Law. Wherefore Lord, enlighten his Heart, and diſcover thyſelf unto him, that knowing thee more clearly, he may bid adieu to the Vanity, and unhappineſs of this miſerable Life.* St. *Urban* having ſaid theſe Words, inſtantly there appeared an old Man of a venerable Aſpect, cloathed in white Robes, who brought a Book in his Hand, written with Letters of Gold. *Valerian* ſeeing of him, affrighted and aſtoniſhed fell to the Ground as if he had been dead. St. *Urban* lifted him up, and encouraged him, and bad him read what was written in the Book, which was theſe Words; *There is only one true God, one true Faith, and one true Baptiſm.* And *Valerian* having ſaid that he believed all that was there written, the Angel diſappeared, that had ſhewed himſelf to him in the Shape of an old Man; and he was inſtructed and baptized by St. *Urban*, and with unſpeakable Content, and Joy returned to St. *Cecily*. He found her in her Cloſet recollected in Prayer, and by her Side in the Shape of a very beautiful young Man the Angel of our Lord, cloathed with Brightneſs, and caſting from his Countenance a wonderful Splendor. *Valerian* was amazed; and looking fixedly on the Angel, he obſerved that he had in his Hand two very beautiful Garlands of Roſes and Lillies brought from Heaven. The Angel offered one of them to him, and the other to *Cecily*, and ſaid to them; *Theſe Garlands which I have given you are made of Flowers which are gathered in the odoriferous and pleaſant Meadows of Heaven; the which* JESUS CHRIST *ſends you, that you may henceforwards love one another with a pure and chaſte Love. Theſe Flowers ſhall never wither, nor loſe the Sweetneſs of their fragrant Odour, but no Body can ſee them but thoſe that love Chaſtity, as you love it. And thou,* Valerian, *becauſe thou haſt believed the Words of thy Spouſe, God has ſent me to thee, to let thee know that he tenderly loves thee, and is ready to grant thee whatſoever thou ſhalt aſk of him.* The new Soldier of CHRIST hearing that large and gracious Offer, which the Angel made him in the Name of our Lord, with a profound Humility, caſting himſelf upon the Ground, he gave Thanks to God for ſo great a Favour, and Grace; and afterwards ſaid to the Angel; *There is nothing in this Life which I more deſire, than to ſee a Brother I have, called* Tiburtius, *converted to the holy Faith of my Lord* JESUS CHRIST, *for I love him as my own Life, and would fain ſee him Partaker of the Grace which I have received.* And the Angel having told him that God had granted him what he deſired,

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fired, and that *Tiburtius* his Brother ſhould come to the Knowledge of the true Light, and that they ſhould both ſhortly be crowned with Martyrdom, leaving him much comforted in the Company of St. *Cecily*, he vaniſhed out of their Sight. Preſently *Tiburtius* came, and entering into the Chamber, where his Brother and Siſter-in-law were, he ſmelt a moſt fragrant Odour, from thoſe Garlands of Roſes and Lillies, which the Angel had brought them from Heaven, although he did not ſee them. Admiring at ſo great a Novelty (for it was not the Time either of Roſes, or Lillies) he aſked the Cauſe of that moſt ſweet Smell, and more heavenly than earthly Odour; which was there? Whence the two holy Spouſes took Occaſion to declare to *Tiburtius* the ſignal Favour they had received from God, and the Vanity of the Gods; whom the blind Pagans adored, and the Truth of Chriſtian Religion, and to perſuade him to embrace it, and to make himſelf a Chriſtian: All which they ſaid with ſo great Grace, Efficacy, and heavenly Spirit, that *Tiburtius* was convinced, and yielded, and caſt himſelf at the Feet of St. *Cecily*, offering to obey her in all Things; and by her Counſel he went with his Brother *Valerian* to holy Pope *Urban*, from whom he received the Water of holy Baptiſm, and very great Graces from our Lord; and was martyred together with his Brother *Valerian*, and *Maximus*, as we have ſaid in in their Life upon the fourteenth of *April*, and we will not here repeat it, that we may treat of that which is proper to St. *Cecily*; although the Martyrdom of theſe two Brothers and brave Soldiers of CHRIST, was the Fruit of her Prayers, and as it were a Comb of Honey, which ſhe, like a ſkilful and induſtrious Bee, made to preſent it at the Table of her heavenly Father.

After the two holy Brothers *Valerian*, and *Tiburtius*, were crowned with Martyrdom; for that they were Perſons of great Quality, and very rich, the Prefect *Almachius*, who had given the Sentence of Death upon them, covetous of their great Wealth, commanded the glorious Virgin St. *Cecily* to be apprehended, who, as he was informed, was ſhe that had deceived (as he thought) her Spouſe, and Brother in Law; and ſhe that knew where their great Treaſures, and Riches were. She being brought before him, he aſked her where were the Riches of *Valerian*, and *Tiburtius?* And the Virgin anſwering him that they were ſafe and out of Danger, for they were all diſtributed to the Poor; the Prefect was much troubled, and in a great Rage ſaid to her, *Cecily*, if thou wilt not that immediately I take away thy Life, ſacrifice to our Gods. But the Virgin made no Account of the Words, and Threats of the Prefect. Finally after ſome Reaſonings had paſt between them, *Almachius* endeavouring to perſuade her to adore the Idols, and to obey his Commands, and the Saint offering herſelf to all Torments, and Deaths that ſhe might not loſe JESUS CHRIST; the Prefect commanded her to be carried to a certain Temple, to the End ſhe ſhould either there offer Sacrifice, or elſe the Sentence of Death ſhould be executed upon her. The wicked Miniſters carried her, and ſeeing her ſo noble, ſo rich, ſo virtuous, and of ſuch an extraordinary Beauty, and in the Flower of her Age, moved with a falſe Compaſſion, beſought her that ſhe would not caſt away herſelf, nor deprive herſelf of the Contentments of this Life, for a vain Superſtition, and Folly, but ſacrificing to the Gods would enjoy her Beauty, Nobility, Riches, and all other Goods of this Life. But the Saint, whoſe Heart was in Heaven, and her Eyes clear to ſee the Things of Earth, and of Heaven, as they are, and not as they appear to be, turning to them, ſaid, *Brethren, do not think that my dying for* CHRIST *will be any Loſs unto me, but an ineſtimable Gain. For I confide in my Lord, and I am aſſured, that for this frail, and tranſitory Life, I ſhall obtain another happy, and everlaſting Life. Do not you hold it for well done to forſake a vile Thing to gain another that is precious, and of infinite Worth? To leave Dirt for Gold, Sickneſs for Health, Death for Life, and that which is tranſitory for that which is eternal? Why would you not have me then deliver my Body to Torments, that ſoon paſs, and to Death itſelf, ſeeing that by it I ſhall enter into the Palace of my ſweet Spouſe ſo rich, and abounding with ſo great Goods, and with a Felicity that never ſhall have an End?* The Words of the holy Virgin were ſo efficacious, and did ſo penetrate into the Hearts of thoſe that heard them, that moved by the Spirit of God, they all began to cry out, that they believed JESUS CHRIST was the true God; and St. *Cecily* carried them to her Houſe, and cauſing the glorious Pope *Urban* privately to be called, they were inſtructed by him in Matters of Faith, and baptized together with many others, to the Number of four hundred; and amongſt them, was *Gordian* a Man of prime Note, and of great Authority. When *Almachius* underſtood what had paſs'd, he was enraged beyond Meaſure; and after he had tempted the holy Virgin, and endeavoured to win her by fair Means, and to bring her to the Adoration of his Gods, ſeeing that all was in vain, he commanded her to be ſhut up in a dry Bath of her own Houſe, and Fire to be put under it, that there drawing in that hot and inflamed Air, ſhe might be choaked. But our Lord kept her a whole Day and a Night, without receiving any Harm at all, or that one Drop of Sweat came out of her Face; but ſhe ſeemed to

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be in a Place of great Refreſhment, and Delight: Which being known by *Almachius*, he commanded they ſhould there cut off her Head. The Executioner ſtruck three Times, and could not cut it off. And thoſe that were preſent gathered up the Blood that ran from the Saint's Wound, with Sponges, and Linens, to keep it as a Relique. The holy Virgin lived three Days in this Manner, and many Servants of our Lord went to viſit her, and ſhe comforted them with moſt ſweet Words. Amongſt others one was St. *Urban* Pope; and ſhe told him, that ſhe begged of our Lord he would prolong her Life for three Days that ſhe might deliver her Goods to him, and intreat him that he would diſtribute them amongſt the Poor, and conſecrate that her Houſe into a Church. The three Days being expired, her bleſſed Soul took its Flight towards her Spouſe, upon the two and twentieth Day of *November*, on which the Catholick Church celebrates her Feaſt, in the Year of CHRIST CCXXXII, *Alexander Severus* being Emperor. The Pope *Urban* buried her holy Body in the Churchyard of *Calixtus*, and conſecrated her Houſe into a Church; and afterwards Pope *Paſchalis* (by a Revelation which he had from the Virgin herſelf) found her Body wrapped in Cloth of Gold, dy'd with her Blood, and took it, and tranſlated it together with the Bodies of *Tiburtius* and *Valerian*, and of holy Pope *Urban*, to the ſame Church, which is within the City, and at this very Day is called St. *Cecily*'s Church; as *Anaſtaſius Bibliothecarius* writes in the Life of Pope *Paſchalis*, which is in the *Vatican* Library. This Tranſlation was made according to *Sigibert*, in the Year of our Lord DCCCXXI: But in the Year MDXCIX, digging by the Order of Cardinal *Sfondrato*, Titular of St. *Cecily*, and Nephew to *Gregory* XIV, of holy Memory, they found the Body of this glorious Virgin and Martyr, with a Coffin of *Cyprus* as intire and ſhining, as if it had been newly made. The ſacred Body was wrapped in a Veil of Gold, and by it were found the Bodies of the other Saints we ſpoke of above, every one apart, and the Linens in which the Body of St. *Cecily* had been wrapped before, were found all red with her Blood; which cauſed great Rejoicing in *Rome*, and his Holineſs Pope *Clement* VIII, who now preſides in the Apoſtolical Chair, ſaid Maſs in his Pontifical Habit, and with great Solemnity placed anew the Body of St. *Cecily*, and of the other Martyrs, in the ſame Church. The Life of this moſt pure Virgin is written by *Simeon Metaphraſtes*, and *Lipoman* relates it in his fifth Tome, and *Surius* in his ſixth of the Lives of Saints; and of her do make Mention the Martyrologies, the *Roman*, thoſe of *Bede*, *Uſuard*, and *Ado*, and Cardinal *Baronius* in his Annotations upon the Martyrology, and in the ſecond Tome of his Annals; and the Notaries of the *Roman* Church (out of whom the reſt took it) writ her Martyrdom.

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The Life of St. CLEMENT, *Pope and Martyr.*

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ST. *Clement* Pope and Martyr was a *Roman*, and very nobly born, and a near Kinſman to the Emperor *Domitian*. His Father was called *Fauſtinus*. He was born in the Quarters, or Ward of Mount *Celius*, where at preſent ſtands the Church of St. *Stephen the Rotundo*, and that of St. *John Lateran*. St. *Clement* was Diſciple to St. *Paul* the Apoſtle, and helped him in his Preaching, as the ſame Apoſtle teſtifies in the Epiſtle which he writ to the *Philippians*, when he ſays, Chap. iv. *I, and* Clement, *and the reſt of my Companions, who labour with me in the Goſpel, and whoſe Names are written in the Book of Life.* Afterwards he made himſelf the Diſciple of the Prince of the Apoſtles St. *Peter*; and for his great Parts of Sanctity, Learning, and Prudence, the ſame Apoſtle appointed him his Succeſſor in his Pontifical Chair, and Vicar of CHRIST upon Earth. But ſo great was his Humility, that St. *Peter* being dead by a glorious Martyrdom, he would not ſit down in that Chair, as holding himſelf unworthy of it; as alſo judging it not convenient to open a Door by that Example, that this ſupreme Dignity, and the others of the Church ſhould be left by Way of Inheritance, and not be conferred upon the beſt deſerving. And ſo St. *Clement* gave his Place, firſt to *Linus*, and afterwards to *Cletus*, who immediately ſucceeded St. *Peter* in the Popedom; and *Cletus* being dead, he took the Government of the Church, and was the fourth ſupreme Paſtor of it. Of him St. *Bernard* ſays theſe Words; *St.* Clement *was of noble Parentage, had great Poſſeſſions and Riches, and not leſs Wiſdom, for he was held to be a very excellent Philoſopher. All theſe Things he had received from God (whoſe Gifts they are) and he for his Love deſpiſed them all eſteeming them as a little Dung, and Duſt, that he might gain* JESUS CHRIST. Being then Pope, he took great Care that the Acts of the Martyrs ſhould be written, who with their Blood founded the Church, and gave us Example of what we ought to do and ſuffer, to obtain the other Life, which we hope for. To this Purpoſe he

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appointed ſeven Notaries, and diſtributed them in ſeven Quarters of *Rome*, to enquire after, and to write down the Combats and Triumphs of the Martyrs. He commanded that after Baptiſm the Chriſtians ſhould receive the Sacrament of Confirmation. He ordained that the Epiſcopal Chair ſhould be ſet in a publick and eminent Place. He preached the Word of God with ſo great Fervour and Spirit, that many Pagans were converted to our holy Faith; and ſome did not content themſelves to keep the Precepts of CHRIST, but they went on further, and gave themſelves to all Perfection, and followed the Evangelical Councils, and lived in Chaſtity: For St. *Clement* was always a Virgin, and a Lover of Virgins, and ever praiſed and exalted that celeſtial Virtue. And he conſecrated to our Lord *Flavia Domitilla*, Niece to the Emperor *Domitian*, Daughter to one of his Siſters, and to *Flavius Clement*, who was eſpouſed to a Gentleman of prime Quality, called *Aurelian*; although he knew this Act would coſt him many and great Troubles. He converted alſo to the Faith *Theodora* Wife to *Siſinnius*, a powerful Man in *Rome*, who deſiring to ſee what the Chriſtians did in their Oratories where they met together (to know whether his Wife was there) he went privately to them; but by the Will of God he was deprived of his corporal Sight, that he might get the Sight of his Soul. For the Prayers of St. *Clement* reſtored to *Siſinnius* his corporal Sight; and his Word ſo enlightened and pierced his Heart, that he made himſelf a Chriſtian, and was baptized, and by the Example of a Perſon of ſuch Quality many others received the Faith of our Lord. Every Day the Number of the Faithful encreaſed by the Preaching of the holy Pope *Clement*, and by the many and great Miracles which he continually wrought. The Devil envied this Good, and moved certain of his Miniſters, Prieſts of the Idols, and other vicious People to perſecute St. *Clement*, and to ſtir up the People againſt him as a cruel Enemy of their Gods. They accuſed him before *Mamertin* Prefect of *Rome*, who was a moderate and prudent Man. He commanded him to be called, and treated him with much Civility, knowing that he was of very noble Blood; and with good Words exhorted him that he would adore the Gods of the *Roman* Empire, and not introduce a new Religion; but St. *Clement* anſwered him with that Reſolution and Integrity which became his Perſon. *Mamertin* perceived that the City was troubled, and divided into Factions; for that ſome accuſed the Saint as an Impoſtor, as Sacrilegious and an Enemy of their Gods, and the Author of a new Superſtition, preaching that one who was crucified was God; others on the contrary praiſed and defended him, as a ſober, wiſe, and prudent Man, a Friend of doing good to all, and that had given Health to many Sick, and relieved the Poor, without having ever done any Thing which had the Appearance of Evil. The Prefect then being doubtful, he conſulted the Matter with the Emperor *Trajan*; and he commanded that *Clement* ſhould either ſacrifice to the Gods, or elſe be baniſhed into the Solitude of the City of *Cherſona*, in the moſt remote Parts of the *Euxine* Sea. Upon this Anſwer of the Emperor, *Mamertin* endeavoured to perſuade St. *Clement* to adore the Gods, and St. *Clement* him to be a Chriſtian; giving him to underſtand, that Baniſhment ſuffered for CHRIST, would be very pleaſing to him. Our Lord gave ſo great Force to his Words that *Mamertin* ſhedding Abundance of Tears of Compaſſion, ſaid to St. *Clement*: *The God whom thou worſhippeſt will favour thee in this Affliction which thou ſuffereſt for him*; and commanded a Ship to be made ready, and to be furniſhed with all Things neceſſary, in which the Saint was carried into his Baniſhment. Many followed him of their own Accord, leaving their Countrey, Houſes, and Goods, to accompany their holy Maſter and Paſtor. He found there two thouſand Chriſtians, who had been baniſhed by the ſame Emperor, and condemned to cut, and carry Stones, who were comforted by the Coming of the holy Pope, as having in him, a Father, a Doctor, an Eaſe of their Burdens, and all Comfort. Amongſt the other Afflictions that the holy Martyrs endured in that Solitude, one was, the Want of Water which they ſuffered, which was ſo great that they were forced to fetch it two Leagues off upon their Shoulders; and this Labour made the other more painful and intolerable of hewing and carrying Stone. The holy Pope moved with Compaſſion to ſee the Miſery and Toil which thoſe Chriſtians ſuffered, bad them all make their Prayer, and beſeech our Lord JESUS CHRIST, that he would diſcover to them ſome Vein of freſh Water, for the Relief of their ſo grievous Neceſſity. Having ended their Prayer, the Saint lifted up his Eyes, and ſaw a Lamb, which held up its right Foot, as it were pointing where Water was. None of thoſe that were preſent ſaw the Lamb, but only St. *Clement*; and he underſtood that it was JESUS CHRIST who appeared to him in that Shape, and that he heard him and would comfort them. He went to the Place, and ſaid, *In the Name of the Father, and of the Son, and of the Holy Ghoſt, dig here.* They began ſome in one Place, and others in another, to dig the Earth; and the Saint himſelf took a Mattock, and giving a little Stroke in the Place where he had ſeen the Lamb, immediately there broke forth a Fountain of clear and moſt

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moſt ſweet Water, and in ſuch Abundance, and with ſuch a Violence, that preſently it made a River, to the great Comfort and Joy of the Saint, and of all that were preſent. The Fame of this Miracle was divulged throughout all that Countrey, and much People flocked to ſee St. *Clement*, and hearing his Words and heavenly Doctrine, the Faithful were confirmed in the Faith, and the Pagans were converted in ſo great a Number, that every Day were baptized five hundred Perſons and more; and within the Space of one Year were built ſeventy and five Churches, and were dedicated to CHRIST our Saviour; and the Temples built to the Gods were thrown down, and all the Idols of that Countrey, and a hundred Leagues round about, broken in Pieces. The Number of the Faithful increaſed much by the Preaching of the holy Pope *Clement*. The Emperor *Trajan* coming to know of it, was highly incenſed, and in a Rage ſent into thoſe Parts a Preſident called *Auſidian*, who made a great Slaughter amongſt the Chriſtians, and by diverſe Kinds of Torments, and Deaths martyred many. But ſeeing that they were all conſtant in the Faith, and died chearfully, judging it was better to ſpare the Multitude, and to puniſh the Head and Maſter of them all, that was *Clement*, he commanded him to be brought before him, and finding him firm and conſtant in the Confeſſion of JESUS CHRIST, and that he could by no Means perſuade him to adore the Gods, he commanded the Executioners to carry him into the deep Sea, and with a heavy Anchor tied to his Neck to caſt him into it, that the Chriſtians might not reverence him as a Saint. Great were the Sighs, Cries, and Lamentations of all thoſe Chriſtians, when they underſtood the Sentence given againſt the holy Pope, for they had in him a Father, a Maſter, a Brother, and a faithful Friend, and in ſo uncomfortable a Life, an univerſal Comfort to them all. The holy Pope alſo ſeeing them grieve, grieved and wept with them, and comforted them as well as he could. He being now upon the Point to be thrown into the Sea, the People that were upon the Shore to ſee him, made a great Cry, ſaying, *Lord* JESUS CHRIST *ſave him*; and St. *Clement* ſaid, *Eternal Father receive my Soul*; and ſo he was caſt into the Sea, and received the Crown of Martyrdom. The Chriſtians lamented, and were very ſad: There were amongſt them two Diſciples of St. *Clement*, called *Cornelius* and *Phebus*; theſe two ſpoke to the Multitude, and ſaid, *Brethren, let us pray to God that he would be pleaſed to ſhew us the Relicks of this holy Martyr.* They made their Prayer, and immediately the Sea retired for the Space of three Miles, or a League, in ſuch Sort that they could go into it for all that Space, as upon the dry Land. They found (O powerful God, Worker of Wonders, and Honourer of thy Saints) in it a Chapel, or little Church made by the Hands of Angels; and within the Church a Cheſt of Stone, in which was the Body of St. *Clement*, and by it the Anchor with which he had been caſt into the Sea. This Miracle did not happen only that Year in which the holy Pope died, but it happened alſo every Year, and the Sea retired itſelf three Miles (as was ſaid) leaving the Way dry for ſeven Days, the Day of his Martyrdom, and the other ſix following Days. For the Novelty of ſo new and great a Miracle, the Faithful came from diverſe Parts in Pilgrimage to the Sepulchre of the Saint at the Time that it was to be ſeen. One Time there came a Woman with her little Child, and entering into the Chapel where the Body of the holy Martyr was, the Child fell aſleep. The ſeven Days being now paſt, the Sea returned to its Chanel as it was wont to do, and every one retiring, the Mother of the Child that was aſleep (for that God by this Means would honour St. *Clement*, and diſcover the Power of his holy Interceſſion) forgetting of it, left it in the Chapel. When ſhe was now come forth ſhe bethought herſelf of her Child, but at a Time when ſhe could not ſuccour him (for the Waters were now returned, and had covered the Chapel.) She did the utmoſt that in ſuch a Caſe could be thought of; and believing that her Child was drowned, ſhe ſought his Body throughout all that Coaſt, to comfort herſelf as ſhe could with it; but ſhe found it not, and ſo ſhe returned home ſad and afflicted, and paſſed all that Year in a ſtrange Diſcomfort. The next Year ſhe omitted not to make her Pilgrimage, altho' (in Appearance) the laſt had ſucceeded ſo ill with her. She entered into the Church, made her Prayer at the Sepulchre of the Saint, and turning her Eyes towards the Place where ſhe had left her Child, ſhe ſaw him ſleeping in the ſame Poſture ſhe had left him; and like one diſtracted and out of her ſelf for Joy, ſhe ran to him, and took him in her Arms, and gave him many a Kiſs, and ſhedding many Tears of Joy, ſhe aſked him what had become of him all that Year? And the Child anſwered, that he had been aſleep, and knew not that a Year, or what Space of Time had paſſed. This ſo ſtupendious a Miracle is written by St. *Ephraim*, Martyr Biſhop of *Cherſona*, and by St. *Gregory* of *Tours*, and Pope *John* III. makes Mention of it in a decretal Epiſtle, and other Authors. *Metaphraſtes* ſays, that upon the Day of the Feaſt of the Saint, thoſe that came to his Sepulchre, obtained of God whatſoever they aſked him, through the Interceſſion of St. *Clement*; and that there the Blind received Sight, the Lame and Maimed their

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their Hands and Feet, and all the Sick Health, and thoſe that were poſſeſſed by the Devil were freed, by only touching the Relicks of the Saint, and drinking a little holy Water. And who now does not admire at the Liberality of our Lord towards his Servants, and at his Benignity with which he magnifies them, exalts them, and ſubjects all Creatures to their Command? For if the People of *Iſrael* ſo admired to ſee the Sea once open it ſelf, that they might paſs through it with a dry Foot, when the Army of *Pharaoh* purſued them, how ought not we to wonder ſeeing the Sea to retire itſelf every Year upon the Day of the Martyrdom of St. *Clement*, and to leave the Earth dry, that all the People might go through it, and reverence his holy Body? What Sepulchre can be more glorious, than that which was made by the Hands of Angels, in the Honour of this Saint? What Sleep more ſweet, than that which the little Child had for a whole Year? And what greater Marvel than to reſtore him alive to his Mother whom ſhe held and bewailed as dead? Theſe are the Miracles and Prodigies which God works to glorify thoſe that glorify him, and to exalt thoſe that humble and deſpiſe themſelves for his Love. And if he do this here upon Earth, what think we will he do for them in Heaven? To the End that we all ſhould be animated to ſerve ſo good a Lord, and to imitate St. *Clement*, who did and ſuffered ſo much to imitate him. In the Place where the Fountain ſprung forth by the Prayers of St. *Clement*, Pope *Nicholas* I. commanded a Church to be built in the Honour, and under the Name of the Saint, and in the ſame Pope's Time, one *Cyril* a holy Man, carried the Body of St. *Clement* to *Rome*, and it was placed with great Solemnity in a Church of his Name, which had been built before, as the *Roman* Martyrology ſays. St. *Clement* was Pope nine Years. He gave Orders twice in the Month of *December*, and made eleven Biſhops, ten Prieſts, and two Deacons. His Martyrdom was upon the 23d of *November*, in the Year of our Lord CII, in the Reign of *Trajan*.

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St. *Clement* writ ſome admirable Works, by which he taught, and enriched the Church of our Lord, although ſome of them are loſt, and concerning the others that remain there is a great Variety of Opinions amongſt Authors. For ſome affirm that they are his Works, others deny it, and others ſay they have been corrupted and depraved by the Hereticks. St. *Hierom*, in his Book concerning Eccleſiaſtical Writers, ſays, that St. *Clement* writ in the Name of the *Roman* Church an admirable Epiſtle to the Church of *Corinth*, which was read publickly in ſome Churches, and that it was very like to the Epiſtle which St. *Paul* writes to the *Hebrews*. And this holy Doctor adds, that alſo there was found a ſecond Epiſtle under the Name of St. *Clement*; but that the ancient Fathers did not admit of it for ſuch, nor of the Diſpute of St. *Peter* with *Appion*. Thus St. *Hierom*, ſpeaking of St. *Clement*, and he cites *Euſebius Ceſarienſis*. *Gelaſius* Pope cenſures as Apocryphal the Acts that go under the Name of St. *Peter* Apoſtle, and the Book of the Canons of the Apoſtles, and of both theſe Books ſome do make St. *Clement* Pope to be Author. But becauſe to examine, and aver which are the true and legitimate Works of St. *Clement*, and which are falſly attributed to him, is not proper for this Place, but to treat of his Life and Virtues, we will leave this Matter, remitting thoſe that deſire more particularly to be informed about it to Cardinal *Baronius*, and *Sixtus Senenſis*, who treat this Matter more copiouſly, and with great Erudition; as does alſo Father Doctor *Francis Turrian* of the Society of JESUS; who has written two Books, one in Defence of the Conſtitutions and Apoſtolical Canons of St. *Clement*, and the other in Defence of his Epiſtles, and of the other Epiſtles of the Popes. Of St. *Clement* have written, St. *Irenæus*, St. *Epiphanius*, St. *Auguſtine*, St. *Hierome*, *Optatus Milevitanus*, and *Eucherius*, and all the Martyrologies, and Writers of the Lives of the Popes.

The Life of St. FELICITAS, *Martyr.*

ONE of the Affections which thoſe that have Children ought to moderate and overcome, is the Love of the ſame Children. For although naturally they love them, and ought to love them, yet they ought to do it with Stint and Meaſure, and in ſuch a Manner, that for the Love of their Children they do not loſe the Love of God, which ought to be preferred before all Things. Alſo it is diligently to be conſidered wherein the true Love of Children does conſiſt; for many Parents deſire and provide for their Children the periſhable and frail Goods of this Life, with ſo great Anxiety, and with ſuch an inſatiable Thirſt, that all ſeems little and ſhort to them in Compariſon of what they would do for their Children, and in this they put the Form and Eſſence of their Love, without taking Care to adorn them with Virtues, and to make them worthy

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thy of the Goods which they procure them, and to teach them how they are to get the eternal and immenſe Goods of Glory, which we hope for, in Compariſon whereof all earthly Goods are but counterfeit and painted Goods? To teach Parents this Truth, and to give them a Rule, and an Example what they ought to do with their Children, the holy Church to Day makes a Commemoration of bleſſed Saint *Felicitas*, a noble *Roman* Matron, who was a Widow, and had ſeven Children, and lived irreprehenſibly, endeavouring to ſerve God, and to make her Children ſerve him. And by her Example, and holy Inſtructions, animated them and ſo grounded them in the Love of God, that all the ſeven Sons were martyred before the Eyes of their bleſſed Mother in the Time of the Emperor *Antoninus*, and were made an End of by diverſe Kinds of Torments and Deaths; as we have ſaid upon the Day of their Martyrdom, which was the tenth of *July*. But after that the glorious Champions of JESUS CHRIST, and Sons of St. *Felicitas*, had fought valiantly and obtained the Victory, all the Rage and Fury of the Emperor was turned againſt their holy Mother; becauſe ſhe had by her Words given Strength and Arms to her Sons to fight. For this Cauſe the Tyrant commanded her to be caſt into Priſon, and would not have her die immediately, to the End that living ſhe might every Day more and more reſent the Death of her Children; for although as ſhe ſaw them already Citizens of Heaven ſhe was content and rejoiced, yet as a Mother, ſhe could not but feel her having loſt them as to herſelf, although ſhe had gained them to God. He kept her four Months in Priſon, the more to afflict and torment her; and in the End, ſeeing ſhe perſevered conſtantly in the Faith of CHRIST, he commanded her to be beheaded. Of this bleſſed Mother and Pattern of Chriſtian Mothers, and, as St. *Gregory* ſays, more than a Martyr, for that ſhe was a Martyr eight Times in her Children, and once in herſelf, the ſame St. *Gregory* ſays theſe Words: *Brethren, let us conſider this Woman, and be confounded, that being Men, ſhe ſhould ſo far ſurpaſs us. For oftentimes only one Word ſpoken againſt us troubles us, and makes us leave our good Purpoſes; but neither Torments nor Death itſelf were able to ſhake St.* Felicitas. *We at the leaſt Blaſt of Contradiction are diſmayed and fall; but ſhe broke through Iron, and Rocks to obtain the Crown. We give not to the Poor our Goods, which we have ſuperfluous, for the Love of* CHRIST, *and ſhe offered him her own Fleſh in Sacrifice. We, when God requires of us the Children which he has lent us, weep without ceaſing, and there is no comforting of us; and ſhe bewailed her Children, becauſe they did not die for* CHRIST, *but when ſhe ſaw them dead ſhe rejoiced.* Thus St. *Gregory*. And St. *Peter* Archbiſhop of *Ravenna* ſays: *Behold here a Woman, whom the Life of her Children made ſolicitous, and their Death made ſecure. Happy ſhe, who has ſo many Lights in Heaven, as ſhe had Children upon Earth. Happy ſhe was in bringing them forth, and moſt happy in ſending them to Heaven. She went more delightfully amongſt their dead Bodies, when the Tyrant commanded them to be killed, than when ſhe ſuckled them in their Cradles. For ſhe conſidered with the Eyes of her Soul that as many as their Wounds were, ſo many were to be the Jewels of their Victory, as many Torments, ſo many Rewards, and the harder their Combats were, the more glorious were to be their Crowns. What ſhall I ſay of this valiant Woman? but that, ſhe is not a true Mother, who knows not how to love her Children, as this Mother loved hers.* Hitherto are the Words of St. *Peter* of *Ravenna*. The Martyrdom of St. *Felicitas* was upon the three and twentieth of *November*, in the Year of our Lord CLXXV. The *Roman* Martyrology and the reſt make Mention of her.

The Life of St. CHRYSOGONUS, *Martyr.*

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AMongſt the holy Martyrs that by the Command of the Emperor *Dioclefian* died for CHRIST, one was *Chryſogonus*, a *Roman* Gentleman, and of great Renown; who was kept in Priſon two Years in *Rome*, and was there aſſiſted and provided of all Things neceſſary for his Suſtenance by a holy Woman called *Anaſtaſia*, who was married to *Publius*, a Man of prime Note, and powerful, but no leſs cruel, and an Enemy of Chriſtians. Who knowing what *Anaſtaſia* was, and what ſhe did for *Chryſogonus*, ſhut her up in a Chamber of his own Houſe with ſtrict Guards upon her, that ſhe might not be able to exerciſe her Religion, nor to provide *Chryſogonus* of Meat and Suſtenance, nor even have it for herſelf, but that by little and little ſhe might come to periſh with Hunger. When the Saint ſaw that ſhe was ſhut up, ſhe found out Means to write a Letter to *Chryſogonus*, in this Form.

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To the holy Confeſſor of CHRIST *Chryſogonus*, *Anaſtaſia.*

ALthough my Father who begot me was a Pagan, Fauſta (others read *Flavia*) *my Mother was a Chriſtian, and a very chaſte Woman, and from a Child ſhe made me a Chriſtian; after her Death I was married to a cruel and ſacrilegious Man, whoſe Company and Bed I have ſhunned by the Mercy of God, under the Pretext of being ſick. I employed my ſelf Day and Night in praying to* JESUS CHRIST, *and in following his holy Footſteps. This moſt cruel Man waſting my Patrimony (with which he puts himſelf in Eſteem) with wicked and lewd People, as for me he keeps me as a Sorcereſs and a ſacrilegious Perſon in ſo hard a Priſon, that I think I ſhall end my Life in it; for I want nothing to end it, but only to give up the Ghoſt. And although it be ſweet and ſavoury unto me to loſe my Life for* CHRIST, *yet I cannot but much reſent it, that my Goods (all which I had offered unto God) ſhould be ſpent in Flthineſs, and in the Service of falſe Gods. Wherefore I intreat thee, O Servant of God, that thou wouldeſt beſeech our Lord, that either he would give Life to this Man, if he be to acknowledge him, and to convert himſelf unto him, or elſe that he would take him away, if he be to perſevere in his Hardneſs and Obſtinacy: For it were better for him to loſe his Life, than to deny the Son of God, and torment thoſe that confeſs him. I call to witneſs, and promiſe the omnipotent God, that if he pleaſe to give me my Liberty, I will employ my ſelf wholly in his Service, as I was wont to do, in relieving and providing for the Neceſſities of the holy Confeſſors. God be with thee, Man of God, and be mindful of me.*

Chryſogonus received this Letter, being in Priſon with many other holy Confeſſors, and after he had with them prayed to our Lord for St. *Anaſtaſia*, he anſwered her in this Manner:

AMidſt the Storms and Tempeſts of this World in which you are floating, hold for certain, Madam, that JESUS CHRIST *will favour you, and with one Word will ſink to the Bottom the Devil that torments you, and makes War againſt you. Have Patience amidſt your Sufferings, and make Account that you are in the Middle of the Sea, combated by a furious Tempeſt, and confide that* JESUS CHRIST *will come upon thoſe Waves, and deliver you out of them: And cry out with the Prophet ſaying: Why art thou ſad, O my Soul, and why art thou troubled? Hope in God, who how much ſoever he tries and exerciſes thee, does not for this ceaſe to be thy Salvation. Think, Lady, that God will give you the Goods of Heaven, ſeeing that he takes from you thoſe of Earth. And if it ſeem to you that he tarries long, know that he does it, that you may more eſteem his Gifts. Be not troubled, nor afflicted, becauſe that living well, Evils, and Afflictions do befal you. God proves, but does not deceive. Man is deceitful, and he who confides and puts his Hope in him, is curſed; and he who puts his Hope in God is bleſſed. Fly all Sins with great Care and Diligence, and deſire to be comforted by God alone, whoſe Commandments you do keep. For when you leaſt think of it, he will be pleaſed to comfort you, and will ſend you after the Darkneſs of the Night, the joyful Light of Day, and after the troubleſome Froſt and Cold of Winter, will come the delightſome Spring, and after the Tempeſt a clear and fair Heaven, that you may be able to favour and to do good to thoſe that ſuffer Perſecutions for* CHRIST, *and relieving their temporal Neceſſities, may obtain of our Lord eternal Rewards. God be with you, and pray for me.* NOVEMBER 24.

By this Epiſtle St. *Anaſtaſia* was greatly comforted, and ſo animated, that from thenceforward ſhe endeavoured to have as great Patience in her Affliction, as ſhe had made Complaints againſt her cruel Huſband. Her Sufferings increaſed, inſomuch that they gave her every Day to eat, only the fourth Part of an ordinary Loaf of Bread; and thinking that the Hour of her Death approached, ſhe writ another Letter in this Form:

Anaſtaſia, to the bleſſed Martyr and Confeſſor of CHRIST *Chryſogonus.*

THE End of my Days is at Hand, pray to God to receive my Soul when it ſhall go forth of my Body, ſince for his Love I endure the Torments, which the old Woman the Bearer of this Letter will relate.

The Saint anſwered:

Chryſogonus to *Anaſtaſia.*

DArkneſs always goes before Light, and after Sickneſs comes Health, and Life is promiſed after Death. All the Proſperities, and Adverſities of this Life have their End; that neither the Sad and Afflicted ſhould deſpair, nor the Joyful and Contented forget themſelves. We all ſail in the ſame Sea, and our Bodies are as the Ships that cut the Waves, and our Souls the Pilots that govern them. But ſome of theſe Ships are ſo ſtrong and ſo well built, that they break the Waves, and paſs through them without any Harm; and others are ſo frail, that at every turn they run great Hazard. Take Comfort, Servant of CHRIST, *for thy Navigation, although it has been full of Storms and Tempeſts, will end proſperouſly and happily, and thou ſhalt*

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Theſe Epiſtles were written by St. *Anaſtaſia*, and St. *Chryſogonus*; the which are related by *Nicephorus*, *Suidas*, and *Ado*. That which happened to *Anaſtaſia*, we will recount upon the Day of her Martyrdom, which is the five and twentieth of *December*. But to return to St. *Chryſogonus*. After he had been two Years a Priſoner in *Rome* (as we have ſaid) the Emperor *Diocleſian* being in *Aquileia*, and making great Slaughter of the Chriſtians, he commanded *Chryſogonus* to be brought before him, and being come into his Preſence, he offered him the Dignity of Prefect, and to make him Conſul, as becoming his noble Blood and Race, and other Favours, upon Condition that he would adore the Gods, the Protectors of his Empire. *Chryſogonus* anſwered with great Conſtancy: *I adore only one God with my Soul, and reverence him with my Heart, and with exterior Sign confeſs him to be God, who is* JESUS CHRIST; *and curſe and abhor theſe thy Idols, which are the Habitations of Devils.* The Tyrant enraged at this Anſwer, commanded him to be beheaded, and his Body to be caſt into the Sea. Afterwards a holy old Man called *Zoilus*, a Prieſt, found it, and buried it honourably, and by divine Revelation he found alſo his holy Head; which was as freſh as if it had been cut off that very Day, and he joined it to the Body of the Martyr. And *Chryſogonus* in Recompenſe of this Service which *Zoilus* did him, appeared to him thirty Days after his Martyrdom, and he died in our Lord, and went to enjoy him eternally in the Company of St. *Chryſogonus*; whoſe Martyrdom was upon the four and twentieth of *November*, in the Year of our Lord CCCII, in the Reign of *Diocleſian*. Of St. *Chryſogonus* write *Suidas*, and the Martyrologies, the *Roman*, thoſe of *Bede*, *Uſuard*, and *Ado*. St. *Chryſogonus* has an ancient Church in *Rome*, which is the Title of a Cardinal, and of it Mention is made in the firſt Council, which was celebrated in the Time of Pope *Symmachus*, and in the Regiſter of St. *Gregory* Pope; and *Gregory* III. adorned and enriched it with Gifts, as is ſaid in the Book of the Popes. NOVEMBER 24.

The Life of St. CATHARINE, *Virgin and Martyr.*

NOVEMBER 25. THE moſt illuſtrious Virgin and Martyr St. *Catharine* was born in *Alexandria* of *Egypt*, of the Blood Royal, and was endowed with all the Graces which can be deſired in a Woman. She was extremely beautiful, and together moſt modeſt. She was diſcreet, and of a ſublime Wit, and well inſtructed in all human Literature and Philoſophy which at that Time flouriſhed in the City of *Alexandria*. *Petrus de Natalibus* ſays, that before ſhe was baptized, ſhe had a Dream and Revelation, in which the ſacred Virgin *Mary* our Lady appeared to her with her dear Son, a Child of extraordinary Beauty in her Arms, and that the Mother offered *Catharine* her Son, but the bleſſed Child thruſt her away, and turned his Face from her, ſaying, that in his Eyes that Damſel was not beautiful, becauſe ſhe was not baptized. *Catharine* awaked, and underſtanding what ſhe wanted, and that ſhe was not worthy to ſee the beautiful Face of CHRIST, ſhe made herſelf a Chriſtian, and was baptized. CHRIST appeared to her again in the ſame Manner as before, and lovingly cheriſhing her, and doing her great Favours, in the Preſence of his moſt ſacred Mother, and of many Angels and Saints of Heaven, he took her for his Spouſe, and as to his true Spouſe gave her a Ring. The glorious Virgin awaked out of her Sleep, and ſhe found the Ring upon her Finger. All this is related by this Author. And ſo ſome are wont to paint St. *Catharine* with CHRIST in the Arms of his Mother, putting a Ring upon her Finger, and taking her for his Spouſe. The reſt of the Liſe and Martyrdom of this glorious Virgin, muſt be taken out of *Simeon Metaphraſtes*, who writ it at large, and *Lipoman*, and *Laurence Surius* relate it in this Manner. *Maximinus*, a cruel and barbarous Man, who retained nothing in him of a Man but his Name, being in *Alexandria*, commanded an Edict to be publiſhed of this Tenor. NOVEMBER 25.

The Emperor *Maximinus* to all thoſe that are under our Empire, Health.

HAving received great Benefits from the Benignity of our Gods, we do judge, that in Acknowledgment of their great Liberality we ought to offer them Sacrifices: Wherefore we exhort and command you that you come into our Preſence, to the End that you may ſhew by Deeds the Love and Reverence that you have to our great Gods. Advertiſing you, that he who ſhall not obey this our Command, but follow another Religion contrary to ours, beſides his loſing the Favour of the immortal Gods, ſhall incur our Indignation, and pay for it with his Life.

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This Edict being publiſhed, all the City of *Alexandria* was filled with People, which came from diverſe Parts to offer Sacrifices, and all the Altars and Temples were bathed in the Blood of the Beaſts that were killed, and ſacrificed to the Devils, which cauſed great Content and Joy to the Emperor. St. *Catharine* underſtood this, and moved by the Love of her ſweet Spouſe JESUS CHRIST, reſolved in her own Perſon to ſpeak to the Emperor, and to reprehend his raſh and inconſiderate Folly with which he deceived that blind People, and carried them to Hell after him. Accompanied then by many Servants ſhe went to the Temple, where the Emperor was at that Time; and with his Leave entered into it, and ſignified to him that ſhe deſired to ſpeak with him. All admired to ſee the Angelical Countenance of St. *Catharine*, accompanied with ſo ſtrange and rare a Modeſty. She approached near to *Maximinus*, and with great Freedom told him of the Blindneſs in which he was, to offer Sacrifice to Idols, and Statues of vicious and ſinful Men, and to carry after him all that ignorant People, whom as their Head and Prince he was obliged to undeceive, and to put in the right Way. That which concerned him was, to acknowledge the true God, who had created him, and given him his Empire; who being God and immortal, had made himſelf Man for us, and by his own free Will died upon a Croſs, to deliver us from the Death we deſerved for our Sins. The Emperor was troubled hearing the Diſcourſe of St. *Catharine*, and ſtayed ſome Time without being able to give her an Anſwer, but at laſt told her, that ſhe ſhould expect until he had made an End of his Sacrifice, for afterwards he would anſwer her. He commanded her to be carried to his Palace, and the Solemnity being ended, he went to ſee her, and having her in his Preſence, he ſaid to her: *Tell us now who thou art, and the Words which to Day thou ſpakeſt.* The holy Virgin anſwered: *My Lineage is well known in this City; my Name is* Catharine, *I have ſpent my Time in the Studies of Rhetorick and Philoſophy; but that which I moſt glory in, is, that I am a Chriſtian, and have for my Spouſe* JESUS CHRIST, *true God, and true Man.* Then ſhe began to give an Account of herſelf, and of her Faith with ſuch ſingular Wiſdom, Eloquence and Grace, that the Emperor was amazed at her, and admired to ſee her incomparable Beauty, and to hear the Force and Weight of her Reaſons, which he knew not how to anſwer. And underſtanding that to convince *Catharine* a greater Knowledge was neceſſary than that which himſelf had, he commanded to be called out of all the Parts of his Empire, the moſt learned and moſt eloquent Men that were in it, that diſputing with the holy Virgin they might convince her; and in the mean Time commanded her to be kept under Guard in his own Palace. There came fifty very learned Men, great Philoſophers and Orators, by the Command of *Maximinus* to enter into Diſpute with the holy Virgin. And although when they underſtood the Cauſe of their Calling and Coming, they were aſhamed, for that they thought it was againſt their Reputation to make ſo great Account of a Woman, who, how great ſoever her Underſtanding might be, and how much ſoever ſhe might know, had in Fine the Underſtanding and Knowledge of a Woman, and they gave the Emperor to underſtand as much; yet after they had diſputed, and had been convinced by St. *Catharine*, without knowing what to anſwer, they were much more aſhamed and confounded, and underſtood that human Science was not able to reſiſt divine Wiſdom, nor the Underſtanding of Man the Spirit of God. The fifty Philoſophers met together in one Place, and all the City flocked thither to ſee ſo new and ſo ſtrange a Spectacle, in which fifty Men held for the Flower of all the Univerſities, and as ſo many Oracles of Wiſdom, were to diſpute with a Virgin of eighteen Years of Age, about a Matter of Learning, and of Religion, in the Preſence of the Emperor himſelf. But an Angel of our Lord appeared to the holy Virgin, and bad her not fear, for God would give her a divine Knowledge, beſides that which ſhe had gotten by her own Study and Diligence; and that ſhe ſhould get the Victory over the fifty Philoſophers, and ſhould make them believe what ſhe pleaſed; and convert them and many others to the Knowledge of God, for whom they ſhould die, and ſhe afterwards ſhould be crowned with Martyrdom. The Angel ſaid this to her, and diſappeared. The holy Virgin was much animated by this Grace and Favour of our Lord. She entered into the Place where all that Aſſembly was; and one of the Philoſophers of greateſt Fame, and who was held for the moſt learned amongſt them all, with ſome Diſdain and Scorn, wreſting his Countenance ſaid to her: Art thou ſhe that with malapert and bold Words, revileſt our Gods? I am ſhe, ſays *Catharine*, altho' not with malapert and bold Words, as thou ſayeſt, but with certain and true Reaſons. The Philoſopher began preſently to propoſe his Arguments in Favour of his Gods, founded in the magnifical Titles and Names which the Poets give them; and to endeavour to prove, that CHRIST was not God, becauſe he had been crucified, and none of their Poets nor Philoſophers held him forſuch, nor made Mention of him in their Writings. But the moſt wiſe Virgin refuted all the Arguments of the Philoſopher, proving by good Philoſophy and

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and natural Reaſon, that there could be no more than one God, the Author and ſovereign Maker of all Things created; and that the Gods whom they adored could not be Gods, for that they had been vitious and abominable Men; and of whom the very Poets themſelves oftentimes recount great Wickedneſſes. And although the Poets, being vain and fabulous, did not ſpeak of CHRIST; yet the Sybils, whom they themſelves reverenced as Women enlightened by the Spirit of Heaven had ſpoken moſt ſublimely of him; and long before it happened, had written, that he was out of Envy to be taken, and put to Death by his own People, and that he was to riſe again, and to aſcend up to Heaven, and to judge the Living and the Dead; citing the Places of each one of the Sybils ſo clearly and apparently, that the Philoſopher before proud, and ſwelled, became confounded, and perſuaded of the Truth of all that the holy Virgin ſaid. For ſhe ſpoke with ſuch Majeſty, and with that rare Eloquence, Grace, Gravity, and Fervour of Spirit, that it clearly appeared, it was the Work of God, and that the Learning of St. *Catharine* was not human, but divine, which could not be reſiſted. The Emperor was aſtoniſhed, and when he ſaw the Philoſopher was at a Stand, he commanded the other Philoſophers to help him, and to diſpute againſt the holy Virgin; but they refuſed to do it, as well becauſe that Philoſopher was the moſt famous and eminent amongſt them all, as alſo for that the Reaſons of the Saint had convinced them, and ſo ſatisfied them, that they had not what to reply againſt them. And ſo they all with one Voice anſwered the Emperor, that in that Philoſopher, and their Companion (who was the moſt learned) they were all overcome, and all with him confeſſed, that the Virgin ſaid the Truth; and that they until that Moment had been blind in adoring for Gods thoſe that were not Gods; and that there was only one God, which was JESUS CHRIST, whom *Catharine* confeſſed and adored, and they all with her confeſſed and adored. It is not eaſy to believe the Fury and Rage of *Maximinus* at the hearing of this; and as he was naturally raſh, and furious, he inſtantly commanded that a great Fire ſhould be made, and all the fifty Philoſophers to be burnt in it. The Fire was kindled, and the Philoſophers ſeeing it, they caſt themſelves at the Feet of the holy Virgin, beſeeching her with Tears, that ſhe would pray to God, that he would pardon them the Sins, which in their Blindneſs they had committed againſt him; for being now illuminated by his Light, they were ready to receive Baptiſm, and to die for him. The glorious Saint rejoiced in God exceedingly, to ſee the Truth triumph over Falſhood, and Chriſtian Wiſdom over vain Philoſophy; and the true and only God over the Rout of falſe Gods; and that thoſe Men, who before had the Name of wiſe Men, and now were ſo indeed, had ſubmitted themſelves to CHRIST (who is the eternal Wiſdom of the Father) and like good Soldiers had not doubted to enter into the Battle, and to give their Lives for him. And ſo with a loving and gracious Countence ſhe comforted, and encouraged them, ſaying to them, they might be aſſured that God had pardoned them, ſeeing that for his Love they made more Account of the heavenly King than of an earthly one; and that the Fire ſhould ſerve them for Baptiſm; and would purify their Souls, that ſo clean and pure, they might immediately be preſented before the Face of the Divine Majeſty, where they ſhould receive the Reward of that Puniſhment, and the immortal Crown of ſo glorious a Victory. With theſe Words they were comforted, and making oftentimes upon themſelves the Sign of the Croſs, and invocating the Name of JESUS CHRIST, they were put into the Fire, and gave up their Souls to God. Afterwards certain Chriſtians went ſecretly to gather their holy Reliques, and they found their Bodies ſo entire and without Harm, that not a Hair of them was wanting. By this Miracle God ſhewed, how acceptable to him that Sacrifice was, which thoſe learned Men made him of themſelves, and many Pagans were converted to that Faith, for which they had given their Lives. And who now does not ſee in this Act the Wiſdom, Power, and Greatneſs of our God? And how by a weak Woman he humbled the Proud, confounded the Emperor, threw down the Haughtineſs of the World, enlightened the Blind, and made thoſe that were Perſecutors of the Truth, to be perſecuted, and to die with Joy and Content for the ſame Truth? *Maximinus* was much troubled, and enraged at this Succeſs, and very deſirous to draw St. *Catharine* to his Will, and either by fair Means, or by foul to make her ſacrifice to his Gods. He thought good firſt to try her by Sweetneſs, and to ſee if by Cheriſhings and kind Offers he could ſoften the conſtant Breaſt of the Virgin. He made her great Promiſes, ſpake to her with the feigned Affection of a Father, and uſed all the Art he could poſſibly to perſuade her to that which he pretended. But all this making no Impreſſion in the Heart of the bleſſed Virgin, for that it was wounded with the Love of her ſweet Spouſe, he converted his Courtings and Flatteries into Terrors and Threats, telling her, that he would cauſe her to be put to moſt cruel Torments. To which St. *Catharine* anſwered: *Do thy Pleaſure, for thy Torments how cruel ſoever they may be, ſhall have an End, but the Reward of them ſhall laſt*

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The Empreſs came to the Priſon to viſit St. *Catharine*, admiring at what ſhe had heard ſay of her extreme Beauty, Learning, Fortitude and Conſtancy in her Torments. She came by Night accompanied by a Captain of the Emperor called *Porphyry*, and by other Soldiers. The Empreſs entered into the Priſon, ſpake with the holy Damſel, and by her Diſcourſe and Converſation took ſuch an Affection to her, and was ſo wounded with the Love of God, that ſhe received the Faith, and was baptized, and *Porphyry* did the ſame with two hundred other Soldiers, offering themſelves to die for CHRIST whenſoever they ſhould have Occaſion. And the Empreſs fearing ſhe was not ſtrong enough to endure Torments, the holy Virgin animated her to ſuffer them (if it were neceſſary) with Joy; telling her, that CHRIST would be in her Heart, and would give her Strength and Courage to paſs through them, and afterwards reward her with the Crown of immortal Glory. Here in Priſon JESUS CHRIST appeared to his dear Spouſe St. *Catharine*, and ſaid to her, that ſhe ſhould not fear, for that he was with her, and her Torments ſhould not hurt her: And that after ſhe had brought many by her Example to the Knowledge of him, ſhe ſhould receive the Wages of an eternal Retribution. The twelve Days being paſt, *Maximinus* underſtanding that the Saint was yet alive, and that the Want of Suſtenance had not taken away her Life in ſo many Days, he commanded her to be brought once more before him; and ſeeing her not only alive, but alſo well and in good Health, and with the ſame Beauty and Grace which ſhe had before ſhe was tormented, he was amazed and aſtoniſhed, and ſpoke gently to her to deceive her, ſaying: He knew, that for her great Parts ſhe was worthy of the the Empire; and for her extreme Beauty to be Queen of the World. The wiſe Virgin preſently underſtood the Snare of *Satan*, and ſaid to the Emperor, *that he ſhould make no Account of the Beauty of the Body, which like a Flower withers, and dries away, but of that of the Soul, which always flouriſhes and endures, and is that which the Saints have in Heaven.* Finally after other Diſcourſes betwixt the glorious Virgin and the Emperor, the Tyrant aſſaulting the Saint with his Craft, and ſhe reſiſting with incredible Courage and Spirit, the Tyrant ſeeing nothing would prevail, he commanded an Engine to be made of four Wheels, ſtuck with ſharp-pointed Nails, and ſo joined together, that the Virgin being put upon one of them, and that Wheel being moved, her Body ſhou'd be torn in Pieces with thoſe horrid Inſtruments. They tied the valiant Virgin to the Wheel, and the Executioners began to move it, but her dear Spouſe did not abandon her in this Torment. For ſuddenly an Angel of our Lord untied her, breaking the Cords with which ſhe was tied, and tore aſunder that cruel Engine, ſeparating one Wheel from another, with ſo great Violence, that by its ſpeedy Motion many of the Pagans who were there, and had come to ſee that Spectacle, were killed; and thoſe that eſcaped cried out, ſaying, *Great is the God of the Chriſtians.* What Heart ſo hard as would not mollify with this Miracle? And what Tyger ſo fierce, that would not be tamed with theſe Wonders? But *Maximinus* was more fierce than any Tyger, and more hard than any Stone or Diamond, and ſo was not moved; but thinking it a Diſparagement to his Perſon, and his imperial Dignity, to be overcome by a tender Virgin, and a weak Woman, began to invent new, and terrible Torments to make an End of her. The Empreſs underſtood this, and not being able any longer to conceal the Flame which burnt in her Breaſt, went to the Emperor, reprehending him with ſevere and grave Words, for the Cruelties he had uſed againſt *Catharine*, and againſt the other Chriſtians: Confeſſing that ſhe herſelf was one, and was ready to die for the Confeſſion of CHRIST. The Tyrant went out of him himſelf, and immediately commanded his Wife to be taken out of his Preſcence, and that they ſhould behead her, and together with her *Porphyry* and the other two hundred Soldiers, for that he knew they had made themſelves Chriſtians; fulfilling what the holy Virgin had ſaid, that ſome of the Houſe of the Emperor by her Means would obtain eternal Salvation. The Empreſs accepted with

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The Life of St. PETER, *of* Alexandria, *Biſhop and Martyr.*

NOVEMBER 26. ST. *Peter* of *Alexandria* was born in the City of *Alexandria*, and a moſt worthy Patriarch of it. He ſucceeded in that Seat (which was the Head of all the Churches in *Egypt*, and of many other Provinces) a holy Man called *Theonas*, who was the ſixteenth Prelate after St. *Mark the Evangeliſt*. In his Time was the moſt bloody and cruel Perſecution of the Emperor *Dioclefian* and *Maximian*, againſt the Church of our Lord; in which the holy Prelate did what he could to alleviate that moſt grievous Tempeſt, and for NOVEMBER 26.

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for the Comfort of the Christians. And that he might better do it, and that his Sheep, their Shepherd being dead, might not be terrified, and fall into the Jaws of the Wolves that sought to devour them, he retired himself to solitary and desert Places, to fly the Hands of the impious Ministers of the Emperors who sought after him. But being hidden he did not lay aside his Pastoral Care, nor cease to write to more than six Hundred and sixty Christians that were in Prison, exhorting them to Patience, and Perseverance; and when he understood, they had fought valiantly and had obtained the Crown of Martyrdom, the holy Bishop rejoiced exceedingly, as if himself had received that so signal Favour of God. Afterwards St. *Peter* returned to *Alexandria*, where he had sharp Encounters with the Schismaticks, Hereticks and Pagans. For a Bishop of *Lycopolis* in *Egypt*, called *Meletius*, having committed grievous Crimes, and sacrificed to the Gods, he was deprived of his Chair, and deposed by St. *Peter* in a Council. *Meletius* was so ashamed and disgraced, that to revenge himself of St. *Peter*, and of those that had justly chastised him, he began to trouble the Church, and to make a Schism in it; for he was a learned, crafty and cunning Man, and found those that would follow him, and amongst them the unfortunate *Arius*, who being naturally turbulent and furious, took the Part of *Meletius* against St. *Peter* of *Alexandria* his own Bishop; and for it was excommunicated, and separated from the Church. The Scepter of the East came into the Hand of *Maximinus*, a no less cruel Persecutor of the Christians than had been *Diocletian* and *Maximian*. He commanded St. *Peter* to be apprehended and to be put to Death. The Ministers of *Maximinus* laid hold of him, and cast him into Prison, which being known in the City, great Multitudes of the Inhabitants resorted thither, to free their holy Pastor, (and if Need were) to lay down their Lives in his Defence. At this Time the wicked *Arius*, understanding that St. *Peter* was to be martyred, he sent certain Priests to him, to beseech him that he would pardon him, and admit him to the Communion of the Church; thinking by this Means to gain the good Will of the Clergy and of the People, and that St. *Peter* being dead, they would make him Bishop. Two Priests, called *Achillas*, and *Alexander* went with this Embassy: They entered into the Prison where St. *Peter* was, and proposed to him what they came about, intreating him that he would be reconciled to *Arius*, and absolve him, seeing he submitted himself to his Judgment and Correction. The holy Bishop fetching a great Sigh, answered them in these Words: *My Brethren, do not hold me inhuman and rigorous, for I know myself to be a Man, and to be subject to Miseries and Sins; but believe me*; Arius *is crafty, and a hidden Deceiver, and his Wickedness exceeds all Wickednesses; and this I say not of myself, nor of my own Head. I command that he be not admitted into the Church: For this very Night making my accustomed Prayer unto our Lord, a Child of about twelve Years old appeared before me, of an immense Splendor covered with a linen Robe, torn from the Top to the Bottom, and with his Hands took the Parts of that Garment, and applied them to his Body, as if with them he would cover his Nakedness. I was astonished at this Vision, and remained for some Time mute, and without Sense. Afterwards being returned to myself, I spake, saying; Lord, who is it that has torn your Garment? And he answered me*; Arius *has torn it. Take Heed, and see that thou dost not admit him to the Communion of the Faithful, for in the Morning they will come to intreat thee in his Behalf, but do not yield to them, nor permit thyself to be overcome by them, but give Order to thy Priests* Achillas, *and* Alexander *(who are to succeed thee in thy Bishoprick, one after the other) by no Means to admit him; and thou shalt shortly end thy Course, and shalt be crowned with Martyrdom.* All this St. *Peter* related to the two Priests, who came to intreat him to pardon *Arius*, commanding them in the Name of God, when they should be Bishops, not to pardon him, nor to admit him to the Participation of the Sacraments, for that he was an infernal Minister of *Satan*, who was to tear the Garment of CHRIST (which is the holy Church) with the Heresies which he was to sow in it. For altho' at that Time he had not sown them, but only as a Schismatick followed the Faction of *Meletius*, yet our Lord, who knew what was to happen, and the Spoil which that pestilent Man was to make, and the Obstinacy in which he would persevere, thought good so long before to admonish the holy Bishop *Peter*, that he might be advertised, and might advertise his immediate Successors, what they were to do with him, to the End that the Catholick Church might not receive so great Damages from his Wickedness, as she would have received, had she not been advertised and forewarned thereof. In such Sort that the Vision which St. *Peter* had, of of the Garment of JESUS CHRIST which *Arius* had torn, was not because he had already done it, as some say (for this happened afterwards when *Alexander* was Bishop) but because in Process of Time he was to do it; nor was it a Declaration of what was past, but a Prophecy of what was to come. All that God revealed to St. *Peter*, and which he recounted to his two Priests, happened in the same Manner he had said it. For *Arius* tore the Garment of CHRIST, severing, and dividing the Church, and *Achillas*

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chillas, and *Alexander* were Biſhops of *Alexandria*, and *Alexander* ſeparated him as an Heretick, and caſt him out of the Church; and St. *Peter* within a few Days after that he had received the Revelation, died conſtantly being beheaded for our Lord, in the Manner which I ſhall here recount.

The Tribune, who had Charge to ſee the Execution of the Sentence of Death given againſt the holy Prelate, when he ſaw the City was in Arms, and much People was round about the Priſon to defend him, fearing a Tumult, he reſolved to expect the Night, that the People returning home to their Houſes to reſt, he might ſecurely and quietly execute what he was commanded to do. But it happened not as he imagined. For the People did ſo love their holy Paſtor, that they would not depart from the Place where he was. St. *Peter* underſtood this, and out of the ardent Deſire he had to die for CHRIST, and fearing leaſt for his Sake the Citizens and Soldiers might come to fight, he ſecretly advertiſed the Tribune what he was to do, to execute the Sentence without Noiſe or Tumult. And as the Saint himſelf had adviſed, they ſecretly took him out of the Priſon, and carried him to the ſame Place, where St. *Mark* the Evangeliſt, Founder and firſt Biſhop of the Church of *Alexandria*, had been martyred. There he made his Prayer, and recommended himſelf moſt earneſtly to St. *Mark*, taking him for Interceſſor, that he might ſhed his Blood couragiouſly for our Lord, and that the Church of *Alexandria* might be protected, and the Catholick Church reſtored to its ancient Peace and Union. At the ſame Time that the Saint made this Prayer, a holy Virgin heard a Voice from Heaven, which ſaid: Peter *firſt of the Apoſtles*; *and* Peter *laſt of the Biſhops Martyrs of* Alexandria. And ſo it happened, for St. *Peter* was the laſt Biſhop that died there in the Perſecution of the Pagans. But having ended his Prayer, with great Conſtancy and Joy he offered his Neck to the Sword; and ſo great was the Reſpect and Reverence which the Soldiers bore him, that they hardly found one amongſt them that had the Boldneſs and Cruelty to do the Execution, who for five Crowns cut off his Head upon the ſix and twentieth of *November*, at Break of Day; he having been Biſhop twelve Years, three of which the Church had Peace, and the other nine it was afflicted in the Perſecution of *Dioclefian*. But behold a ſtrange Thing, his Head being cut off, and falling upon the Ground, his holy Body remained upon the Knees as it was, upright, firm, and without falling down; and ſo the Chriſtians found him, who with many Tears and Sighs took him, and having cloathed him in the Veſtments of a Prieſt, juſt as if he had been alive, they firſt ſeated him in the Chair of St. *Mark*, and afterwards with Palms, in Sign of Victory, and with lighted Tapers in their Hands, and with moſt ſweet Perfumes, ſinging Hymns, they carried him to a burying Place, which the Saint himſelf had built. There with great Pomp and Honour they interred him; and our Lord wrought great Miracles in that Place, and did many Favours to thoſe who recommended themſelves to him. One particular Thing is recounted concerning this glorious Biſhop and Martyr of our Lord, that when he was preſent at the divine Office in his Church, he would not ſit in the Epiſcopal Chair, but in a little one that was beneath it; becauſe he judged himſelf unworthy to ſit where ſo many Saints his Predeceſſors had ſate; and it ſeemed to him, that there came out of that Seat ſo great a Splendor, that it ſtruck him with a ſacred Horror. And for this Cauſe the People put him when he was dead in the Chair of St. *Mark*, in which out of Humility he would not ſit whilſt he was alive. The Martyrdom of St. *Peter* of *Alexandria* was in the Year CCCX, *Maximinus* reigning in the Eaſt. Of this Saint do make Mention the Council of *Epheſus*, and the ſeventh General Synod, St. *Gregory Nazianzen*, *Euſebius*, *Nicephorus Calixtus*, the *Tripartite* Hiſtory, *Bede*, *Uſuard*, and *Ado*; and the *Roman* Martyrology, and Cardinal *Baronius* in the third Tome of his Annals.

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The Lives of St. SATURNINUS *and St.* SISINNIUS, *Martyrs.*

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THE Emperors *Dioclefian* and *Maximian* ſeeing they could not by Torments and Deaths extirpate the Chriſtians, and that the Blood they ſhed of them, was as it were Seed, which rendered a hundred for one; they found out another Way to afflict the Chriſtians by a long and painful Martyrdom, condemning them to dig and carry Stone and Sand, and all that was neceſſary for the publick Buildings. And although noble Men and Soldiers, according to the Laws, could not be condemned to ſuch low and baſe Offices, yet notwithſtanding for the greater Contempt, and Ignominy of Chriſtian Religion, without having Reſpect to Nobility, Dignity, or any Degree whatſoever, they condemned all the Chriſtians without any Diſtinction, to labour in theſe

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these publick Works, making use of them as of Slaves. Amongst those who were condemned in *Rome* to labour in the Baths, which *Maximian* built in the Honour of the Emperor *Diocletian* (for having made him his Collegue in the Empire) was one *Saturninus*, a holy old Man; who (by Reason of his many Years, and little Strength, being not able to carry the heavy Burden which the Overseers of that sumptuous Edifice laid upon him) was helped by the other Christians, and particularly by *Sisinnius* Deacon; who with great Charity and Fervour of Spirit, over and above his own Burden took that of St. *Saturninus*, and carried both the one, and the other upon his Shoulders, with great Courage and Joy, singing Psalms and Hymns to our Lord. The Officers of the Emperor were astonished at the Charity of *Sisinnius*, and at the Content he shewed in that painful Labour: They acquainted a certain Tribune with it, called *Spurius*, and he communicated it with the Emperor *Maximian*; who commanded *Saturninus*, and *Sisinnius* to be brought before him; and after he had in vain by Promises and Threats endeavoured to bring them to sacrifice to his Gods, he delivered them up to a Prefect called *Lauditius*, that either they should sacrifice to the Gods, or else be put to Death. The Prefect cast them into Prison, where they remained some Days, and converted to the Faith of CHRIST many Pagans that came to them. Two and thirty Days after the Prefect commanded them to be brought before him, loaded with Chains and barefooted; and finding them constant and resolved rather to die a thousand Deaths, than to deny JESUS CHRIST, he caused an Idol to be brought for them to adore, and putting it before them, St. *Saturninus* lifted up his Voice and said, *Our Lord confound the Gods of the Gentiles.* At this Voice the Idol fell to the Ground broken in Pieces, and two Soldiers called *Papias* and *Maurus*, began to cry out, saying, that JESUS CHRIST, whom *Saturninus* and *Sisinnius* adored, was the true God. The Prefect commanded the two Saints to be put upon the Rack *Equuleus*, and lifted up on high, to be scourged with most cruel Whips, and their Bodies to be torn with Scorpions; and they with great Joy and Gladness sung: *Glory be to thee, O Lord* JESUS CHRIST, *because thou hast made us Partakers of the Sufferings of thy Servants.* When the two Soldiers, *Papias* and *Maurus*, who were converted when the Idol fell to the Ground, saw this, desirous of the Crown of Martyrdom, and filled with a holy Indignation against the Executioners, they said to them with a loud Voice; *Is it possible that the Devil should have so great Power over you, as to make you so cruel against these Servants of God?* Which the Prefect *Lauditius* hearing, enraged against them, he commanded many Blows to be given them upon their Mouths with Stones, and that they should be carried to Prison, and afterwards they were martyred. He commanded burning Torches to be brought, and to be applied to the Sides of *Saturninus* and *Sisinnius*; and seeing that all this would not suffice, but that they remained in that Torment with much Peace and Joy, praising our Lord, he commanded them to be beheaded two Miles from *Rome*, in the Way *Numentana.* A rich, powerful, and very devout Man, called *Trassus* (who spent his Means in sustaining, and succouring those Christians that laboured in those Baths) took their Bodies, and buried them in his own Inheritance, upon the nine and twentieth Day of the Month of *November*, and upon the same Day the Catholick Church makes Commemoration of St. *Saturninus.* The Martyrdom of these two Saints was in the Year CCCIII, in the Reign of *Diocletian*, and *Maximian*, five Years after the Beginning of the stately Building of the Baths. Of them do make Mention the Martyrologies, the *Roman*, those of *Bede*, *Usuard*, and *Ado*, and the Acts of St. *Marcellinus*, or St. *Marcellus* Pope, and Cardinal *Baronius* in his Annotations upon the *Roman* Martyrology, and in the second Tome of his Annals.

The Life of St. ANDREW, *Apostle.*

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ST. *Andrew* Apostle, and elder Brother to St. *Peter*, was born at *Bethsaida*, in the Province of *Galilee.* He was the first of all the Apostles that knew and conversed with our Saviour JESUS CHRIST. For he being a Disciple of the great Baptist (which is no small Sign of his good Inclinations, and Piety) one Day St. *John* said to him seeing our Lord: *Behold the Lamb of God*; and immediately St. *Andrew* with another his Fellow-Disciple, followed CHRIST; who turning his divine Face towards them, and seeing that they followed him, asked them what they sought? They answered him, that they desired to know where he dwelt. He took them along with him, kept them a Day in his Company, they discoursed and spoke with him at large, and understood that he was the true Messias. St. *Andrew* acquainted his Brother *Peter* with the Good he had

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had found, and carried him along with him to CHRIST, and our Lord ſeeing him, ſaid to him: *Thou art* Simon *the Son of* Jona, *thou ſhalt be called* Cephas, *which is interpreted* Peter. This is the firſt Knowledge that St. *Andrew* had of CHRIST, and this is the firſt good Work which we read he did after that Knowledge, communicating to his Brother the Good he had diſcovered, and carrying him to our Lord, that he might alſo know him. After this, the two Brothers being a fiſhing, and caſting their Nets into the Sea of *Galilee* (for they lived by this Employment) CHRIST paſſed by, and bad them follow him, for he would make them Fiſhers of Men; and they leaving their Nets and their Fiſhing, followed him, and accompanied him, and he made them his Apoſtles. When our Lord being in the Mountain would work the Miracle of the five Loaves and the two Fiſhes, with which he fed five thouſand Men; after that St. *Philip* being aſked by the ſame Lord, where they might buy Bread for ſo great a Multitude, had anſwered a Word of Diffidence and little Faith; St. *Andrew* ſaid, there was a Boy with five Barley Loaves and two Fiſhes; although alſo he ſhewed his Weakneſs, adding, But what is this for ſo many People? Another Time certain Gentiles came with a Deſire to ſee our Saviour, they ſpoke to St. *Philip*, and intreated him to ſhew them him. St. *Philip* communicated the Matter with St. *Andrew*, and they both acquainted our Saviour that there were People that deſired to ſee him; which is a Sign of the particular Familiarity, St. *Andrew* had with our Lord. And this is what we find written in the holy Goſpel concerning St. *Andrew*; and that he was choſen to be one of the twelve Apoſtles, and St. *Luke* names him in the firſt Place after St. *Peter*. And in his Book of the Acts of the Apoſtles, he reckons him amongſt the other Apoſtles, who in the Chamber of the laſt Supper continued in Prayer expecting the Coming of the Holy Ghoſt. The reſt of his Life, Preaching and Martyrdom, we muſt gather out of grave and holy Authors; and eſpecially out of that which the Prieſts and Deacons of the Church of *Achaia* (as Eye-Witneſſes) have written concerning his glorious Death, to all the Churches of Chriſtendom; for that it is certain, and we cannot reaſonably doubt of it.

After the holy Apoſtles were endowed with the Holy Ghoſt, and had received Light, Love and Courage from Heaven, to conquer the World, and to ſubject it to the Goſpel of our Lord, and had preached for ſome Years in *Judea*, they diſperſed themſelves into all the Provinces of the World, each one into that which was allotted him by God. To St. *Andrew* fell the Province of *Scythia*, as *Origen* ſays; and *Sophronius* adds, that he did not only preach to the *Scythians*, but alſo to the *Sogdians*, *Sacians*, and *Ethiopians*; and *Dorotheus*, and St. *Iſidore* ſay the ſame. The *Roman* Martyrology ſays he preached in *Thracia*, and in *Scythia*; and *Nicephorus* ſays the ſame, and that he illuminated with the Light of the Goſpel, *Cappadocia*, *Galatia* and *Bithynia* to the *Euxine* Sea. And St. *Gregory Nazianzen* ſays he excurred into *Epirus*, which is now called *Albania*; and St. *John Chryſoſtom*, that he preach'd to the *Grecians*. This is what we find in holy and grave Authors concerning the Preaching of St. *Andrew:* And there is no doubt but it was accompanied with many and great Miracles, and that he converted many People to the Faith of CHRIST our Saviour, illuminating with the Light of Heaven thoſe that were in Darkneſs and the Shadow of Death. *Abdias* of *Babylon*, and other Authors write many Miracles in particular, which our Lord wrought by the holy Apoſtle; of which I will only recount here ſome which ſeem to me to be of Edification. St. *Andrew* being at *Corinth*, an old Man called *Nicholas* came to him, and told him that for threeſcore and fourteen Years he had lived in Impurities, letting looſe the Reins to his inordinate Appetites, and giving himſelf up to all kind of Filthineſs; and that entering a little before into a publick Houſe to offend God, and carrying with him the Goſpel, a wicked Woman of that Place with whom he deſired to ſin, in a great Fright thruſt him from her, and beſought him not to touch her, nor to come near the Place where ſhe was, for ſhe ſaw in him wonderful and myſterious Things. After this he intreated St. *Andrew* that he would give him a Remedy againſt that his ſo great Weakneſs, and inveterate Cuſtom of ſinning. The Saint ſet himſelf to pray, and faſted five Days, beſeeching our Lord that he would pardon that miſerable old Man, and grant him the Gift of Chaſtity. At the End of the five Days, the holy Apoſtle perſevering in Prayer, he heard a Voice from Heaven which ſaid to him, *I grant thee what thou aſkeſt me for the old Man; but my Will is, that as thou haſt faſted for him, ſo he faſt and afflict himſelf for himſelf, if he deſire to be ſaved.* The holy Apoſtle commanded *Nicholas* to faſt, and all the Chriſtians to pray, and to beg Mercy of our Lord for him. God ſo heard them, that *Nicholas* returned home to his Houſe, and gave all he had to the Poor, and macerated his Fleſh with great Rigour, and for the Space of ſix Months he eat nothing but dry Bread, and drunk only a little cold Water. And having accompliſhed this Penance he departed out of this Life, and God revealed to St. *Andrew* (who at that Time was abſent) that

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that he was ſaved. To the End we might underſtand that we ought not to deſpair of the Salvation of any Sinner, how great ſoever he may be, if he truly turn to God; and that the Prayers of the Saints are very efficacious to obtain Pardon of our Lord, but that it is neceſſary that they may profit us, that they praying we pray alſo, and they faſting for us we faſt alſo: For ſo their Faſting and Prayers will be fruitful to us. They ſay alſo, that there came to the holy Apoſtle a young Man called *Soſtratus*, and declared to him, that his Mother had ſollicited him to commit a great Wickedneſs, and that he would by no Means conſent to her, and that his Mother was ſo enraged hereat, that ſhe had accuſed him before the Proconſul, and that he was reſolved not to ſpeak a Word in his own Defence, that he might not diſcover the Wickedneſs of his Mother, and to ſuffer any Torment rather than defame her; and he beſought the holy Apoſtle that he would vouchſafe to pray to God for him to deliver him out of the Hands of the Proconſul, and not permit him to ſuffer and die, ſeeing he was not in Fault. The holy Apoſtle prayed for the young Man, and the good Son, upon the Accuſation of his bad Mother was condemned to be ſowed up in a Sack, and St. *Andrew* was taken and caſt into Priſon for defending of him. The holy Apoſtle fell to his Prayers, and ſuddenly the Earth began to tremble, and the Heaven to thunder and lighten, and the Proconſul fell out of his Chair, and the People affrighted and amazed, proſtrated themſelves upon the Ground, and the unhappy Mother who had ſollicited her Son to Wickedneſs, and accuſed and perſecuted him, becauſe he would not offend God, was ſtruck dead; and the Innocency of the young Man was known, and the Efficacy of St. *Andrew*'s Prayers, and that God our Lord, although ſometimes he permit his Servants to ſuffer, yet in the End he ſtands for them. St. *Andrew* making his Prayer again, our Lord allayed the Tempeſt, and raiſed thoſe that were fallen, and gave Courage to the diſmayed, and upon this Occaſion many were converted, and embraced the Faith of JESUS CHRIST. Another Time they ſay, that in the City of *Philippi* in *Macedonia*, there were two Brothers, noble and rich, one of which had two Sons, and the other two Daughters; they agreed between themſelves that the two Sons ſhould marry the two Daughters, who were firſt Coſins, that the Riches and Memory of their Family might better be conſerved. But when they were now ready to celebrate the Eſpouſals, the Parents were advertiſed by God, that they ſhould not marry their Children until his Servant *Andrew* came; for he would tell them what they were to do. Three Days after the holy Apoſtle came, and was received by them with great Joy and Rejoicing; and they ſaw ſuch a Splendor to come from his Face, that it ſeemed to be a Sun of a wonderful Brightneſs. They told him what they had reſolved to do with their Children, and that they had deferred their Marriage Feaſt to expect him; for that God had ſo commanded them. He anſwered them, that ſuch Marriages ought not to be, the Parties that were to marry being ſo near allied; that they ſhould do Penance for what they had thought to have done, not that he did blame Marriage, which was inſtituted by God, but the Deformities that are committed in it. This ſerved for the Inſtruction of all, and thoſe firſt Coſins did not marry, following the Advice of the holy Apoſtle; which is conformable to what St. *Gregory* ſays, that although a *Roman* Law did permit firſt Couſins to marry together, yet Experience taught that Children were not born of ſuch Marriages. I omit the other Miracles which are recounted in that Life which *Abdias* wrote, as well becauſe they are not ſo certain and authentical, as becauſe they are common and ordinary. Theſe I have thought fit to relate, becauſe they contain Inſtruction and Doctrine. Let us now ſee what happened betwixt the holy Apoſtle and *Egeas* the Proconſul of *Achaia*, and how he was martyred; ſumming up in Brief what is more largely related by the Prieſts and Deacons of the Church of *Achaia*, who writ (as we have ſaid) the Hiſtory of his Martyrdom. After the glorious Apoſtle had enlightened the other Provinces and Countries we have ſpoken of above, by Preaching the Doctrine of Heaven, he came to *Patras*, a City of the Province of *Achaia*; and there began to ſcatter abroad the Rays of the Goſpel, and to draw the Souls of many Pagans out of the Slavery of Satan. This came to the Knowledge of the Proconſul *Egeas*, who endeavoured by diverſe Arts, Torments, and Deaths to perſuade the Chriſtians (who were now many) to adore his falſe Gods. St. *Andrew* went to him, and ſpake to him thus: *It were all Reaſon, O* Egeas, *that thou who art a Judge of Men ſhouldeſt know thy Judge, who is in Heaven, and knowing him, ſhouldeſt honour him for true God, as he is, and ceaſe to honour thoſe that are not Gods.* *Egeas* ſaid to him: *Art thou* Andrew, *he who deſtroys the Temples of the Gods, and perſuades Men to receive that ſuperſtitious Sect, which the* Roman *Princes command to be baniſhed out of their Empire?* Then the holy Apoſtle began to declare to the Proconſul the ineffable Myſtery of our Redemption, and the immenſe Charity with which JESUS CHRIST had cloathed himſelf with our mortal Fleſh, and of his own free Will had died upon a Croſs for our Sins, extolling and magnifying the ſovereign Greatneſs

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neſs of the ſame Croſs, and explicating the Congruity of that hidden Myſtery, and covered from the Eyes of the blind Pagans. After *Egeas* had heard him, he ſaid to the holy Apoſtle: *Recount theſe Things to thoſe that will believe them; and do thou believe me, that if thou wilt not ſacrifice to the Gods, I will command thee to be put upon the Croſs which thou ſo praiſeſt.* St. *Andrew* anſwered, *I ſacrifice every Day to the only, omnipotent, and true God, not the Smoke of Incenſe, nor the Fleſh of Bulls, nor the Blood of Goats, but the immaculate Lamb, who being received by the Faithful, and his Blood drunken, remains as entire as before.* The End of this Diſcourſe was, that *Egeas* commanded St. *Andrew* to be put in Priſon, and the People began to raiſe a Tumult, and would have laid Hands upon the Proconſul, if the Saint himſelf had not hindered them; exhorting them out of the Priſon, that they would not rebel againſt the Tyrant, but imitate the Patience and Meekneſs of JESUS CHRIST, who had ſent him that they might have Occaſion of meriting; and that they ought rather to entertain him courteouſly, and to honour him, ſeeing they were to receive a little Evil, and much Good from him; and intreated them that they would by no Means hinder his Martyrdom, for the Torments would paſs preſently, but the Reward of them would laſt for ever. Another Day *Egeas* commanded him to be brought into his Preſence; and being come before him he ſaid to him: *I preſume thou haſt better conſidered with thy ſelf, and that thou wilt give over the Folly thou haſt been in, that thou mayeſt enjoy the Sweetneſs of Life, and deliver thy ſelf from a bitter and ſad Death, which I will give thee, if thou ſtill perſiſt to hold* CHRIST *for God.* Here the Apoſtle anſwered: *He that does not believe in* CHRIST, *can neither have Content nor Life; as I have always preached in this Province. And even for this Reaſon* (ſaid *Egeas*) *I will force thee to ſacrifice to the Gods, that all the People who have been deceived by thee, may leave the Vanity of thy Doctrine, and return to acknowledge their ancient Gods. For I ſee that there is not a City in* Achaia, *where their Temples are not become deſert through thy falſe Preaching, and ſeeing thou haſt deceived them, it is fitting thou ſhouldeſt undeceive them; and if thou doſt otherwiſe, prepare thyſelf to ſuffer great Torments, and at laſt Death upon a Croſs.* To this St. *Andrew* anſwered and ſaid: *Son of Death, and dry Wood ready for the Fire, hear me. Hitherto I have ſpoken gently to thee, thinking, that as a Man of Reaſon thou wouldſt have taken Profit by it, leaving the vain Adoration of thy Gods; but ſeeing thou art ſo hardened and obſtinate, I tell thee that thou muſt not think to move me with thy Threats and Terrors. Lo here I am, do what thou wilt with me; the greater the Torments are which thou ſhalt inflict upon me, the greater ſhall the Reward be which* JESUS CHRIST *ſhall give me for having ſuffered them for his Love, and the greater ſhall the Hell be, which is prepared for thee.* *Egeas* enraged at this, commanded him to be ſtript and to be ſcourged by ſeven Men, who were changed three Times. The Blows they diſcharged upon him were ſo many, that all the Fleſh of the Saint was bared, and poured forth Blood. Finally *Egeas* ſeeing his Conſtancy, commanded him to be put upon a Croſs, and not to be nailed, but to be tied to it with Cords, that his Martyrdom might be the longer. When they carried him to his Martyrdom, the People flocked about him, crying out and ſaying: *What has this juſt Man and Friend of God done, that they ſhould crucify him?* But the holy Apoſtle intreated them that they would not hinder that his ſo great Good. And glad and rejoicing to ſee the Croſs on which he was to die, and inflamed with the Love of his Maſter, and deſirous to imitate him, being yet afar off, he raiſed his Voice, and with great Fervour of Spirit, ſaid, *Hail, O precious Croſs, that waſt conſecrated by the Body of my Lord, and adorned with his Members, as with precious Gems; before that* JESUS CHRIST *was put upon thee, thou didſt terrify Men, but now thou rejoiceſt them, and makeſt them glad. I come to thee glad and rejoicing, receive me into thy Arms with Joy and Gladneſs. O good Croſs! ſo beautified by the Members of* CHRIST, *it is long that I have deſired thee; with Solicitude and Diligence I have ſought for thee, now that I have found thee, receive me into thy Arms, and taking me from amongſt Men, preſent me to my Maſter, that he may receive me by thee, who by thee redeemed me. The Countenance of the holy Apoſtle did not change* (ſays St. *Bernard*) *as human Frailty is wont to do, when he ſaw the Croſs, nor did his Blood freeze in his Veins, nor did his Hair ſtand on end, nor did he loſe his Voice, nor did his Body tremble, nor was his Soul troubled, nor did his Judgment fail him, but the Fire of Charity which burnt in his Breaſt, caſt forth Flames by his Mouth. How great was that Sweetneſs which St.* Andrew *felt when he ſaw the Croſs, ſeeing that it ſweetened the Bitterneſs of Death it ſelf? What Thing can be ſo Unſavoury, and full of Gall, that it cannot be made ſweet with that Sweetneſs which ſweetened Death? St.* Andrew *was a Man like to us, and paſſible: But ſo great was his Thirſt after the Croſs, and with a Joy never heard of was he ſo rejoiced, and as it were out of himſelf, that he broke forth into thoſe ſo ſweet Words, and ſo full of Love. His Tongue was not a Tongue of Fleſh, but a Fire which caſt forth Flames; and if it was a Tongue, it was a Tongue of Fire,*

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Fire, and his Words were Coals burning with that Fire which CHRIST *had kindled in his Bones. But it is no Wonder that our Lord who made the Fire ſweet to St.* Laurence, *ſhould make the Croſs ſweet to St.* Andrew. Hitherto St. *Bernard.* The holy Apoſtle being now come to the Croſs, himſelf pulled off his Clothes, and gave them to the Executioners; who lifted him up, and tied him to the Croſs ſo as they had been commanded. There ſtood round about the Croſs near twenty thouſand People lamenting to ſee the holy Apoſtle, and reverencing of him; and he comforted them, and animated them to ſuffer like Torments for CHRIST. He remained alive two Days upon the Croſs; and the People took it very ill, and cried out, and ſaid, *There was no Reaſon that a Man ſo holy, ſo merciful, ſo modeſt, of ſo good Manners, and who taught ſo good Doctrine ſhould ſuffer Death. Egeas* underſtanding that the People were incenſed againſt him, to prevent a Tumult, and the Damage which he might fear, reſolved to take the holy Apoſtle down from the Croſs; and going himſelf in Perſon, and commanding the Executioners to take him down, and they going about to do it, were not able to come near the Body of the glorious Apoſtle, and ſtretching forth their Arms to unty him, they became ſtupid, and fainted, and loſt their Strength, and Vigour; becauſe the Saint raiſing his Voice ſaid, *My Lord* JESUS CHRIST, *I beſeech thee, that thou wouldeſt not permit this thy Servant, who for thy Love is faſtened to this Croſs to be taken from it; nor that he who by the Croſs has known thy Greatneſs, be buried by a corruptible and miſerable Man as is* Egeas. *But thou, my Lord and Maſter, whom I have loved, and known, and at preſent confeſs, and deſire to ſee, and in whom I am all that I am, receive my Spirit in Peace; for it is now Time that I go to ſee thee, ſeeing that I have ſo long deſired thee.* He having ſaid this, a great Splendor came down from Heaven, like Lightning, and environed the Body of the Apoſtle, covering it from the Eyes of thoſe that were there, which could not endure ſo unaccuſtomed a Clarity; which laſted about half an Hour, and at the Time that it vaniſhed, the holy Apoſtle gave up his Soul to our Lord, upon the thirtieth Day of *November*, in the Year of CHRIST LXII, in the Reign of *Nero.*

A holy Woman, rich, and of great Quality, called *Maximilla*, took his Body, and buried it in a Sepulchre, anointing it with precious Ointment. *Egeas* knew of it, but dared not to puniſh her, becauſe ſhe was a powerful Woman, and he ſaw the People were irritated by the Death of the holy Apoſtle, but as he was treating about the ſending of an Accuſation to the Emperor againſt *Maximilla*, and was in publick Conſiſtory making Information about the Caſe, the Devil in the Sight of all took Poſſeſſion of him, and dolefully ſhrieking, and crying out, he expired, and his unfortunate Death was the Occaſion that many were converted to the Faith of our Lord. St. *Gregory* of *Tours* ſays, that on the Day of his Martyrdom was wont to flow out of the Sepulchre of St. *Andrew* a Kind of Manna, or moſt ſweet Oil, ſome Years in a greater, and other Years in a leſſer Quantity; and when the Quantity which came forth of it was little, it ſignified that it would be a barren Year, and when it was great, that it would be a fertile and plentiful Year. And he adds, that it ſent forth ſuch a rare and ſtrange Fragrancy, as if it had been an aromatical Confection, and compounded of all the odoriferous, and ſweet Things of the Earth; and that many Sick were cured, either anointing themſelves with that Oil, or drinking of it; and that God wrought great Miracles in *Achaia*, through the Interceſſion of his glorious Apoſtle. Afterwards the Body of St. *Andrew* was tranſlated to Conſtantinople; and of this Tranſlation the *Roman* Martyrology makes Mention upon the ninth of *May*, joining it with the Tranſlation of the Body of St. *Luke the Evangeliſt*, which was alſo made out of *Achaia*, and of St. *Timothy* Diſciple to the Apoſtle St. *Paul*, whoſe Body was carried from *Epheſus*, where he died, to *Conſtantinople.* About the Time in which this Tranſlation was made, Authors do not agree; for ſome refer it to the Time of *Conſtantine the Great*, and others to the Time of *Conſtantius*, his Son; as Cardidal *Baronius* has obſerved in his Annotations upon the Martyrology, and in the third Tome of his Annals. But in whatſoever Time it was, St. *Hierom* ſays, the Devils roared before his precious Reliques, and by their Howlings confeſſed the Virtue of his Preſence. We know not how long this precious Treaſure remained in *Conſtantinople*, but we know that afterwards it was tranſlated to the City of *Amalfi*, in the Kingdom of *Naples*, and not far from the very City of *Naples*, where at preſent it is reverenced, and viſited by the Faithful with great Devotion and Concourſe. Out of his Sepulchre flows continually a very delicate and ſweet Liquor, and ſovereign for many Diſeaſes, which are cured by it for the Merits of the holy Apoſtle. The bleſſed St. *Gregory* Pope, when he went to *Conſtantinople* as Legate of Pope *Pelagius*, ſent to the Emperor *Tiberius*, obtained of him as a moſt rich Gift, an Arm of the Apoſtle St. *Andrew*, and an Arm of the Evangeliſt St. *Luke*, and carried them to *Rome*; and in the ſecond Year of his Popedom dedicated the Church of St. *Andrew*, where at preſent is kept the Arm of the glorious Apoſtle; and the Head of the ſame Apoſtle is in the Church of St. *Peter*, which was brought to *Rome*, *Pius* II. being

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The Month of *DECEMBER.*

The Life of St. Bibiana *Virgin, and Martyr.*

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THE bleſſed and glorious Virgin St. *Bibiana*, was a Native of *Rome*, and very noble; the Daughter of *Flavian* and *Dafroſa*, who were Chriſtians and Martyrs of Jesus Christ. Her Father St. *Flavian* was a *Roman* Knight, and Prefect of the City of *Rome*, and exerciſed that Office with great Praiſe in the Time of *Conſtantine* the Great; but the wicked *Julian* having obtained the ſupreme Power, he gave the Governments of all the Provinces ſubject to his Empire to Idolaters, and the moſt deadly Enemies of Chriſtian Religion; and ſo St. *Flavian* was deprived of the Dignity of Prefect; yet for all that he did not keep his Talent idle, but employed it with great Fruit in Works of Charity. He relieved the Chriſtians that were afflicted, and ill uſed by the Tyrants; viſited the Needy by Day and by Night, and provided them Food and Clothes. He animated the timorous to ſuffer Martyrdom, and took particular Care to give honourable Burial to thoſe who by ſhedding their Blood had born Witneſs to the Faith; and complained openly of the Injuſtice uſed againſt the Chriſtians, and of the Cruelty of the Governours, and of thoſe who took the Liberty to take away the Lives of innocent Men, to the Offence of the Laws of the *Romans*, of the Majeſty of the Emperor, and of God the Lord of Emperors. This free ſpeaking of St. *Flavian* came to the Ears of *Apronian* Prefect of the City, and he thinking himſelf injured, cauſed St. *Flavian* to be brought before him, and finding him together with all his Family to be a Chriſtian, he commanded him, without having the leaſt Regard to his Nobility, to be ſtigmatized or branded in the Face with red hot Irons (which was a Puniſhment only uſed to Slaves and Perſons of a baſe Condition) and confiſcating all his Riches, he ſent him into Baniſhment threeſcore Miles out of *Rome* to the *Taurine* Waters. But the ſaid ignominious Torment was inflicted upon St. *Flavian* with ſo much Cruelty by the Executioners, that in the third Day of his Baniſhment, whilſt in Prayer he was giving Thanks to Jesus Christ for having been ſigned for his Servant by thoſe Marks of his Face, he went to take Poſſeſſion of the Kingdom of Heaven. *Dafroſa*, and her Daughters *Demetria* and *Bibiana*, were much confirmed in the Faith of Christ, by the Example of St. *Flavian*; and although hearing the News of his Death they were much afflicted, and accompanied it with many Tears, yet conſidering that by Martyrdom was opened to him the Gate of Heaven, they tempered the Bitterneſs of their juſt Grief with the Aſſurance of the Glory that his bleſſed Soul enjoyed. Only *Apronian*, with the Heart of a Tyger, rejoiced at the Death of St. *Flavian*, and perſuaded himſelf that he ſhould be able forthwith to make *Dafroſa*, and her Daughters, to condeſcend to worſhip the Gods of the *Romans*; and by having deſpoiled them of all the Goods of their Father, he held for certain that he ſhould neceſſitate them to change their Mind and Religion. But the holy Women, feeling themſelves eaſed of the Weight of earthly Riches, and by how much they ſaw themſelves deprived of all human Help, by ſo much the more confiding in God, rejoiced that they had no other Refuge but the Wings of his Providence. *Apronian* then commanded them to be called to him, and with many Reaſons endeavoured to perſuade them to ſacrifice to the Gods; but they upon the Encounter freely deteſting ſuch a Wickedneſs, he reſolved to make them be impriſoned within their own Houſe, having firſt taken away from them all Sort of Meat and Drink, and by an Edict prohibited any to be brought to them, to the End that by the Want thereof they might miſerably end their Life, or elſe overcome by the Torment of Hunger and Thirſt, they might reſolve to do what he required of them: But the Deſign of *Apronian* had not Effect; for God miraculouſly

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nouriſhing them, they were ſuſtained in Health, and cheerful for the Space of twelve Days. The Prefect himſelf, and all the City were aſtoniſhed hereat, and *Apronian* held for certain that ſome Body ſecretly brought them ſome Meat, and other Pagans attributed the Miracle to the Work of the Devil, or to Magick-Art. But the Prefect, ſeeing he could not overcome them this Way, reſolved to ſet upon them by their Kinſman *Fauſtus*, giving him ſtrict Charge to uſe his utmoſt Endeavour to induce *Dafroſa* and her Daughters to offer incenſe to the Gods. *Fauſtus* went preſently to the Houſe of *Dafroſa*, and aſked for *Demetria* and *Bibiana*, who called by their Mother came to him; but he was amazed to ſee them with ſuch freſh Countenances, as if they had been always fed amidſt Delicacies and Feaſtings, and confeſſed that he had never ſeen them in ſo good Health. I believe (ſaid he) you know very well that by the Favour of our immortal Gods, you have been kept alive until this preſent, within theſe Walls, which ought to have been your Priſon and Grave, and that this Favour has been done you by them, to give you the Opportunity of coming to their Worſhip. Then *Dafroſa*, who was infinitely diſpleaſed that only *Fauſtus* of their Blood ſhould be involved in the Darkneſs of Idolatry, replied, You are much miſtaken, O *Fauſtus*, if you perſuade your ſelf that the Idols, who have neither Senſe nor Life, can give them to others. Every one knows they are the Works of Mens Hands; and therefore, if it could be done without the Offence of the Majeſty of the true God, it would be a leſs Error to worſhip the Workmen, who of Braſs and Marble knew how artificially to make the Images of your Gods. Temples, Prieſts and Sacrifices were attributed to them for no other End than to keep under Command the furious People of *Rome* with the Bridle of Religion: Nor was there ever any wiſe Man amongſt the *Romans*, who has not looked upon as a great Folly the infinite Multitude of the Gods, who were mortal Men, and which is worſe, Murderers and Adulterers, and defiled with all ſorts of Vices. The God whom we adore is the Creator of Heaven and Earth, who with ſupreme Wiſdom and Providence governs the Univerſe: And if he have Care even of the little Birds, and other Animals, who with Death end all their Being; much more does he take Care of Creatures endowed with Reaſon, and made according to his own Likeneſs. From him we acknowledge that we have received the Benefit of Life, and not from cold and dumb Marble-ſtones; who ſometimes by giving lying and deceitful Anſwers, have made a Shew of having ſome Senſe in them, but the Voices were formed by the Devils dwelling in them, and by the Apoſtate-Angels of our God; who when he vouchſafed to ſend JESUS CHRIST his only Son to take human Fleſh, and to clothe himſelf with our Nature, inſtantly he made them hold their Peace, and they were compelled to confeſs the Cauſe of their Silence. This Caſe happened to our Emperor *Auguſtus*, who having ſacrificed a hundred Bulls to *Apollo*, at length with much Labour extorted from the Idol this laſt Anſwer: *'Tis the Will of an* Hebrew *Infant who is the moſt high God, that I leave this Seat, and return to the Centre. Wherefore from henceforward every one ſhall depart from our Altars without an Anſwer.* In fine, St. *Dafroſa* ſo urged him with ſtrong Arguments and Reaſons for the Truth of the Chriſtian Faith, that ſhedding Abundance of Tears he caſt himſelf at her Feet, and moſt earneſtly begged Baptiſm; and accordingly a holy Man, one *John* a Prieſt, after he had inſtructed him, baptized him. Shortly after, as he was giving an Account to *Apronian* of what had paſt betwixt him and *Dafroſa*, and of his Converſion to the Chriſtian Religion, falling upon his Knees, and lifting up his Hands and Eyes to Heaven, he devoutly rendered up his Soul to his Creator. *Apronian* ſtill more incenſed againſt *Dafroſa*, for that ſhe had converted *Fauſtus* to the Chriſtian Faith, he cauſed her to be brought before him, and uſed all Art to draw her to Gentiliſm; but ſeeing he was not able to take the Name of JESUS CHRIST out of her Mouth, but by cutting off her Head, he cauſed her to be killed. The Death of *Dafroſa* ſo tranſpierced with Grief the Hearts of her two Daughters, that they remained as it were dead, for moſt tenderly loving their holy Mother, they lived rather by her Soul, than by their own. Afterwards reflecting upon themſelves, with weeping Eyes they ſaid to one another: Behold how our holy Parents, by fighting couragiouſly, have with their Blood acquir'd to themſelves a heavenly Crown, and like Soldiers of great Valour, oppoſing themſelves in the Front to the Enemy, have rendered the Battel more eaſy, and more ſecure to us who are to follow them. O dear and holy Father, O holy and loving Mother, you ſee from the high Heavens our Neceſſities, obtain for us ſuch Grace of God, whoſe Preſence you happily enjoy; that living and dying worthy Children of you, and Heirs of your Virtues, we may be made Partakers of your Glory. With theſe, and ſuch like affectionate Prayers the generous young Virgins prepared themſelves againſt the furious Cruelty of *Apronian*; and about five Months after the Death of St. *Dafroſa*, *Apronian* commanded the holy Damſels to be preſented before his Tribunal. The wicked Miniſters of the cruel Judge ran ſpeedily to the Houſe of the holy Virgins;

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gins; and they knowing very well the End for which they were come, ſaid to them before they declared the Command of the Prefect, Behold we come whither we are called by *Apronian:* Afterwards lifting up their Eyes and Hearts to Heaven, they ſubjoyned, Help O Lord our Weakneſs, that thy Enemies may be confounded; and ſo going out of their Houſe they put themſelves in the Way to the Tribunal of *Apronian.* No Body had the Boldneſs to touch them, for they went freely of themſelves; and although they were ſurrounded on all Sides with a great Band of Soldiers, and like innocent Lambs in the middle of a Troop of Maſtiff Dogs, cheerful, and without all Fear of Danger, they went forward, feeding their Souls with holy Thoughts. Men and Women came out of their Houſes to ſee this lovely Couple, and admiring at their ſo comely Comportment, and the great Serenity of their Countenances, they ſaid, If theſe noble Ladies were going to be married with the prime Gentlemen of this City, they could not ſhew themſelves more cheerful and contented. It muſt needs be, that either they do not underſtand what it is to die, or elſe to die for their God muſt be a Thing very deſirable. Moreover they have ſeen their Parents, *Flavian* and *Dafroſa*, end their Life miſerably, and they young tender Maids think they ſhall be able to reſiſt Torments, and to look Death in the Face, the only Memory whereof makes the ſtouteſt of Men to tremble. On the contrary, the good Chriſtians ſecretly mingled with the Pagans, made other Diſcourſes upon the innocent Damſels, eſteeming them moſt happy, for going to offer themſelves up to God, by the Sacrifice of Martyrdom, and with one Moment of Time to make all Eternity ſure. The noble Virgins being come into the Preſence of *Apronian*, he obſerved, not without Admiration, in their Countenances the Tranquillity of their Mind, and could not underſtand how a Woman's Breaſt could be capable of ſo much Generoſity; and amongſt other Things demanded of them in what Manner they had been ſuſtained without Meat, the Time they were ſhut up in their Houſe; or who had been ſo bold, that deſpiſing his Command, had ſecretly provided them of Food. God (anſwered *Demetria)* who made all Things out of nothing, and who by his wonderful Providence feeds the Birds of the Air, and the Fiſhes of the Sea, does not permit thoſe to die of Hunger who ſerve him with their Heart. Do not ſuſpect, O *Apronian*, that for that Space of Time was brought us any Suſtenance by any living Man. Our God truly good, truly great, for the Relief of his Friends, is pleaſed ſometimes by the Means of the Angels, otherwhiles by himſelf to do ſomething to which Nature cannot arrive, and above our Underſtanding. Leave, O *Demetria*, (replied the Prefect) the lying Toys of the Chriſtians, and learn of *Julian* our moſt happy Emperor, of the Senate, and of all the People to worſhip the Gods, if thou wilteſt not die. This our Life (ſubjoyned *Demetria)* which in ſo ſhort Revolution of Time is ended, if it be ſpent for God, who has given it, it is not loſt, as thou imagineſt, but is exchanged for an eternal Felicity; in Compariſon whereof whatſoever Pain or Torments the Cruelty of Tyrants has been able to invent, is moſt light and eaſy. And theſe were the laſt Words of *Demetria*, who knowing that the End of her Life was at Hand, bowing her Knees to the Ground, and holding her Hands ſtrait before her Breaſt, and fixing her Eyes upon Heaven, with a Sigh ſhe rendered up her Soul into the Hands of her Creator. *Bibiana* preſently thought whither *Demetria* was going, and with her Eyes big with Tears ſhe broke forth into theſe Words: Where doeſt thou leave me, moſt dear Siſter, alone and abandoned? And how wilt thou that I live without thee? Death which ſeparates me from thee, may it joyn me with thee, and may this Day be the laſt of my Life alſo, if I be worthy to die with thee: But if it be the Will of God that I muſt remain, and thou go, go in Peace happy Soul where our holy Progenitors expect thee. Embrace thou them for me, enjoy their Preſence, and there redouble the Love which thou haſt born me upon Earth. Hardly had *Bibiana* ended theſe Words, but *Demetria* falling to the Ground, in a ſhort Time her Body remained without all Motion and Heat. *Apronian* much grieved that he had not been able to draw ſo much as only one of this Family to the Worſhip of the Gods, he reſolved to uſe the utmoſt Diligence with *Bibiana:* And it ſeemed to him, that overcoming her, he ſhould recover all the Reputation and Honour he had loſt with the others. There was in *Rome* a very crafty and witty Woman called *Rufina*, to whom *Apronian* gave Charge to inſtruct *Bibiana* in the Religion of the Pagans, and to draw her from that of the Chriſtians. This *Rufina*, having undertaken the Buſineſs, to gain the good Affection of *Bibiana*, ſtudied to propoſe to her ſuch Things as young People are for the moſt Part deſirous of: And conſidering that ſhe clothed herſelf with very modeſt Apparel, that ſuited rather with Chriſtian Humility, than with her Degree, ſhe exhorted her to change her Attire, and not to deprive herſelf of ſuch Ornaments, as were not unbeſeeming her Age. *Bibiana* returned her Thanks, telling her that it ſufficed her to have wherewithal to defend herſelf from Cold, and to cover her Body; and that it was a miſerable Slavery to load it with Silk,

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Silk, and Gold without Neceſſity. *Ruſina* provided for her a very ſtately Lodging, and in the laſt Chamber a very rich Bed; but *Bibiana* being not able to take any Reſt amidſt thoſe ſoft Feathers, whilſt *Ruſina* repoſed, ſhe ſpent in a manner all the Night in Prayer. Moreover, *Ruſina* uſed all Diligence to find out the Guſt of *Bibiana* in Meats, and prepared for her Table the moſt exquiſite Viands ſhe could find. She took moſt Guſt in the more common and ordinary; and not to diſpleaſe *Ruſina*, who urged her much hereunto, ſhe taſted alſo a little ſometimes of the more delicate. *Ruſina* would have carried her abroad to converſe with other noble Ladies, but ſhe, ſometimes under one Pretext, ſometimes under another, ſhewing that ſhe did decline it, ſufficiently gave the crafty Woman to underſtand, that Home is the Neſt of Virtue and Honeſty. With theſe and ſuch like Demonſtrations of Love, *Ruſina* endeavoured to make Entrance into the Heart of *Bibiana*; and ſeeming to herſelf not to make ſuch Entrance as ſhe deſired, one Night, after Supper, as they were alone, ſhe ſpoke thus to her: Daughter, (for by no other Name ought I to call thee, ſeeing that I love thee, and acknowledge thee as ſuch) look upon this Houſe as thy own, and diſpoſe of whatſoever is in it, freely as thou pleaſeſt; take theſe Keys of my Silver and myGold, and thoſe of my Jewels; adorn thy fine Hair with them, enrich with them thy Neck and thy Hands, and be not ſevere towards thyſelf. Virtuous Actions, although they always deſerve to be commended, yet they are more graceful in Time and Place, and for this Reſpect, what thou haſt undertaken in the Spring of thy Years, ought to have been the Fruits of thy mature Age. 'Tis the Deſire of every one to have many Followers of their Opinion, and particularly, of Parents towards their Children, in whoſe Perſons ſeeming to perpetuate themſelves, they ſtudy to ſtamp upon them all their own Affections, to make them as like themſelves as may be poſſible. *Flavian* and *Dafroſa* deceived by this Affection, communicated to thee the Poiſon of their Errors. I do not blame thee, that like an obedient Child, thou haſt complied with the Will of thy Elders, any one in thy Condition would have done the ſame; yea, I greatly compaſſionate thee, and judge thee worthy of Excuſe, becauſe having been nouriſhed from thy Cradle with Documents contrary to our Religion, thou haſt thought that thou oughteſt to hold no other Faith, than that of thoſe who begot thee. Education is to be corrected by Reaſon, and they who blindly follow the Example of their Parents, after their Ruin open their Eyes in a Precipice. I do not take away the Reſpect and Honour which Children owe to their Parents, but yet I affirm, that when their Parents perſwade them to deſpiſe the immortal Gods, they ought not to obey them, impiouſly contradicting the Laws of all Nations, and Nature itſelf. *Flavian* and *Dafroſa* pertinaciouſly perſevering in this Error, *Apronian* was forced, after he had tried all other Means, to proceed againſt them according to the Diſpoſition of our Laws, and the holy Mind of the Emperor. The ſame *Apronian*, together with the Emperor, demands of thee as a Grace, although it be a due Debt, that thou would'ſt honour the immortal Gods, yea, the Gods themſelves beg the ſame of thee. Wilt thou, perhaps, with the proud Giants, expect from Heaven the Thunderbolts of great Father *Jupiter?* Wilt thou force Torments out of the Hands of the Miniſters of Juſtice? We ought to lay down our Lives for our Honour, Countrey, Parents, and Friends, and I alſo have a *Roman* Mind to do it; but to loſe it for mere Obſtinacy, for a childiſh Contention, is a very miſerable thing. If thou doſt not dread a ſhameful Death, whereby thy Nobility will be eternally defamed, what wilt thou fear? May my Eyes be ſhut by Death before I ſee ſuch a ſad Spectacle. Enough of thy Blood is ſpilt; the Greatneſs of thy Houſe is ſufficiently abaſed; it belongs to thee to raiſe it up again, and to reſtore it to its firſt Splendor. The great Riches of thy Patrimony are kept for thee, and by offering a little Incenſe to *Jupiter*, thou may'ſt return to be a Lady. Many *Roman* Knights are ambitious of thy Marriage, and not one in this City but wiſhes thee greater Proſperity than ever. Reſolve then, without Delay; render to the Gods the Honour which is due to them; obey *Apronian*; obey the Emperor; follow the Counſel of her who loves thee, and ſecure thy Life and Honour. To this long Diſcourſe of *Ruſina*, *Bibiana* replied thus: The Honour of thy Courteſy, (O *Ruſina)* to acknowledge me for thy Daughter, obliges me to correſpond towards thee with a like Affection, and with all due Reverence to look upon thee as my Mother. As for thy Gold and Silver, do thou take a Care of that, and the precious Ornaments of Jewels, keep them for ſome other than for me, who am not to pleaſe Men, but God alone, and he prizes the Ornaments of the Soul. He eſteems much a Diamond of ſolid Faith, an Emerald of Hope, a Carbuncle of burning Charity: He is delighted above meaſure with the Fruits; and as young Trees are more praiſed, and their Fruits more admired, than thoſe of old Trees, ſo the Virtues of Youth are more gracious to his Sight, and more pleaſing to his Palate. A Father and a Mother, after they have given Being to their Children, have not a greater Obligation than to bring up their Children in holy Manners, and to cloath their Souls with the Habits of Virtues; for the Shape of the Body is of ſmall Importance, whilſt, in the mean time, the

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the more noble Part wants its Ornaments. This Obligation my Parents did fully ſatisfy, endeavouring to transfuſe with their Blood all their Chriſtian Virtues; wherefore I am infinitely obliged to God, for having made me to be born of ſo good a Father and Mother. Reaſon itſelf, without any other Admonitor, gives ſufficiently to underſtand that the Adoration of Idols is a great Folly. Who is there that does not know that your Gods are the Works of Men? Believe it, if Men had Power to create Gods, they would give a Deity rather to themſelves, than to others. The Statues which the Pagans adore, have no other Excellency than to be the Works of famous Artificers. Do not tell me that the Pagans adore in the Images of their Gods, the Deity which they repreſent, for it is a thing too clear to one that has Knowledge of ancient Hiſtory, that *Saturn*, *Jupiter*, *Mercury*, and all the Rout of their Gods, were mere Men, and Sons of a Man and a Woman, and as Men lived and died. It is Injuſtice, Cruelty, Tyranny, to puniſh thoſe with Death, who leading an innocent Life, and without the Offence either of Men, or God, did deſerve to live always. God wills that I honour him, and that I give not his Honour to others; and I am to obey God, not *Apronian*, nor the Emperor. I then fear Thunderbolts when I have offended the divine Majeſty; but whilſt I am innocent, let Men arm themſelves againſt me with all Machines of Torments, I will go to meet them, to receive them every one, if my Body ſhall be capable to receive ſo many. If thou confeſſeſt that we ought to lay down our Life for our Parents, Countrey, and Friends, much rather ought we to do it for God, to whom we are infinitely obliged. To die rather in one Manner than another, is of ſmall Importance, for the Cauſe of dying is what renders Death diſgraceful or honourable, and thoſe who die innocent for CHRIST, ſhall ever be glorious. Do not pity me, nor afflict thyſelf for me, if it ſhall pleaſe God to favour me with the Crown of Martyrdom; and didſt thou underſtand what it imports ſo to exchange Life, thou would'ſt bear me a holy Envy. Who dies generouſly, acquires to himſelf and his Family great Glory, and I will endeavour, what lies in me, that neither by baſe Cowardiſe, nor any unworthy Action, my Lineage be maculated. As for my hereditary Riches, I had loſt all Affection to them before they were taken away from me, and if they were to return again into my Power, I would not accept of them but to relieve the poor Chriſtians in their Neceſſities, as my Father did. I offer Incenſe to *Jupiter!* May my Body burn alive in the Fire, before my Heart conceive ſuch a Wickedneſs. From my Childhood I was eſpouſed to JESUS CHRIST, by *Flavian* my Father, and by *Dafroſa* my Mother, ſo the Knights of *Rome* may caſt their Thoughts upon ſomebody elſe; and if every one deſires my Good, as thou affirmeſt, they ought to rejoice that I have placed my Mind ſo high. I honour the true and living God, and keep his Commandments, not thoſe of perverſe Men I ſerve God with all my Heart, a Lord ſo rich and liberal, that he recompenſes every the leaſt Work, Thought, or Sigh for his Love, with an infinite Reward, and with the continual Preſence of himſelf, makes his Followers eternally happy and bleſſed. *Rufina* perceiving ſhe was ſtill worſted by *Bibiana* in all her Reaſonings with her, ſhe reſolved to fall upon her with another Sort of Weapons, and ſo ſaid to her, I ſee, Daughter, thou art not capable of my Counſels, and that thou doſt not underſtand thy own Good; know that I have an abſolute Authority from the Prefect over thy Perſon, and even to take away thy Life. I can, in Correction of thy Perfidiouſneſs, inflict upon thee any rigorous Puniſhment whatſoever, ſeeing thou wouldeſt not make Uſe of my Goodneſs: But do not force me to that which not only my Nature abhors, but alſo does not ſuit with thy Delicateneſs. *Bibiana* mildly anſwer'd her: I am not in thy Power without the Will of my God, of whom I aſk no other thing, if it be his Pleaſure that thou afflict my Body with a thouſand Wounds, than that he arm my Heart with that Fortitude, by which holy *Job* obtained the Title of moſt patient. *Rufina* made many Proofs of the Virtue of *Bibiana*, made Trial of her after many Ways, and uſed all Stratagems, but always in vain; wherefore, wearied out with the Combat, and overcome by her own Impatience, ſhe began cruelly to whip her every Day with Rods. *Bibiana* was in the Hands of this Woman five Months and eleven Days, for ſo much Time paſſed between the Death of St. *Demetria* and hers. What the tender and delicate Virgin ſuffered in the Houſe of *Rufina* in ſo many Days, it is eaſier to imagine than to recount; and although the indiſcreet Matron had not been otherwiſe cruel to her, but only in beating of her, there is no doubt but this was a continual, and a long Martyrdom. *Bibiana* accuſtomed her Body to Torments, and after the Manner of valiant Warriours, ſhe exerciſed herſelf privately, that ſhe might be able afterwards in her time, appearing in Publick, to ſhew her Courage. *Rufina* could not underſtand how, in a young Maid of fifteen Years old, there could be ſo much Judgment to confront an aged Prudence, and ſo much Courage and Strength to reſiſt continual Suffering. But we might rather wonder, that ſhe did not ſometime or other fall down dead at her Feet, under ſo many Blows, if we did not believe that God miraculouſly conſerved her for a more noble Triumph. *Rufina* ſeemed

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to herſelf to have made Uſe of whatſoever her Wit could invent to induce the Virgin to ſacrifice to the Gods, and ſo ſhe determined to carry her back to *Apronian*; but that ſhe might do her utmoſt, ſhe reſolved firſt to make this other Aſſault; and ſo turning towards her, ſpoke thus to her: So long I have demonſtrated to thee the Errors which lead thee to Death, that if thou hadſt not made thyſelf deaf to my Admonitions, thou wouldeſt by this have changed thy Opinion; but becauſe thou will'ſt be too wiſe, and thy Obſtinacy renders thee unworthy of Pity, prepare thyſelf immediately to return to appear before *Apronian*, where ſuch Boldneſs ſhall not have Force, and thou ſhalt know, but too late, thy Lightneſs. Put before thy Eyes on the one ſide, his Sacrifice to the immortal Gods, on the other, a Band of fierce Miniſters, who with painful Inſtruments are ready to give thee a ſhameful Death. Make Choice now of what thou likeſt beſt, either to ſacrifice, or to die: There is no Mean; obey and live, miſbelieve and die; *Rufina* ſpeaks no more to thee. Inſtantly *Bibiana* replied, In vain doſt thou weary thyſelf with me, for thou oughteſt now to have known by a thouſand Proofs, that I cannot go out of that Path, that leads to a happy Life; and unhappy is ſhe, who puts herſelf in the Courſe of thy Counſels, to fall into an Abyſs of Miſeries. I know no other but JESUS CHRIST. Thou ſheweſt well that thou doſt not ſufficiently underſtand things, whilſt thou diſpraiſeſt Conſtancy in the Faith, by calling it Obſtinacy. I have not ſo tender a Heart that I am not able to ſtand before the Face of the angry Prefect. The Freedom of my Mind comes from Heaven, and therefore is not enfeebled before Men. I am reſolved rather to die, than to defile my Innocency with the Uncleanneſs of Idolatry. I caſt myſelf into the Arms of Death; and the End of this Life ſhall be the Beginning of Life eternal. What doſt thou think of, *Rufina?* Why do we delay? Let us go, let us go whither the Light of Heaven leads me, amongſt the Squadrons of Impiety. And thou, unhappy Miſtreſs of Errors, ceaſe to draw after thee miſerable Souls, to encreaſe by their Ruin the Pains which in Hell are prepared for thee by the Devils. Theſe Words of *Bibiana* pricked to the quick the Soul of *Rufina*, whereupon, inflamed with Anger and Wrath, having drawn her ſuddenly out of the Houſe, ſhe led her to *Apronian*, and with ſharp Taunts galled her along the Streets. Such Impudence in a young Girl? Thou the Daughter of *Flavian* and *Dafroſa?* Thy Manners are too too different from theirs. But, go thy Ways; thou ſhalt have no more to do with *Rufina*, but with *Apronian*. *Bibiana* did not give Ear to the Words of *Rufina*, but wholly converting her Thoughts towards God, ſhe went on, preparing herſelf by interiour Prayer, to die well, and to receive the Crown of Martyrdom. Being now come into the Preſence of *Apronian*, he demanded of *Rufina*, what News ſhe brought him of *Bibiana?* And ſhe anſwered, I bring thee that which I would not, as well for her Service, as for thy Satisfaction. From the firſt Day thou haſt given her into my Cuſtody, I have turned myſelf to her with all Affection to love her as my Daughter, and have uſed towards her all Expreſſions of Love and Courteſy I could imagine. I have ſtudied to draw her from the contemptible Sect of the Chriſtians, and by lively Reaſons endeavoured to imprint in her Mind our Religion; but I have wearied myſelf in vain; I have loſt my Time and Labour; I have caſt my Words to the Wind. She with the hardneſs of an Adamant has always rejected them, and has ſhewed herſelf to me every Day more ſtubborn and obſtinate. Whence, forced to make Uſe of the Authority given me by thee, I have whipp'd her every Day, but ſhe never has given me any Sign of Amendment, or Repentance; yea, out of her Month I have been able to get nothing but Words in Contempt of the moſt holy Gods. Wherefore, deſpairing of her Cure, as does the prudent Phyſician, when his Patient has loſt all Senſe of his Malady, I have brought her here back again to thee, that thou may'ſt take that Reſolution concerning her, which ſhall occur to thy Prudence. Then the Prefect turning himſelf towards *Bibiana*, What anſwereſt thou (ſaid he) to this Account of *Rufina?* *Bibiana* confeſſed it was all moſt true. Thou carrieſt thyſelf like a noble Lady, as thou art born, indeed, (replied *Apronian)* freely to confeſs thy Errors; and although what is done cannot be undone, it may, notwithſtanding, eaſily be corrected. Be wiſe in time, of thy Mouth does depend Life, and Death. It is propoſed to thee to ſacrifice in Honour of the Gods, the Conſervers of this City. Conſider well thy Anſwer before thou ſpeak it. With one Yes, thou ſaveſt thy Life, and Honour; with one No, thou procureſt thy Death, and Infamy. I declare myſelf, (inſtantly anſwer'd *Bibiana)* that I do not adore your falſe Gods, who are Devils, but I worſhip JESUS CHRIST, the Son of the true God; and if I had the Space of a whole Age to conſider, thou ſhouldeſt receive from me no other Anſwer; my Tongue can ſay nothing but what my Heart dictates to it. O ſaucy Boldneſs! O unbecoming Impudence in a young Girl, exclaimed the Prefect! Haſt thou then made ſo little Account of the Counſels of *Rufina*, whom I myſelf honour as a Miſtreſs of Religion? And doſt thou alſo in my Preſence go on to blaſpheme the Gods? Then *Rufina* added, ſaying, Know, *Apronian*, that the Obſtinacy of the Chriſtians is ſuch, that if *Ju-*

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piter himſelf ſhould come down from Heaven to teach them the Truth, they would not give Ear to him. And there is no doubt of it, ſubjoyned *Bibiana*, we ſhould be Fools indeed, if we would rather give Credit to wicked Men, whom you have choſen to yourſelves for Gods, than to the infinite Wiſdom of the moſt holy God. I ſee (ſaid *Apronian* turning himſelf to thoſe that were preſent) that what *Rufina* has obſerved of this wicked Sect is moſt true. But I will make this fooliſh Girl know that my Puniſhments are not Things to be jeſted at. Scoff like a Child (anſwered *Bibiana*) at the Fortitude of the Martyrs; and becauſe thou canſt not maſter the Caſtle of their Mind, direct thy Batteries againſt the Rampiers of their earthy Bodies; and theſe being beaten down, boaſt thyſelf of a Victory, for which no Body contraſted with thee, for we ourſelves offer our Bodies to Torments. O how doeſt thou preſume of thyſelf (replied the Prefect) O how vain art thou; here is not Place for Diſcourſes. *Julian* the pious, happy, great Emperor of the World, wills that all thoſe who are ſubject to his Laws, honour the Gods whom he adores; this his Will obliges thee alſo to do the ſame, who art a *Roman*. *Apronian*, Prefect of the City of *Rome*, Executor of the Imperial Decrees, commands Obedience to *Bibiana*; ſhe refuſing to obey, he thunders over her Head the Sentence of Death. The Ladies that accompanied *Rufina* grew pale at theſe Words of the Prefect, and the like did not a few Men alſo; and all wiſhed that *Bibiana*, by unſaying what ſhe had ſaid, would free herſelf from ſo great Evils. But ſhe with a generous Courage made Anſwer to *Apronian*: *Julian*, a cruel, impious, unhappy and ſacrilegious Tyrant, who after twenty Years of Chriſtianity has renounced our Faith, I am not obliged to obey, nor will I obey him; and much leſs will I obey thee the Inſtrument of his Wickedneſs, and of the Devil. Execute in God's Name the Sentence upon me; feed thy Paunch with my Blood, mercileſs Beaſt. Then *Apronian* in a great Fury raiſed himſelf upon his Feet, and mad with Anger, commanded the Sergeants that ſtood round about him to whip *Bibiana* with leaden Whips, until her Soul ſhould leave her Body: And they forthwith approaching to the Virgin, ſtripped her to the Waſte, and with her Hands behind her tied her to a certain Pillar, which was there in a Gallery. The moſt chaſte Damſel felt an infinite Grief to ſee herſelf ſo naked before ſuch a Multitude of Men, and the Executioners ſeemed ſlow to her in ſtriking of her; for ſhe deſired with the Purple of her own Blood to cover that her Nakedneſs. Theſe leaden Whips were certain little Cords tied together in the Top, at the Ends where-of did hang Balls of Lead ſtrung upon them, made in the Form of great Acorns. With theſe Whips the mercileſs Executioners began to diſcharge a whole Tempeſt of Blows upon the Body of *Bibiana*; and this Torment laſted ſo long, that the firſt being wearied out, it was neceſſary for others to ſucceed in their Places. Sometimes they ſtopped their Blows, either out of Compaſſion towards that moſt delicate Body, or elſe out of Wearineſs, but to the holy Virgin's greater Torment; for beating and bruiſing the Fleſh without breaking of it, and Abundance of Blood gathering thither, it put her to more Pain than if it had been made to run out by Blows. Notwithſtanding there flowed from divers Places Streams of Blood, which falling upon the Snow of her virginal Breaſt, opened Fountains of Tears in the Eyes of the Beholders: Nor could *Rufina* herſelf (although ſhe much endeavoured it) forbear lamenting and compaſſionating the Saint. Amidſt theſe ſharp Torments *Bibiana* lifting up her Heart to God, in this Manner offered to him the Victim of her Body: My Lord JESUS CHRIST, who clothed with the Spoils of our Mortality didſt ſhed ſuch an Abundance of Blood in thy moſt bitter Paſſion for the Salvation of my Soul, receive the few Drops which thy humble Servant preſents unto thee. If I have not ſerved thee as I ought, pardon human Frailty the Negligence, compaſſionate the Errors by thy infinite Benignity, do not for this Regard ſubtract from me Forces to endure this Pain; make me to overcome thy Enemies, ſo the Praiſe of the Victory ſhall be wholly thine, and not of my Weakneſs. Let the Adorers of Idols be confounded, and let all the Powers of the World yield to thy holy Name. In the mean Time the bloody Executioners ſeeing that *Bibiana* continued with great Strength, and ſhewed great Vigour in her Speech, they began to direct the Blows of their Whips towards her holy Face, whereby her Temples and Brain being hurt, bending her Neck, and bowing her Head towards her Breaſt, ſhe expired, in the Year of our Lord CCCLXII, and fifteenth of her Age; pouring out much Blood by her Mouth, herewith to conſecrate that Tongue, which had ſo valiantly defended the Honour of God; and her moſt pure Soul, looſed from the Bonds of Mortality, lightly flying up to Heaven, went to accompany her holy Kindred amongſt the bleſſed Spirits. *Apronian* more and more enraged, commanded the Body of the Saint to be caſt into the open Place, called *Forum Tauri*, the Beaſt Market, and that no Body under Pain of his Diſpleaſure ſhould dare to give it Burial. Here the Body of St. *Bibiana* remained two Days; and according to others four whole Days, without being eaten up; or touched by the Dogs, who bore her more

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more Reſpect, than the beſtial Rage of *Apronian* had done. But in the fourth Night it was buried by a holy Prieſt called *John*, and other Chriſtians, in the Saint's own Houſe, near the Bodies of St. *Demetria*, and of St. *Dafroſa*, hard by the Palace of *Licinius*. In the firſt Year of the Emperor *Jovinian*, Succeſſor to *Julian* the Apoſtate, *Olympina* a moſt holy Matron, built a ſumptuous Church, called from her Name *Olympiana*, over the Sepulchers of St. *Bibiana*, St. *Demetria*, and St. *Dafroſa*. This Church about a hundred Years after was repaired by St. *Simplicius* Pope, and was ſolemnly conſecrated by *Honorius* III. in the Year MCCXXIV. And the Bodies of St. *Bibiana*, St. *Demetria* and St. *Dafroſa*, being found in the Year MDCXXIV, in the ſaid Church, it was repaired and adorned by *Urban* VIII. in the Year MDCXXVI. The Devotion to the Church of St. *Bibiana* was much encreaſed by the many Favours which the Saint was pleaſed to do for thoſe who addreſſed themſelves to her Interceſſion, and particularly for ſuch as were troubled with the Falling Sickneſs. Hence we read in ancient Manuſcripts, in the Title of her Life: *The Paſſion of St.* Bibiana *Virgin, and Martyr, who frees from the Falling Sickneſs.* In her Church is a Pillar of red Marble, to which it is believed that St. *Bibiana* was tied when ſhe was whipped with leaden Whips. The Powder of this Stone is taken in Drink for the Falling-Sickneſs; and devout Perſons ſay, it is ſovereign againſt all Infirmities. It was neceſſary to incloſe this Pillar within Iron Bars, becauſe in a ſhort Time, by the Multitude of People who ſcraped it with Knives and Files, it would have been reduced to nothing. And there grows an Herb about the Church, which is called the Herb of St. *Bibiana*; which dried and beaten to Powder, and taken in Drink, has the ſame Effects with the Duſt of the Pillar. And to this Day is conſerved in the Sacriſty an ancient Picture of St. *Bibiana* ſtanding, with a Branch of the ſaid Herb in her right Hand; which Picture was cauſed to be made by *Philip* of *Siena*, Dean of the *Camera Apoſtolica*: Now certainly a Man of his Gravity would not have cauſed St. *Bibiana* to have been thus painted, with a Branch of that Herb in her Hand, inſtead of a Whip, the Inſtrument of her Martyrdom, without great Reaſon, and upon Conſideration of the Virtue of the aboveſaid Herb. If I ſhould recount all the Miracles ſhe has wrought, they would make a long Story; one I may not omit, which happened in our Times, which his Holineſs coming to the Knowledge of, commanded to be recorded. Maſter *Bartholomew de Roſſi*, a Carver, going one Saturday Morning, the four and twentieth of *Auguſt*, in the Year MDCXXIV, to the Church of St. *Bibiana*, and having aſcended a Scaffold, made to work commodiouſly about the Body of the Church, whilſt he went overſeeing the Work of his Servants, he ſet his Foot through Inadvertency upon the End of a thin Board, which flying up with his Weight, he without being able to help himſelf, fell plumb-right down upon the Pavement of Marble from the foreſaid Scaffold, above five and twenty Palms high, without taking any Hurt at all. A little after (ſaith the Author of this Life in *Italian)* I met him, and aſking him how his Work went forwards; well (ſaid he) but even now I did not believe that I ſhould ever finiſhed it, by Reaſon of the Danger I have eſcaped; and am alive through the Favour of St. *Bibiana*; to whom, as I was falling through the Air, I recommended my ſelf; and ſo departing from me he returned to his Shop ſafe and ſound: St. *Bibiana* would not that he who laboured for her Service ſhould receive any Harm in his Perſon. The little we have here ſaid concerning St. *Bibiana*, is taken out of her Life in *Italian*, gathered out of the Manuſcripts of St. *Mary Major*, and dedicated to the moſt Illuſtrious and moſt Reverend Lord *Franciotti*, Auditor of the *Camera*, and licenſed by the ordinary Cenſor of Books printed at *Rome*. The *Roman* Martyrology makes mention of St. *Bibiana* upon the ſecond of *December*, and the Church celebrates her Feaſt the ſame Day with a Semidouble Office.

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The Life of St. FRANCIS XAVERIUS, *of the Society of* JESUS, *Confeſſor.*

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AMongſt the other ancient and illuſtrious Families, which in the Kingdom of *Navarre* are called the Houſe of *Armeria*, there are two, the Family of *Xavier*, and the Family of *Alpizcueta*, the which were joined in one; *Martin* of *Alpizcueta* Head of his Houſe and Family marrying with Madam *Jane Xavier*, Heireſs alſo of her Family. Theſe noble Perſons had one only Daughter, Heireſs of both Families, who was called *Mary*, and was married to Don *John Jaſo*, a noble and rich Man; and for his Learning and Prudence much eſteemed in the Kingdom of *Navarre*, and chief Counſellor

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The holy Father *Francis*, by converſing with St. *Ignatius*, was ſo inflamed in the Love of our Lord, and in the Deſire of mortifying himſelf, aud overcoming all the Paſſions, Appetites and Guſts, which he had in the World, that becauſe he was a very ſtrong young Man, and very nimble in running and leaping, and had much gloried in this Grace, and had been eſteemed for it by the other Students, he reſolved to make a Sacrifice of his Body, and to bind his Arms and Thighs very ſtrait with certain little knotted Cords, that he might not be able to run nor leap. And the Cords by little and little entering into his Fleſh, cauſed him ſharp and grievous Pains, which tormented and afflicted him; the which he bore with great Patience and Diſſimulation, without any Body's being able to perceive what he ſuffered. Upon the Feaſt of the Aſſumption of our Lady, in the Year MDXXXIV, he made a Vow with the reſt of the Companions of our bleſſed Father St. *Ignatius* to go to *Jeruſalem* at a certain Time; and having ended their Studies of Divinity, the nine Companions departed from *Paris* upon the fifteenth of *November*, in the Year MDXXXVI, for *Venice*, where their bleſſed Father and Maſter St. *Ignatius* was expecting of them, according to what he had agreed with them: They all went on Foot, loaded with their Writings, and paſſed through *Germany* amongſt the Here-

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ticks in the midſt of Winter, which that Year was very ſharp and cold, and with the great Incommodities which poor People in long Journies are wont to ſuffer: But our *Xaverius* bore them all with great Patience and Joy, remembering that he ſuffered them for God our Lord. But there happened to him in this Journey a very particular, rare, and wonderful Thing. His Fervour and Deſire of Suffering, and mortifying himſelf for CHRIST being very great, he made no Account of the Pain he felt by the little knotted Cords, with which we ſaid he girded his Thighs and Arms; nor did he looſe them for his Journey, believing perhaps that they would be no Impediment to him, although the Pain did encreaſe. But it happened to him quite otherwiſe, for by the Motion and Agitation of his Journey, the Cords entered ſo far into the Fleſh, that the Knots were covered, and the Wounds were made very deep, and the Pain was ſo encreaſed, that the good Father was not able to go any further, and diſcovered to his Companions that he was forced to ſtop, and the Cauſe of his Evil. They carried him with great Difficulty to the next Town, called for a Surgeon, diſcovered the Wounds, and ſaw the Cords ſunk ſo deep into the Fleſh, and covered with it, that the Surgeon (wondering much at that Kind of Penance) ſaid plainly, that there was no Remedy to be had for the Evil, becauſe the Cords could not be drawn forth, without making many and great Wounds in the Fleſh. All the Companions much reſented the Grievance of Father *Francis*, and he was more afflicted for their Trouble, than for his own proper Pains, to ſee that his Companions would not leave him, nor was he able to go forwards with them. Human Remedies failing, they betook themſelves to divine; they all ſpent that Night in Prayer, beſeeching our Lord with all Earneſtneſs, and Confidence, that he would put to his helping Hand, and remedy ſo great an Evil. Our Lord heard them (who always hears his Servants) and in the Morning they found the Cords broken out of the Fleſh, the Wounds healed, and the Father in ſo good Strength, that he was able to proſecute his Journey, all of them giving inceſſant Thanks to the Worker of ſo great Wonders; and with great Content and Joy they finiſhed their Journey, and arrived at *Venice* upon the Eighth of *January* in the Year MDXXXVII, where they found the bleſſed Father St. *Ignatius*, and were received by him with that ſpiritual Comfort which it is eaſy to imagine.

Here at *Venice* the ten Companions divided themſelves into two Hoſpitals, to ſerve the Poor, and to exerciſe their Humility and Charity, whilſt the Time ſhould come of their embarking for *Jeruſalem*. The Hoſpital of the Incurable was in St. *Francis*'s Part, and he aſſiſted the Sick with extreme Fervour and Spirit; he made their Beds, ſwept their Chambers, and employed himſelf in other moſt humble and vile Offices; and becauſe there were many that were ſick of contagious Infirmities, and with loathſome Ulcers, he ever ſerved thoſe who were in greateſt Neceſſity. Amongſt others there was one, who by Reaſon of the filthy Matter that ran from him, and the ſtinking Smell that came from his whole Body cauſed in him a great Horror, and he felt a great Repugnancy in ſerving of him; but to overcome himſelf, and to get the perfect Victory over himſelf, looking upon him as if he had been the very Perſon of JESUS CHRIST our Redeemer, whom he ſerved in the poor Man, over and again he licked his Ulcers, and ſucked the Matter which ran out of them; and with ſo ſignal a Victory our Lord infuſed into him afterwards a very ſingular Grace, that no Ulcers, how filthy and fetid ſoever, cauſed in him any loathing, but rather a ſweet Devotion. Of ſuch Force is a fervorous Act wrought with a great Charity to overcome the proud Giant, and he being overthrown, to defeat and put to Flight the whole Army of Enemies. From *Venice* the good Father St. *Francis* departed for *Rome*, together with the other Fathers that were come from *Paris*, to beg the Benediction of his Holineſs, to go to *Jeruſalem*. It was the Time of Lent, and very rainy; they went on Foot begging Alms, and faſting every Day, and eating only what was given them for the Love of God: Amongſt them all our St. *Francis* ſtill excelled in the Love of Poverty, and in Cheerfulneſs and Courage in Suffering. At *Rome* he diſputed before his Holineſs Pope *Paul* III. who at that Time was the Vicar of CHRIST upon Earth, and with his Bleſſing and a good Alms that he gave them for their Voyage, he returned with his Companions to *Venice*, where, in this Year MDXXXVII, upon St. *John Baptiſt*'s Day, he was ordained Prieſt with the other Companions that were not Prieſts, they all making a Vow of Chaſtity, and voluntary Poverty in the Hands of the Nuncio of his Holineſs. From thence they diſperſed themſelves through divers Towns of the Dominion of *Venice*, to prepare themſelves (whilſt the Time deſigned for their Journey to *Jeruſalem* was accompliſhed) to ſay their firſt Maſs with greater Purity and Devotion, and the Fathers *Xaverius* and *Salmeron*, retired themſelves to a little Village, four Miles from *Padua*, called *Moncelſi*, into a poor bleak Cottage, expoſed to the Wind, with very little Defence againſt the Heat and Cold, Rain and Winds; and for this Regard much to the Guſt of the fervorous Spirit of our Saint. He remained here forty Days; his

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his Bed was a little Straw upon the Ground, his Food were Scraps of Bread gathered from Door to Door; his Diſciplines were daily, a Hair-Shirt continual, Prayer perpetual, ſpending the Day, and the greateſt Part of the Night in Reading, Meditation, and Contemplation of divine Things, which he principally ſought after in that Place. He celebrated his firſt Maſs at *Vincentia*, where the bleſſed Father St. *Ignatius* was, and celebrated it with ſo many Tears of ſpiritual Joy, that all that were preſent, with only ſeeing him, wept abundantly, and from thence forward, for the whole Time of his Life, he ſo prepared himſelf to ſay Maſs, as if it had been his firſt. Here at *Vincentia* he fell grievouſly ſick with another of his Companions; they carried them to the Hoſpital, and by Reaſon of the Poverty of that Houſe, they were both forced to lie in the ſame Bed, rejoycing to pay this Tribute to holy Poverty. But in this abandoned and poor Condition our Lord comforted his Servant St. *Francis*, viſiting him by Means of the great Doctor of the Church, St. *Jerome*, to whom he was very devout. The holy Doctor appeared to him in a glorious and venerable Shape; and approaching to his Bed, he ſpoke to him like a very familiar Friend with very loving Words, amongſt which he ſaid to him: Greater Tempeſts of Labours expect thee at *Bolonia*, where thou ſhalt paſs this Winter; and of thy Companions, ſome ſhall go to *Rome*, others to *Padua*, others to *Ferrara*, and others to *Siena*; and as the Saint ſaid, ſo it came to paſs; for that was the Tract and Order of God, who went on conducting our Fathers, and diſperſing them throughout the Places in which he would have them to ſerve him: Now by Reaſon of the War which was betwixt the *Great Turk* and the *Venetians*, they could not paſs to *Jeruſalem*; and ſo having complied with the Obligation of their Vow, they divided themſelves through thoſe Places which we have ſaid; and it fell to our St. *Francis* to go with Father *Bobadilla* to *Bolonia*. There that Winter by the great Colds, extreme Poverty, and Want of all Conveniencies, and his continual Labours he fell ſick of a Quartan Ague, and ſo loſt his Strength and Colour, that he ſeemed rather a dead Body than a living Man. But the Love and Spirit of our Lord living in the holy Father, the ſame Lord ſuſtained the Weakneſs of his Body with his Grace, and ſtrengthened his Heart; for as if he had been in very good Health, he ſpent his Time in Preaching to all the People in publick Places, in teaching Children the Chriſtian Doctrine, in viſiting the Hoſpitals and Priſons, in hearing the Confeſſions of many who bitterly bewailed their Sins, and came to confeſs to him. He anſwered thoſe that came to aſk Counſel of him, and deſired to know how to pleaſe God; and by this Means, and by his ſweet and holy Converſation, he wrought wonderful Fruit in the City and Univerſity of *Bolonia*; and in it does remain to this very Day the Memory of his heavenly Doctrine, and admirable Communication; and the Houſe in which he then dwelt as a poor Man, was afterwards given to the Society; and converted into an Oratory of great Devotion. From *Bolonia*, in the middle of Lent, in the Year MDXXXVIII, our St. *Francis*, called by St. *Ignatius*, went to *Rome*, where all the Fathers aſſembled together to ſettle and eſtabliſh the Matters of the Religion which they pretended to found, the which they did after diverſe Conſultations, accompanied with many and fervent Prayers, Watchings, Tears, and Penances, with a moſt ardent Deſire of pleaſing our Lord only, and ſeeking in all Things his greater Glory and the Good of Souls. At this Time *Xaverius* preached at *Rome*, in the Church of St. *Laurence* in *Damaſus*, and by his Sermons, and by his Companions other pious Labourers, the People were awaked (as it were out of a deep Sleep) to treat about the reforming of their Lives, bidding adieu to their Pleaſures and Vices, in which they were buried, and to confeſs and communicate more frequently, and to renew the ancient Uſe of the Primitive Church, which from that holy City, by the Induſtry and Perſeverance of the Society (although in the Beginning not without great Contradiction) was ſpread, and extended through the other Provinces and Nations of Chriſtendom.

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Whilſt Father *Francis*, and the other Fathers his Companions were thus well employed, the moſt gracious Prince, *John* III. King of *Portugal* writ to *Peter Maſcarenias*, his Ambaſſador at *Rome*, that he ſhould by all Means obtain for him of Father *Ignatius*, ſix Fathers for the *Eaſt-Indies*; and that if it were neceſſary, he ſhould ſpeak in his Name to the Pope, and beſeech him to command them to go: For he deſired more to ſubject thoſe blind and barbarous People to the Yoke of CHRIST our Lord, than to his own Crown and Empire. For this great Enterprize were deſigned by the bleſſed Father St. *Ignatius*, (to whom the Pope remitted the Petition of the King) the Fathers *Simon Rodriguez*, a *Portugueſe*, and *Nicholas Bobadilla* of *Caſtile*. Father *Simon*, although he had a quartan Ague, departed immediately from *Rome* for *Portugal* by Sea, and with him another Father *Paul Camertes* an *Italian*. Father *Bobadilla* was called out of *Calabria* for the ſame Voyage. He arrived at *Rome* much wearied with his Journey, and with a ſore Leg at the Time that the Ambaſſador *Peter Maſcarenias* was juſt upon going for *Portugal*, but would by no Means depart

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depart without a ſecond Companion; nor was *Bobadilla* able to go along with him, by Reaſon of his Indiſpoſition. Then our bleſſed Father, St. *Ignatius*, who was ſick in Bed, made his Prayer, and illuminated with Light from Heaven, called Father *Francis Xaverius*, and declared to him that it was the Will of God he ſhould undertake that Exploit, and that accordingly he recommended it to him, confiding in his Prudence, and in the Grace of our Lord who called him, and would make Uſe of him for the Manifeſtation of his holy Name in thoſe Provinces and Kingdoms, and the good Father, with great Joy, and Fervour of Spirit, offered himſelf forthwith to the Labour; and the Day following having taken the Bleſſing of his Holineſs, embracing his Brethren, he departed from *Rome* with the Ambaſſador, with only his Breviary, as if he had gone to viſit ſome Church in *Rome*. And it is no wonder that Father *Francis* received great Joy and Jubilee in his Soul in that Journey, for he had many ſignal and great Pledges that God our Lord would make Uſe of him, as of a choſen Veſſel, to carry his holy Name through the *Indies*, and to illuminate with the Light of the Goſpel innumerable Souls of Pagans, that were buried in the Shadow of Death. For one time when he was aſleep, he dream'd that he was carrying upon his Back an *Indian*, ſo heavy, that he wearied him, and even broke his Bones, as himſelf told Father *James Lainez*, who lay by him in the ſame Chamber. Another time our Lord ſhewed him the Labours he was to ſuffer for him in that Enterprize, and gave him ſo great Spirit and Courage, that although they were ſo great, he was not diſmay'd at them, but, on the contrary, began to cry out, and ſay, More, more, more, offering himſelf to all the Labours and Croſſes which our Lord would pleaſe to give him. And for this Regard, long before St. *Ignatius* charged him with this Expedition, he ſpoke of it with great Guſt, and Deſire of being employ'd in it; for our Lord, whoſe Pleaſure it was to make Uſe of him, went preventing and diſpoſing him for it.

In the Way from *Rome* to *Portugal*, he gained to God *Peter Maſcareneas*, and all his Servants, by his extraordinary good Example, Humility, and Modeſty. He kept, above all things, religious Obſervance, and ſet Times of Prayer. He was loving and courteous in his Words, gracious and pleaſant in his Anſwers, eaſy to all that deſired to ſee him, and converſe with him: He fled Honour as much as others follow it; and to help his Companions in ſpiritual things, he had a wonderful Art in obliging of them. He animated the Weary, and help'd thoſe who were leaſt able to help themſelves, and comforted all. He was the firſt at Labour, and the laſt at Reſt, and to accommodate others, he incommoded himſelf. In this Journey alſo ſome of the Servants of the Ambaſſador met with great Dangers, out of which our Lord delivered them by Means of Father *Francis*; for paſſing the *Alps*, the Secretary of the Ambaſſador fell into an immenſe Depth of Snow, and when he was now without all Remedy, the Father drew him out. Another Servant, who carried away by the Stream of a great River, was ready to be drowned, praying for him, he miraculouſly delivered him. Another who had behaved himſelf rudely, and in Puniſhment of his Sin, and for not having believed Father *Francis*, fell down with his Horſe, from the Side of a Hill, and his Horſe burſting, remained bruiſed, and almoſt dead, he cured both in Soul and Body; and all acknowledged that God had favoured them through the Interceſſion of Father *Francis*, holding him for a Saint. But that in which he moſt ſhewed his Spirit and Courage, was, that the Way he went for *Portugal*, lying through his own Countrey, and the Ambaſſador, and thoſe that accompanied him, entreating him with great Earneſtneſs to go and viſit his Mother, who was yet living, and his Brethren and Kindred, (ſeeing they were ſo little out of his Way, and he was never like to ſee them more in this Life) he would by no means hear of it, ſo ſeparated was he from Fleſh and Blood, and ſo fixed in God, whom he had taken for Father and Mother, and Brethren, and all things, teaching by his Example, religious Perſons the Warineſs and Courage with which they ought to proceed in this Matter.

He arrived in *Portugal*, and found Father *Simon* ſtill with his Quartan, embraced him with a cordial Affection; and ſo great was the Joy that Father *Simon* received only with the ſeeing of him, that it was ſufficient to free him from his Ague. Great was the Content which the King, *Don John*, took when he heard of the Arrival of Father *Francis*, and much greater for the News which his Ambaſſador had written to him, and gave him concerning his rare Virtue, ſingular Learning, and extreme Prudence. He inſtantly commanded the Fathers to be provided very abundantly of whatſoever they ſtood in need of: But they obſerving the Order of their holy Father and Maſter, *Ignatius*, would not accept of the King's Liberality, but went to the Hoſpital of *All-Saints*, to live like poor Men, amongſt the Poor, and to ſerve the Sick, and with this Humility and Poverty, to lay the Foundations of the high Edifice, which God intended to raiſe for the Society in that Kingdom, in which our Fathers caſt forth from them ſo good an Odour, by the exemplar Sanctity of their Lives, that they began to reverence them as Men come from Heaven, and publickly to call them Apoſtles, and from them this honourable Surname

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name has remained to this very Day in their Children and Succeſſors. The King would have kept the two Fathers in his Kingdom, for the great Fruit which in a few Months they had wrought amongſt the Nobility, and Gentlemen of his Court. But according to the Judgment of our holy Father *Ignatius*, he thought good that Father *Simon* ſhould remain in *Portugal*, and Father *Francis* ſhould depart for *India*, as he did upon the ſeventh of *April*, in the Year MDXLI, embarking in the Ship of *Martin Soſa*, the new Governour of the *Indies*, and carrying in his Company Father *Paul Camertes*, an *Italian*, and a Brother, a *Portugueſe*, called *Francis Manſilla*. But before Father *Francis* embarked, the King, *Don John*, called him, and delivered to him the Brief of the Pope, in which he made him Nuncio, and Apoſtolical Legate in the Countries of *India*, with great Power, and ample Juriſdiction; and diſcourſing with the Father, and ſhewing him the great Confidence he had in him, he recommended to him very particularly, and moſt tenderly, all *India*, in that which concerned the Converſion of the Infidels, and the Confirmation of the new Converts in the Faith, and the Manners of the *Portugueſes*, and the Fortreſſes, and Garriſons of that State, and all the reſt that concerned his own Service, and the Service of God; for he told him, that he did not ſo much deſire that his own Empire ſhould be extended, as the Chriſtian Religion, but that he look'd upon as his greateſt Intereſt and Gain, all the Expences he ſhould make in the helping of Souls. Father *Francis*, in a few Words, humble, and grave, thanked the King for his ſo ſignal Favours, offering him his faithful Service in all he had commanded him, which he hoped to accompliſh by the Grace and favourable Aſſiſtance of our Lord. But the King having commanded his Treaſurers, and eſpecially *Antony Taidius*, Count of *Caſtanneda*, to provide Father *Francis* and his Companions very abundantly of Victuals for the Sea, and of whatſoever was neceſſary for that ſo long and toilſome a Voyage, importuning him much to take it, he would by no means accept of any thing but a few Books which he had Need of for the Converſion of the Pagans, and could not get them in *India*. He always anſwered, that he was a poor Man, and had made a Vow of Poverty, and that he was reſolved to keep it, confiding that our Lord would provide him as one that was poor, of all he ſhould ſtand in Need of to be able to ſerve him. The Count urged him, that at leaſt he would take a Servant, who might ſerve him in his Voyage, as ſuiting with the Authority of his Perſon, ſeeing he was Nuncio, and Legate Apoſtolical, and it was not handſome that he himſelf ſhould go to the Kitchin, nor waſh his Cloaths with his own Hands: But he anſwered, that whilſt our Lord preſerved his Feet, and his Hands, he ſhould have no Need of a Servant, and that he thought that to ſee him ſerve himſelf, and go to the Kitchen, and waſh his Cloaths, would not loſe any thing of his religious Authority, provided they ſaw him not commit any Sin, nor do any thing offenſive to our Lord.

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As ſoon as the Governour's Ship hoiſted Sail, Father *Francis* began to ſpread the Sails of his fervorous Deſires, and to ſhew the propitious Wind of the Holy Ghoſt that carried him. For like a Man of God, he gave ſo great Example of his Sanctity, Zeal, Charity, and Prudence, that he was the Health and Remedy of all that went in the Ship. The Governour, *Martin Alphonſus Soſa*, did what he could, to make him eat at his Table, or, at leaſt, that he would accept of the Allowance which was given to the other Paſſengers of the Ship. As for eating with him, he excuſed himſelf, the Allowance he accepted of, and without touching it, he begged Alms in the Ship for his own Suſtenance, eſteeming himſelf equally a Debtor to the Wiſe and to the Ignorant. He took Care that they lived in the Ship as became Chriſtians, that they left off their playing and ſwearing, and that there were no Strifes, Hatreds, nor Murmurings among them. He appeaſed Contentions, compoſed Differences, aſſwaged Paſſions, preached and taught every Day the Chriſtian Doctrine, to Children, Slaves, and ignorant People. He reprehended bad Actions with ſo great Authority, that no body reſiſted him, and with ſo great Sweetneſs, and Love, that no body was offended at him, and many reformed themſelves. In the Service, Care, and ſpiritual Help of the Sick, he ſurpaſſed at this time himſelf; for the Diſeaſes were many, and very contagious, and encreaſed, ſome falling ſick, and others dying, and all aſtoniſh'd with Fear of the like Chance, Father *Francis* took upon him the Neceſſities, Griefs, and Miſeries of them all, as if his Forces had been equal to his Charity. No body died without having him at his Bed's Head; no Body called for him who found him not by him; he heard their Confeſſions, encouraged them with loving and holy Words, gave them to eat with his own Hand, and oftentimes himſelf dreſſed their Meat, and fetched it out of the Kitchen; he made their Beds, applied their Medicines, and, in fine, did the Office of a charitable and diligent Infirmarian; and the more he humbled himſelf, the more did all reſpect him, great and little, in ſuch ſort, that here he gained the Surname of holy Father, by which afterwards he was called throughout all *India*. They arrived at *Mozambicum* in the End of *Auguſt*, where they ſtay'd all the Winter, until the *April* following.

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ing. There he was serving the Sick of the Navy in the King's Hospital, and by the Continuation of his great Labours, he fell sick of a malignant Fever, with great Danger of his Life; and certain honourable and rich Men offering to carry him to their House, there to take Care of him, he would by no Means consent thereunto, desiring to die in that Poverty in which he had lived, poor amongst the Poor, sick amongst the other Sick. And being as he was, he got up to hear the Confessions of those that were in Danger, and to assist them that were a dying. And so great was his Charity, that a Ship-Boy lying upon the Ground, abandon'd by all, and frantick, and out of himself, without all human Hopes of being able to confess, the Father fearing the Damnation of that Soul, and desiring its Salvation, and begging it of our Lord with many Tears, he rose up, and took him and put him in his own Bed, and the sick Person, as he was entering into it, suddenly returned to himself, and confessed to the Father, and he administer'd to him the Sacraments of Communion and Extreme Unction, and the same Day he died with great Signs of his Salvation. From *Mozambicum*, the fifteenth of *March*, he embarked for *Goa*, being not as yet well recovered; they came to *Melinda*, where he was incredibly comforted for having found a great and fair Cross of Marble, gilt, and standing up in that Countrey of the *Moors*. From *Melinda* they went to *Zocatora*, which is an Island in the Coast of *Africa*, whose Natives are held for Christians, but really are not so, save only in Name. Finally, upon the sixth of *May*, in the Year MDXLII, they arrived at *Goa*, thirteen Months after they had set Sail from *Lisbon*.

But who can in a few Words explicate the miserable Estate in which Father *Francis* found that City? and how, in a short time he changed and reformed it, and the Means he used to make in the Hearts of the Inhabitants of it so notable a Change? For the City of *Goa* was at that time a Sink of Vices, and, as it were, a general Fair of all Nations, of *Portugueses*, *Mahometans*, *Pagans*, and others of very different, and distant Kingdoms, who lived without God, and without Law; but in a few Months that the Father was there, he left it so well cultivated, that it seemed to be a Paradise of Delights. First of all he went to visit the Bishop, who at that time was *John Alboquertius*, and very humbly and modestly declar'd to him who he was, why he came, and who sent him, and gave him the Pope's Brief, in which he made him his Nuncio Apostolical in *India*, telling him, that he would not make Use of it, nor of the Faculties which he brought, but so far as his Lordship should command him, casting himself at his Feet, and begging his Blessing. The Bishop admiring the Humility of the Father, and knowing that he was a Man of God, shew'd him great Respect, and gave him back his Brief, entreating him to use it according to his own Pleasure, and took such an Affection to him, that from thenceforth they two were, as it were, one Soul and one Heart. Afterwards he visited the Poor of the Hospital, and began to serve them; there his Bed was at the Feet of that sick Person who was in greatest Danger, administring the Sacraments to those who needed them. To the Poor of St. *Lazarus* he gave, himself, the most holy Communion, gathered much Alms, partly what he begg'd from Door to Door, and partly what was offered him, and distributed it in the Prisons and Hospitals, that he might exercise Mercy not only towards the Souls, but also towards the Bodies of the afflicted. But it seeming to him, that to convert the Infidels to our holy Faith, it was first necessary to reform the Lives of the Christians, and to take out of the Commonwealth the Scandals, and Stumbling-Blocks, which by their bad Lives they put before the Infidels, he resolved to preach every Sunday and Holiday in the Morning to the *Portugueses*, and so he did in the Church of our Lady of the Rosary, and after Dinner, to the Christians of the Countrey: And besides this, he exercised himself in teaching the Children and ignorant People the Christian Doctrine, which he did with a singular Example of Humility, Devotion, and Charity. For being Nuncio Apostolical, and sent by the Pope with so great Power into *India*, he went about the City with a little Bell, and in the Streets, and Market-Places, elevated his Voice, and said, *Faithful Christians, Friends of* JESUS CHRIST, *send your Children, Boys and Girls, your Men-Slaves, and Women-Slaves, to the holy Doctrine for the Love of God.* At this Cry of Heaven, never before heard in that Countrey, a great Number of all Sorts of People ran to hear him, and received his Words as the Words of God; and the holy Man did so accommodate himself to the Capacity of his Auditors, that to the End they might better understand him, he spoke *Portuguese*, like the People of that Countrey, brokenly, and as one that learns to speak; and in his Mouth that Language seemed to be the Language of Heaven, and edify'd, mov'd to Compunction, and astonish'd those that heard him; for he represented to them the Apostle St *Paul*, who made himself a *Grecian* with the *Grecians*, an *Hebrew* with the *Hebrews*, and all with all. By this Means of the Christian Doctrine, it is incredible what Fruit Father *Francis* wrought in *Goa*, and from thence was derived into the other Provinces of *Italy*; for the Fathers of the Society that afterwards follow'd him, by the Counsel and Example of the same

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ſame Father undertook this Exerciſe with ſuch Fervour, that the more ordinary Songs of Children in the Schools, of Travellers in the Highways, of the Mariners in the Sea, and of Labourers in their Houſes, and in the Field, were the Prayers of the Catechiſm. In theſe holy Occupations he ſpent five Months with an unwearied Fervour and Continuation, whereby favoured and aſſiſted by the Grace of our Lord, he accompliſhed that which ſeemed impoſſible to have been done for many Years; for the People that came to confeſs to him were ſo many that he was not able to ſatisfy the tenth Part of them. Many communicated often, and the Lives of thoſe that frequented the Sacraments, were much different from what they were wont to be before: There were no Enmities, nor Diſcords, nor Uſuries; ill-gotten Goods were reſtored, the Priſons and Hoſpitals were viſited, and many and great Alms were diſtributed. Many *Portugueſes* broke off their bad Amity with their Women-Slaves, whom they ſet free, and married many of them; in fine the whole City of *Goa* was ſo changed for the better, that one who had ſeen it before in ſo foul and miſerable a Condition, could not know its Face, nor ſay that it was the ſame City.

But our Saint, although he was with his Body in *Goa*, he did not forbear to think upon the Converſion of all *India*, and with an inſatiable Thirſt which he had of co-operating to the Salvation of the Souls of thoſe Pagans, he often treated with God, and with himſelf about what he was to do, to enlighten them, and to draw them out of the Captivity of *Satan*. He underſtood that in the End of *Comorinum*, which by another Name they call the Coaſt of *Piſcaria* or Fiſhing (becauſe in it they fiſh for Pearls) there was a great Number of Chriſtians deſtitute of all Inſtruction, who had only the Name of Chriſtians, and had cauſed themſelves to be baptized, rather to be helped, and defended by the *Portugueſes*, againſt the *Moors* who oppreſſed them, than out of Zeal, and Deſire of their Salvation: And becauſe their Countrey was barren, and very ſubject to the Injuries of Heaven, for many Years they had had no Prieſts nor Maſters to inſtruct them; he judging their Neceſſity to be extreme, or in a Manner extreme, and that there was not that Need of his Preſence in the City of *Goa*, aſked Leave of the Biſhop and the Vice-Roy, and departed for that Place, taking with him Brother *Francis Manſilla*, in the Month of *October*, in the Year MDXLII, and by the Favour of our Lord arrived there in the Month of *November*, and with incredible Wearineſs, Hunger, Thirſt, Nakedneſs, and Poverty, he went through all that Countrey (which is fifty Leagues in length) and viſited thirty Towns and Villages that are in it, always on Foot, and many Times barefoot, with ſo great Fervour, and Jubilee of Heart, that all he did and ſuffered ſeem'd little to him, and according to the Meaſure of his Labour, was the Fruit which our Lord, who carried and moved him, wrought by him; for he baptized with his own Hands more than forty Thouſand Perſons; and upon one Day he baptized a whole Town, wherewith he was ſo wearied, that he was not able to lift up his Arms, nor to ſpeak. More than a Thouſand died after they had received Baptiſm; to whom the holy Father recommended himſelf, as to Souls that enjoyed God. He taught the Chriſtian Doctrine, in the Morning the Boys, and in the Evening the Girls, ſo perfectly, that they taught their Parents, and others their Kindred and Acquaintance; and were ſo zealous, that they accuſed them before the Father, if any of them overcome by the Enemy, returned to their Idolatries, and took their Idols of their Parents, and trampled them under Foot, and ſpit upon them, and broke them in Pieces; and the good Father was much pleaſed herewith, that the Devils who had been honoured and adored by the Parents, ſhould be beaten down, and trodden upon by their Children. He went all the Year long from Place to Place, providing whatſoever ſeemed neceſſary to him for the reviving and increaſing of Chriſtianity; and the ſame did for his Part Brother *Francis Manſilla*. But becauſe the Towns were many, and they were only two, and were not able to ſatisfy ſuch a Multitude of Neceſſities, he choſe in every Town, one, two or three Men of greater Capacity and Underſtanding, and of better Lives, and inſtructed them more ſubſtantially in Chriſtian Religion, and in the manner of baptizing, that in his Abſence, and in urgent Caſes, they might be able to do it; and by theſe Men, whom in their Tongue the *Malavarians* call *Canacapoles*, and in ours is as much as to ſay Procurators of the Church, the Father remedied many Things, and found ſome to help him in the cultivating of that Vineyard, which was ſo ſavage, and wanted Tilling. And that the Fruit might be the greater, our Lord began to illuſtrate our Saint with many and great Miracles, of which we will ſpeak in their Place; and ſo many were the ſick Chriſtians and Pagans which called him to cure them, and ſo great was his Charity and Readineſs to go to them, that they took up all the Time which he had to ſpend in weightier Matters. He ſeeing that this was a great Hindrance to him, reſolved to ſend to the ſick that were abſent, certain of the bigger Boys, and beſt inſtructed to do that for him, which he would have done by himſelf, if he had been able. The Boys carried with them ſomething or other of the Father St. *Francis*,

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as his Beads, Croſs, or Reliquary which he wore about his Neck; and being come where the ſick Party was, they aſſembled the Neighbourhood, and made all that were preſent ſay ſo many Times the Creed, and the other Prayers of the Catechiſm, and then admoniſhed the ſick Perſon to have Faith, and he ſhould receive Health; the which God our Lord (ſays the Father himſelf in a Letter) for his infinite Mercy, and for the Faith of thoſe that were preſent, and of thoſe that were ſick, gave them in Body, and in Soul, drawing them by this Means to the Knowledge and Obedience of his holy Law. Theſe are the Words of the bleſſed Father, attributing out of his Humility the Health which God gave through his Interceſſion to the Sick, to their own Faith, and to the Faith of thoſe that were preſent. Here alſo he converted an old *Brachman*, who for his Learning, and Superſtition, and great Authority was a great Snare of *Satan*, and Enemy of the Chriſtian Religion; who being convinced by the Father *Francis* of his Deceits, and illuminated with the Light of Heaven, opened the Eyes of his Underſtanding to know the Truth, and embraced it with his Will, and made himſelf a Chriſtian, to the Admiration and Aſtoniſhment of all the *Brachmans* and Pagans; and by his Example many were converted.

Leaving in *Piſcaria* the beſt Order he could, he returned to *Goa*, to treat with the Vice-Roy, and the Biſhop, certain Buſineſſes of Importance about the Service of our Lord, and the Increaſe of Chriſtianity; and having diſpatch'd theſe, recommending to Father *Paul Camertes*, the Care and Government of the new College of *Goa* (which the Father Friar *James Barba* had begun for a Seminary of new converted Children; and then by the Inſtance and Command of the King Don *John*, was committed to the Charge of the Society) he forthwith returned to *Piſcaria*, taking with him certain virtuous ſecular Prieſts, and other Youths well inſtructed of thoſe that had been brought up in the ſame College of *Goa*. He came to *Piſcaria*, and diſtributed the Workmen he brought with him, and had a very great Occaſion of exerciſing his Charity: For the *Badeges*, a fierce and ſavage People, and Enemies of the Chriſtians, ran through all that Countrey, burning and deſtroying it; and the poor Chriſtians were forced to withdraw themſelves to fly out of their Hands, and to ſuffer much, loſing their Houſes and Goods. But Father *Francis* with his Prayers, Valour, and Prudence, relieved and comforted them, and procured Maintenance and neceſſary Proviſion to be ſent them from other Parts, that they might not die of Hunger; and like a good Paſtor, he omitted to do nothing to gather together thoſe Sheep of CHRIST, that were ſcattered and afflicted. Afterwards he paſſed to the Kingdom of *Travancor*, and having firſt gained the good Will of the King, and obtained Leave of him, he baptized innumerable Pagans his Vaſſals, of the People called *Machoas*, who deſired to receive the Faith of CHRIST. After he had well inſtructed them in the Myſteries of our holy Religion, he made them break in Pieces their Idols, and throw down the Temples, in which they had adored them. But the Devils to revenge themſelves of the holy Father, and of the new Chriſtians, incited the *Badeges* to fall upon them; and ſo all on the ſudden the *Barbarians*, without any ones thinking of them, ruſhed in upon them, and with their Coming and Clamours, greatly terrified the Chriſtians, who had neither Arms to reſiſt, nor other Places to ſave themſelves in. But the Father hearing the News hereof, with bended Knees, and Eyes lifted up to Heaven, made a ſhort and fervorous Prayer, and went forth to meet the Enemies; and all alone, and without Arms, with an invincible Courage, and with a commanding Look and Geſture, oppoſed himſelf to that furious and armed Multitude, and reprehending them for their Infidelity towards God, and for their Cruelty towards Men, the Army, without ſetting one Step forwards, loſt their Fierceneſs and Courage, and returned back again, without doing any Harm to the Countrey, or meddling with the Chriſtians; who by this Favour and Defence of our Lord, became more confirmed in the Faith, and more obedient to Father *Francis:* And the King of *Travancor* was ſo ſtruck, that he commanded to be proclaimed throughout his whole Kingdom, that all ſhould from thenceforward obey the great Father (for ſo he call'd him) as his own Royal Perſon. But here where he was honoured by the Good, he was not leſs perſecuted by the Bad; for beſides the Ambuſhes and Dangers, out of which our Lord delivered him from the Pagans, who reſented as Death itſelf the Deſtruction of their Idols; the very Chriſtians in Name, but Pagans in Manners, being not able to endure the Reprehenſion of their publick and ſcandalous Vices, many Times ſought him to kill him, and in the Night put Fire to the Houſes where he lodged; but our Lord was with him and protected him, and by his Grace the Father wrought very great Fruit in that Countrey, building in it many Churches, and illuminated thoſe People with his heavenly Doctrine, who follow'd him with ſo great Devotion, that he was forced to preach in the Fields, by Reaſon of the great Concourſe of People who came from all Parts to hear him. The People of the Iſland of *Manaria* moved by the Example of the *Parava*'s and *Machoa*'s, deſired to imitate their Neighbours,

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In the Iſland of *Ceylon* our Saint confirmed the ſecond Son of the King, who for that he had made himſelf a Chriſtian, was afraid leaſt the King his Father ſhould command him to be kill'd, as he had done his eldeſt Son, and ſix Hundred other Perſons; our Lord having by Prodigies of Heaven and Earth, declared the Truth of our holy Religion: For when they killed the Prince, there was ſeen a Croſs of Fire in the Air, and the Earth where he was buried, opened itſelf in Form of a Croſs. And although the *Moors* and Pagans endeavoured to conceal the Miracle, filling that Place with Earth, it ſtill opened again, and the ſame Form of a Croſs remained. From *Ceylon* he went in Pilgrimage to *Meliapor*, where is the Sepulchre of the glorious Apoſtle St. *Thomas*, and he was ſeven Days in this Voyage without eating any Thing, ſuſtaining himſelf with the Delights, and divine Conſolations which our Lord granted him by Means of his holy Apoſtle all along his Journey: And being arrived at *Meliapor*, he ſtayed there three or four Months in the Houſe of the Vicar, ſpending the Day in gaining the Souls of his Neighbours, and almoſt all the Night in the Church in Prayer, beſeeching our Lord with many Tears, and ardent Deſires, that ſeeing he had brought him into *India*, to enlighten that Gentility ſo blind, and ſo extended through ſo many, and ſo diſtant, and barbarous Countries, he would be pleaſed to give him ſome ſmall Part of the Spirit which he gave to his holy Apoſtle St. *Thomas* (whom he propoſed to himſelf to imitate) to gather the Fruit which the holy Apoſtle had ſown, and to renew the heavenly Doctrine which he had taught them; and he recommended himſelf with great Affection to the ſame holy Apoſtle, taking him for his Guide and Maſter, for his Advocate and Protector. Praying here one Night in the Church, the Devils handled him very rudely, and gave him ſo many, and ſo grievous Blows, that he was forced to keep his Bed, he was ſo ſore of them: But when he was well again, he returned like a valorous Soldier to the Battle; and although the Devils went about to terrify and affright him they could never do it, but rather he got ſuch a Command, and Power over them, that ſending a Boy newly converted, to a certain rich Man, who was there and poſſeſſed by the Devil, he freed him from his Tyranny, the Devil being quite confounded to ſee that he went out of that Body, not by the Command of the Father, but of one of the Boys that he carried along with him, and but a *Neophite*. DECEMBER. 3.

From St. *Thomas*'s he went to *Malaca*, one of the prime Cities of *India*, but much over-run with Vices, and very forgetful of God; but after they began to hear the Doctrine of Heaven, which the Father preached to them, admiring on the one Side at the Sanctity of his Life, and on the other at the Fame which went of his Miracles, a great Change was made in the Lives of the Chriſtians, and in the Reformation of their Manners. Although the Father did not ceaſe to advertiſe them in his Sermons, that God would grievouſly chaſtize them, as he did chaſtize them with a ſtrait Siege, and with a cruel Plague which they ſuffer'd. By this Chaſtizement they were made more gentle; and by ſeeing their holy Preacher ſo zealous of their Good, that after having laboured, and wearied himſelf all the Day, in the Nights he went with a little Bell about the Streets, calling upon all the Faithful with a loud Voice to recommend to our Lord the Souls in Purgatory, and to pray for them. Here alſo he cured a ſick Youth, who was dumb, and poſſeſſed by the Devil.

All the World ſeemed little to St. *Xaverius*; and indeed to his Heart it was but little; the Love of our Lord which burn'd in his Breaſt, made him ſeek out new Occaſions to kindle in Souls the Fire of the ſame Love. He underſtood that in the Iſland of *Mazacar* there was Matter diſpoſed to take this Fire, and to go thither he embarked for the Iſland of *Amboyna*, which was in the Way, where he found ſeven Towns of Chriſtians without any Prieſt. He went to them all, baptizing the Children, healing the Sick, and burying the Dead; and there having arrived there a Navy from *New Spain*, which brought Don *Ferdinand* of *Soſa*, and *Tavora*, ill handled, and with many ſick, he with his Charity received them, took Care of them, ſerved them, and provided them of whatſoever he could; procuring alſo that others ſuccoured them with their Alms. And becauſe a rich Merchant made Difficulty to give what the Father aſked (becauſe it was ſo much) for the Relief of thoſe poor ſick People, he adviſed him to enlarge his Charity; for that very ſhortly he ſhould die in that Iſland, and leave his Riches, which by the Hands of thoſe poor People he might ſend before him to Heaven: The Merchant believed him, and did ſo, and died within a ſhort Time as the

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Father had foretold; who being a little after in the Iſland of *Ternate*, had a Revelation of his Death, and bade thoſe that heard his Maſs recommend to God the Soul of *John de Arauz* (for ſo the Merchant was called) who was dead in *Amboyna*, more than ſeventy Leagues diſtant from *Ternate*. With this Fleet of *Ferdinand Soſa* came a Prieſt called *Coſmus de Torres*, a learned and prudent Man, who ſeeing Father *Francis*, was affected towards him, as if he had ſeen an Angel of Heaven; and afterwards at *Goa* entered into the Society, and did ſo imitate the ſame Father *Francis*, that he came to be an Apoſtolical Man, and the Father (after him) of all Chriſtianity in *Japony*, as ſhall be ſaid afterwards. It was told our Saint, that there was an Iſland called *Morus*, inhabited by a People, (whoſe Anceſtors had been baptized) but ſo cruel and barbarous, that no Body could converſe with them without notable Danger of his Life, and he reſolved to go to this Iſland, to help thoſe Men, in whom there was ſcarce left any Footſteps of Faith or Humanity. His Friends went about to perſuade him not to go thither, repreſenting to him the Sharpneſs, Barrenneſs, and Horridneſs of the Countrey, and the Earthquakes there, the Brutiſhneſs of the Natives, who ſeemed rather to be Monſters and cruel Beaſts than Men; Sons killing their Fathers, and Fathers their Sons: But nothing was ſufficient to divert him from his Intention, nor to make him take any Preſervatives againſt the Poiſon (which alſo that People make uſe of to murther withal) for he put all his Hope in God, and armed herewith, and with the Force of his Spirit, he ran over all the Iſland, viſiting and lenifying the Inhabitants, and with the Light and Sweetneſs of the Goſpel, tamed and civilized them, being amongſt them with an admirable Security and Peace of Soul; and ſo great were the heavenly Comforts he received in that Iſland, that himſelf ſaid it was not to be called the Iſland of *Morus*, but the Iſland of Hope; and that if he ſhould live many Days in it, he ſhould loſe his Eyes, merely with Tears of Comfort. Having then been in the Iſland of *Morus*, and having ſettled Things in the beſt Manner he could, he returned to *Ternate*, where he gave Order for the Building of a Houſe of the Society, that ours might with more Eaſe attend to the Converſion of the Pagans, and to the Inſtruction of the Chriſtians of all thoſe Iſlands of *Molucca*. From *Ternate* he went to the Haven of *Amboyna*, and took Ship for *Malaca*, and there found two Fathers of the Society, who had come from *Goa* by his Order, and were called *John de Veira*, and *John de Ribera*, and he ſent them to *Ternate* to live in the Houſe which he had begun there.

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At this Time that he was in *Malaca* there happened a certain Thing which made him very famous and admired throughout all *India*. There came a Navy of the King of *Azen* all on the ſudden upon *Malaca*; they were not able to take the Fort as they thought to have done, but burn'd certain Ships of the *Portugueſe* which were in the Haven, and then retired. St. *Xaverius* cauſed to be repaired and made ready certain broken and ſhattered Frigates, and would have them purſue the Fleet of the Enemy; and although he met with great Difficulties, he ſurmounted them, and animated the People, to whom it ſeemed Raſhneſs that a few *Portugueſe* Soldiers ſhould go to fight againſt five thouſand *Azenois* and *Turks*; and eight of our Ships againſt ſixty of the Enemies. But his Authority, and the Opinion of his Sanctity, was able to do ſo much, that the Chriſtians went out of *Malaca* to ſeek out the *Barbarians*; and the whole City being in Suſpenſe, and in great Fear, and lamenting the Loſs of our Fleet, the Saint in a certain Sermon reprehended them, and exhorted them to give Thanks to God our Lord for the Victory he had given them, declaring the Day and Hour, and the Manner of the Battle, as if he had ſeen it with his Eyes, and telling them when our Fleet was to return victorious, and loaded with the Spoils of the Enemies; and accordingly they returned to *Malaca*, with five and twenty Ships of the *Azenois*, having ſunk the reſt, and killed four Thouſand of their Men, with the Loſs of only four Chriſtians: And this Accident being ſo illuſtrious, and ſo well known, it ſpread itſelf throughout all *India*, and made our Saint very famous. He being here at *Malaca*, and ready to return to *Goa* (whither the Obligation of his Office called him) to ſee the Eſtate of Chriſtianity, and the Fathers and Brothers who ſince he came from thence were come out of *Portugal* to help him, and to diſpoſe of them into diverſe Parts. He was told of the Iſlands of *Japony* (which two Years before had been diſcovered by the *Portugueſe*) of their Greatneſs, Number, Situation, Diſtance, Kings, and Governours; and of the Wit and Manners of the Natives; and principally of the Errors, which they had in their Sects and falſe Religion, and of their Diſpoſition to receive the true Religion of CHRIST our Redeemer. He had this Information from a *Japonian* called *Angerus*, who came out of *Japony* itſelf, to communicate with the Father the Remorſe of his Conſcience, which much afflicted him for certain Sins he had committed in his Youth; and having found no Remedy amongſt his own Prieſts, he came to ſeek him out, having underſtood by certain *Portugueſes* his Friends, that he was a holy Man, and a Friend of God, and that without Doubt he

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should find Peace in his Soul, if he would obey him. For this Purpose came *Angerus*, a Pagan, and a *Japonian*, to *Malaca*, and Father *Francis* carried him along with him to *Goa*, where he made him a Christian, together with two of his Servants, and he was called *Paul* of the holy Faith, because he was baptized in the College of St. *Paul* of the Society. Upon the Information which the same *Paul* gave him, the Father resolved to go in Person into *Japony*, to discover to that blind People, the first Rays of the Gospel, and to subject them to the sweet Yoke of our Lord. But upon the Knowledge of this Resolution, it is not easy to believe the Resentment which all the City had of it, and the Combats he suffer'd from those without, and from those within, to divert him from that Voyage, as being more than thirteen hundred Leagues long, and new, and dangerous, by reason of the Inconstancy, and Roughness of the Seas, and Fury of the Winds, and the Multitude and Cruelty of the Pirates, proposing to him that he ought not to hazard his Life, on which depended the Life of so many, and the Good and Safety of that Part of Christendom. Nothing of all they said to him, nor the Tears which many shed, were able to make any Breach in that invincible Breast, which was like a strong Rock, that breaks in Pieces all the Waves of the Sea which beat against it. Armed then with the Confidence he had in God, and inflamed with a Zeal of his Glory, and of the Salvation of Souls, he made no Account of the Difficuties, Dangers, and Incommodities of that Voyage. But he distributed immediately the Fathers and Brothers that were come out of *Portugal*, through the Towns of *Coulan*, St. *Thomas*, *Malaca*, *Molucum*, *Mazainum*, *Armuzium*, (for Father *Anthony Criminalis* was already in the Coast of *Piscaria)* giving them Orders of what every one was to do in his Station, and giving them much in Charge the Care which every one was to have; first, of his own Salvation and Perfection, and afterwards of that of his Neighbours, and of the Love and Sweetness with which they were to gain the Affections of the Infidels, to the end they might convert them, and to animate the new Converts.

He left at *Goa* in his Place, and as his Vicar, Father *Paul Camertes*, giving him Instructions about all that he was to do, and with the *Japonian Paul* of the holy Faith, newly converted, and Father *Cosmus de Torres*, and Brother *John Ferdinand*, and some few other Companions, he went forth of *Goa*, and put to Sea, in the Month of *April*, in the Year MDXLIX, and having sailed prosperously forty Days, he arrived at *Malaca* the last Day of *May*. There, whilst he expected the time of sailing, he was not idle, (for his Spirit could not be idle) but he did great, profitable, and miraculous things; and because he had not the Opportunity of a *Portuguese* Ship to go into *Japony*, he put himself in the Bark of a Captain of *China*, who promised to carry him into *Japony:* He departed from *Malaca* upon St. *John Baptist*'s Day, in the abovesaid Year, and favoured by the Wind of the Holy Ghost, which carried him, he arrived in *Japony*, at the City of *Cangoxima*, the Countrey of *Paul of the holy Faith*, upon the Day of the glorious Assumption of our Lady. The Favour of our Lord clearly appeared in that Voyage, by the many, different, and grievous Impediments which the Devil put to hinder it. For the Captain of the Bark being a *Chinese*, he pretended rather to go to his own Countrey, than to *Japony*, making no Account of his Promise, and being a Pagan, he had an Idol, or Devil, in the Stern of his Vessel, which he still consulted what he was to do, and what should be the Success of that Voyage? And the Devil, who had a Desire to stop Father *Francis*, gave Answers accordingly: And a Daughter of the Captain's having fallen into the Sea, and being drowned, the Devil being asked the Cause of that Misfortune? answered, That the Daughter of the Captain had not died, if one of the Companions of Father *Francis*, called *Manuel*, had died, who a little before had fallen from the Top of the Ship into the Pump, and although he hurt himself, did not die. And upon this, the Captain, who resented much the Death of his Daughter, giving Credit to the Devil, conceived a great Hatred of St. *Francis*, deeming, that for his Sake that Disaster had befallen him: But the Father, with that great and secure Confidence which he had in JESUS CHRIST, knowing him to be Lord of the Seas, and the Winds, and of the very Devils, he never feared them, nor in so great and present Dangers made any Reckoning of them. And accordingly our Lord, against the Will of the Captain, so conducted him, that he arrived (as we have said) in *Japony*, at *Cangoxima*. There he was very kindly received by the Kindred and Friends of *Paul*, and by the Magistrates themselves, all wondering to see Christian Priests in their Countrey, come out of *Europe*, not for Spices, Gold, Silver, Pearls, and precious Stones, but to bring them the Light of Heaven, and to draw them out of the Darkness of their Errors. The Wife and Daughter, and many of the Kindred, and Friends of *Paul*, were converted to our holy Faith: And the King of *Saxuma* having granted Leave that his Subjects might freely make themselves Christians, many, and amongst them two *Bonzies* (who are their Priests) received the Water of holy Baptism without any Contradiction of the People, or repugnancy of their Relations. Afterwards the Number of those that were converted more encreased, by the

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the Miracles which God wrought at *Cangoxima* by Father *Francis*; for there he raiſed to Life the Daughter of a rich Gentleman, a Pagan, and cured a Leper; and the People amazed at ſo great Wonders, began to look upon him, and to reverence him, as a Man come from Heaven. But the *Bonzies* fearing that by the preaching the Goſpel, their falſe Religion would fall, and their Rents, and Alms be diminiſh'd, they perſwaded the King to command, under grievous Penalties, that in his Countrey all ſhould keep their ancient Religion, and not receive that which the Father preached, who having ſtay'd there a Year, ſuffering moſt grievous Injuries, and Incommodities, leaving there *Paul* with eight Hundred new Chriſtians, much afflicted becauſe he left them, he departed with his Companions for *Firandum*, where in a few Days a Hundred Perſons became Chriſtians, the which he recommended to Father *Coſmus* of *Torres*, and he, with *John Ferdinand*, went to *Amangucium*, a great, rich, and populous City. Here by writing (for he had not yet perfectly learn'd the *Japonian* Tongue) he preached every Day in the publick Places; and much People flocked together, and ſome heard him with Guſt, and others with Diſlike, and many ſcoffed at him, holding him for a Madman, and treated him as ſuch, and the Boys, and the Populace, perſecuted him, and laughed at what he had preached. But ſome of the more Prudent, and of better Quality, admiring at the Patience, and Meekneſs of the Father, heard him in their own Houſes, and the King himſelf, of *Amangucium*, called him, and would hear his Doctrine, but did not receive it. But our Saint having underſtood that the Head of all *Japony* was the City of *Meaco*, whoſe King the other Kings and Lords did honour and obey, he reſolved to go thither to obtain of the King a Permiſſion to preach the Evangelical Law throughout all *Japony*. *Meaco* is diſtant from *Amangucium*, in a direct Line, about a hundred and fifty Miles; but there are ſo many Bogs, and Mountains, and bad Paſſages in the Way, that it is neceſſary to go about, and make a Circuit; and becauſe it was in the Heart of Winter, and the Colds were very vehement, the Way was full of Snow and Ice, and troubleſome by reaſon of the Wars, and not ſecure from Robbers. The Father knew not the Way, nor the *Japonian* Language, and his very Habit and Cloathing, as of a poor Man, made him contemptible in the Eyes of that People, who make great Account, and put their Honour in being well cloath'd. All theſe Difficulties did the fervorous Mind, and the inflam'd Charity of this holy Man overcome. He agreed with a *Japonian*, who went on Horſeback to *Meaco*, that he would accompany him, and ſerve him as his Lacquey all the Way, provided that he would carry him along with him, until he had brought him to that City. The *Japonian* went on Horſeback, and many times rode very faſt, by reaſon of the Danger of Thieves, and Father *Francis*, loaded with the Ornaments for to ſay Maſs, and with the Baggage of his Maſter, went after him on foot, through the Snow, and many times bare-foot, through the Bogs and Rivers he was to paſs, hurting his Feet with the Stones and Thorns which he met with. But he went ſo abſtracted, as it were, out of himſelf, and ſo tranſported into God, that he ſeemed to have no Senſe of any Labour, nor of the Words and Shoutings which he heard ſometimes upon the Way from the *Japonians*, to ſee ſuch a poor Stranger, holding him for a Fool or a Madman. Being arrived at *Meaco*, he could not get Audience of the King, for the Guards would not permit him to enter, deriding of his Perſon. He deſired to preach in the City, but it was in ſuch a Tumult, and with ſo great Fear of War, that he thought he ſhould not be heard, wherefore recommending himſelf to our Lord, he reſolved to return to *Amangucium*, becauſe it was a principal City (as we have ſaid) and as having Hopes of a more plentiful Harveſt there, and ſo returned with the ſame Labour and Incommodity that he had come.

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At *Amangucium* he went to the King, and immediately they gave him Entrance, and he was received by him with great Civility, and Courteſy, eſpecially after he gave him the Letters of the Viceroy, and of the Biſhop of *India*, and certain Preſents, which, although they were not of any great Value, yet becauſe they were new things, and not ſeen in that Countrey, they were much eſteem'd by the King, who to anſwer the Father's Courteſy, offered him a good Quantity of Gold and Silver, but the Father would not receive it, ſaying, that he was not come from ſo remote Parts, for any earthly Thing, but only to carry the Soul of his Highneſs, and the Souls of his Subjects to Heaven, teaching them the Way to go thither, which is the Knowledge and Obedience of one only and true God, the Creator of all things, and of his only begotten Son JESUS CHRIST; and therefore he beſought him that he would give him Leave to preach, and would command to be proclaimed, that all his Subjects that would, might freely receive the Chriſtian Religion. The King remained ſo ſatisfied with the Father, and was ſo taken with his Contempt of the Gold and Silver he had offered him, and which he would not receive, that immediately he granted him all he had asked of him, and beſides, a Monaſtery of the Bonzies, which was empty, for him to live in. Upon this Favour and Liberality of the King, the People of *Amangucium* conceived an Eſteem of the Perſon of

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the Father, and of the Doctrine he taught. Many came to hear him when he preached (which was twice every Day) and to ask him divers Things about that which he had taught, and about the Mysteries of our holy Religion. And there came also to the Monastery where he dwelt, certain *Bonzies*, Men and Women (who are their Religious) and many Gentlemen and People of Quality; proposing to him so many Doubts, that they kept him almost all the Night without permitting him to take any Rest. And although he spent many Days herein, and the *Japonians* testified, that what the Father taught them was conformable to Reason, no Body resolved to be a Christian, it being a far different Thing to approve what is good, and to put it in Execution; until one Day Brother *John Ferdinand*, Companion to Father *Francis*, preaching in a publick Place, a *Japonian*, that was come to hear the Sermon, a rude and bold young Man scoffed at him, and to disgrace him the more, spit in his Face; the Brother, without being troubled, wiped his Face with his Handkerchief, and went on in his Sermon with the same Serenity of Countenance as before. Another of the Auditors took notice of this, and it seeming to him that that Patience and Sufferance of the Brother, was a Thing more divine than human, and that the Law which he preached could not but be true, seeing it taught him and gave him Virtue to be so mild, and to bear with so great Serenity an Injury that was done him, he went immediately to Father *Francis*, and besought him to make him a Christian, and was the first that at this Time received the Faith in *Amangucium*; to the End we might see of how much more Force Examples of Patience are than Words. After this Man followed many others, and amongst them a young Man very learned, and well exercised in all the Sects of the *Japonians*, who received Baptism, and was called *Laurence*, and resolved to enter into the Society, and to consecrate himself wholly to God; and was one of the chiefest Instruments which his divine Majesty took to convert the *Japonians*, and to spread his holy Religion in that Kingdom. So great was the Fruit which was wrought in *Amangucium*, that in the Space of a Year three thousand Persons were baptized, and amongst them some very learned, and of a great Wit, who disputed with the *Bonzies*, and convinced them of their Errors. These Christians so grew in Virtue and Piety, that in five and twenty Years of Storms and Tempests, which afterwards they suffered, wanting Fathers and Masters to guide and teach them, they taught one another, and kept the Doctrine which they had received from Father *Francis*.

So great was now the Fame of the Sanctity and Excellency of his Person, which had extended itself throughout all *Japony*, that the King of *Bungo*, a very wise and potent Prince, sent for him to entreat him to come to him; and the Father went accompanied by many *Portugueses*, who would honour him, as well to shew the Esteem which they had of him, as to give Credit to the Doctrine he taught, and to dilate our holy Religion. He was received by the King of *Bungo* with extraordinary Pomp and Benevolence. He disputed before him, and before all his Court many Times with the *Bonzies*, who once came to the Dispute to the Number of three Thousand, choosing the most learned and famous amongst them to be the Mouth of the rest. They were all convinced, ashamed, and confounded, without any ones being able to answer, or to reply to that which Father *Francis* said: And the King himself, and all the People admiring at the Truth he taught, and the Fervour and Modesty with which he taught it, acknowledged that it was not human Doctrine, but come from above. But whilst Father *Francis* was employed with the King of *Bungo*, at *Amangucium*, where Father *Cosmus* of *Torres* remained to cultivate that Vineyard, there arose an unlucky Tempest, that spoiled it; for the King of *Amangucium*, was despoiled of his Kingdom by one of his Vassals; and fearing to fall into the Hands of his Enemy, killed himself with his own Hands, and the new Church of our Lord suffered much, although through the Grace of God this Storm was soon over; for the Kingdom of *Amangucium* was given to the Brother of the King of *Bungo*, who at the Supplication of Father *Francis*, and Recommendation of the King his Brother, protected and favoured the Christians, as did the King of *Bungo* himself in his own Kingdom, and in the others which afterwards he possessed, giving to the Companions of the Father a proper House to dwell in, and leave to his Subjects to make themselves Christians: And although the King himself was not baptized presently, but many Years after, yet when he did receive the Water of Baptism, he took the Name of *Francis*, out of Love and Respect to the holy Father, who had been the first that illuminated his Kingdom with the Light of Heaven. St. *Xaverius* resolved to return into *India*; first to send thence more Labourers into *Japony*, who might carry on that which he had begun; secondly, for that he had understood from the *Bonzies* themselves, that their Religion had its Beginning, and flowed as from its Fountain from *China*, and that until the *Chineses* had received the Faith of CHRIST, they would not receive it: And so he resolved to go himself in Person to *China*, to the End that Fortress, and as it were Head-Castle being

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being taken, he might more eaſily ſubdue the *Japonians*. Thirdly, that being as he was ſuperior, and Head of all thoſe of the Society, that were ſpread abroad through ſo many, and ſo different, and far diſtant Parts of *India*; and the bleſſed Father St. *Ignatius* having recommended to him the Care and Government of them, he would viſit them, and help them, that he might give a good Account to God, and to his Miniſter, of what was under his Charge. With this Reſolution he took his Leave of the King of *Bungo*, and of his other Friends; and leaving to Father *Coſmus* of *Torres*, the Care of the Churches he had founded, and of all thoſe new Chriſtians, he embarked in the Month of *November*, in the Year MDLI, carrying with him two *Japonians*, whom he had baptized, the one was called *Matthew*, and the other *Bernard*, who was the firſt that was converted in *Cangoxima*; of whom *Matthew* died in *India*, and *Bernard* went to *Rome*, and was of the Society; and returning into *India*, made an holy End in the College of *Coimbra*. He put himſelf into the Ship of *Duartes* of *Gama*, who was bound for *Cinceum*, and they met with a fierce and horrid Tempeſt in that Voyage: But our Lord, through the Prayers of the bleſſed Father, ſaved the Ship, which was held for loſt; and the Cockboat of the ſame Ship, which with two *Moors* (others ſay there were fifteen Perſons in it) ſnatched away by the Fury of the Winds had diſappeared, returned back (contrary to the Opinion and Hopes of all the Mariners) by itſelf to the Ship, as our Saint had foretold; who was ſeen in the Cockboat by the *Moors* that were in it, and guided it, and brought it to the Ship, in which he was really in his own proper Perſon; and hereupon the *Moors*, moved by ſo great and evident a Miracle, proſtrated themſelves at his Feet, and became Chriſtians. At *Cinceum* he entered into the Ship of *James Perera*, his great and old Friend, and with proſperous Winds he came to *Malaca*, where he was received with incredible Joy and Rejoicing by all that City, which came in Proceſſion to the Church of the Society, to give Thanks to our Lord, for having permitted them once more to ſee the bleſſed Father. He paſſing from thence by *Concinum*, and viſiting his Brethren, arrived at *Goa*; but before he entered into any Houſe he went to the Hoſpital, to viſit and comfort the Sick, and afterwards went to the College; and finding one of his Children very ſick, and in a Manner deſpaired of, and ready to die, laying his Hands upon him, and reciting a Goſpel, he gave him perfect Health. He embraced all his Children with the Affection of a true, and moſt loving Father, and they embraced and reverenced him as a holy Father, and a Man come from Heaven. He found the Matters of Chriſtianity much encreaſed in all Parts, and that our holy Religion flouriſhed in *India*. And having diſpoſed of Things, and given ſuch Order as he thought fit, and agreed with the Viceroy that he ſhould ſend *James Perera* as Ambaſſador of the King of *Portugal*, with a rich Preſent to the King of *China*, and that himſelf ſhould go as Companion of the Ambaſſador, that he might be able to enter under this Pretext, and try the Way, and ſee the Diſpoſition of that ſo rich, large, and populous Kingdom, buried in the Darkneſs of Ignorance and Idolatry, he named for Superiour of all the Society in *India*, Father *Gaſpar Barzæus* a *Fleming*; and before he departed caſt himſelf at his Feet, telling him that he alſo was under his Obedience, all that were preſent lamenting his Departure with ſo many and ſuch bitter Tears, as if they had divined that they were never to ſee him more.

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He went from *Goa* in the middle of *April*, in the Year MDLII, in the Ship of *James Perera*, who had made great Expences for that Voyage, and went it very willingly, to ſerve God and his King, and to accompany Father *Francis*. He took in his Company Father *Balthazar Gage*, and Brother *Peter* of *Alcaceva*, to ſend them from *Malaca* into *Japony*, to help Father *Coſmus* of *Torres*. For his Voyage into *China*, he only took for Companions a Brother called *Alexius* of *Herrera*, and a Boy a Native of *China*, by Name *Antony* of the holy Faith, who had been brought up in the College of St. *Paul* at *Goa*. Before they got to *Malaca* they met with a terrible Storm, in which they gave themſelves for loſt: Our Lord aſſwaged it through the Prayers of the holy Father, and from thence forward they had much fair and calm Weather, until they arrived at *Malaca*. But there St. *Francis* had more contrary Winds, and more turbulent Storms than upon the Sea; for the Governour of *Malaca*, out of a certain old Diſguſt which he had taken againſt *James Perera* (who as we have ſaid went as Ambaſſador to the King of *China)* grieving much at the Honour and Profit of him whom he held for his Enemy, oppoſed that his Journey with ſo great Force and Violence, that all the Means which our Saint uſed of Submiſſion, Entreaties, Promiſes, Threats, and Excommunications, (which as Legate Apoſtolical he thundered out againſt him) were not able to paciſy, and to bring to Reaſon the obſtinate, and perverſe Mind of the Governour; and ſo *James Perera* ſtayed at *Malaca*, and the Embaſſy into *China* was broken. But St. *Francis*, although he much reſented (as he had Reaſon) that Impediment of the preaching of the Goſpel, and of the

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Facility with which he thought to enter into *China*; yet he was not diſmayed, but comforting *James Perera*, and aſſuring him that all that Damage he ſuffered ſhould redound to the greater Encreaſe of his Honour and Wealth, and threatening the Governour with the Anger of God, and with the Puniſhment which ſhortly ſhould come upon him, he went from *Malaca*, and as he went out of it he ſhook the Duſt off his Feet, as CHRIST our Lord had commanded his Diſciples to do, when they were not received in a City. The Prediction of the Father was moſt exactly fulfill'd; for *James Perera* was afterwards much honoured, and promoted by the King of *Portugal*: And the Governour of *Malaca*, by the juſt Judgment of Heaven, within a few Months was taken at *Goa*, and carried thence into *Portugal*, where all his Goods having been confiſcated, he died in Priſon very poor and miſerable.

St. *Xaverius* went into the Iſland of *Sanciano*, which is about thirty Leagues from *China*, with a great Deſire to find ſome Way to enter into that Kingdom, which ſo ſhuts the Door againſt all Strangers, that it is Pain of Death for any Stranger to enter into the Kingdom without Leave, and for any *Chineſe* that ſhould bring him into it: This Law they rigorouſly obſerve; nor did there want freſh Examples which they recounted hereof. After he had tried diverſe Things without Effect, he agreed finally with a *Chineſe* Merchant, that he ſhould carry him ſecretly to the Haven of *Canton*, which is the firſt City of *China*, and having kept him hidden in his Houſe three or four Days, ſhould ſet him one Night at the Gates of the City, and there leave him to his Fortune; and the Saint promiſed him for this good Office about two hundred Ducats in Pepper, which for this Purpoſe the *Portugueſe* had given him. All this was full of great Difficulties and Dangers; but the Mind of the bleſſed Father did ſo burn with quick Flames of the Love of God, that nothing did retard him, nor did he make any Account of Torments and Death; for he deſired nothing more than to give his Life, yea a thouſand Lives had he had them, in ſo glorious an Enterprize for the Love of his Lord. The bleſſed Father was much rejoiced at the Bargain he had made, ſeeing that a Way was diſcovered to him to that which he ſo much deſired; and that there might be no Impediment to his Entrance, he ſent back the Brother whom he had brought out of *India* (becauſe he was not well in Health) with the Ships of the *Portugueſe*, who having diſpatched their Trading, returned to *Malaca*; and ſome believe that he ſent the *Chineſe* Youth before, that he might be more diſencumbered and alone, and might enter into *China* more ſecretly, and with the greater Security of the Merchant. But our Lord was ſatisfied with this his Deſire, and would rather reward the immenſe Labours, which until then he had undergone for his Love, than put him in the Occaſion of enduring others yet greater. He accepted then of his good Will, and would not open an Entrance into *China*, that was ſo faſt locked up, that he might do it afterwards through his Merits and Prayers: And that the Father after his Death might obtain that which he had not been able to obtain whilſt he was alive; for a little after he was dead, Commerce was facilitated to the *Portugueſe* in *Macao*, and *Canton*, with the *Chineſes*; and ſome Fathers of the Society, Children of St. *Xaverius*, entered into that Kingdom, and live in it ſecurely, and we hope Chriſtianity will there every Day more and more encreaſe through the Interceſſion of ſo good and holy a Father. The *Chineſe* Merchant did not keep his Word, and God ſent his Servant a Fever, and although he grew better, yet he could never perfectly recover of it, but relapſed, and underſtood that our Lord would take him to himſelf, and ſatisfy the other more inflamed Deſires, which a little before he had given him, of leaving his mortal Body upon Earth, and of going to enjoy the beatifical Viſion in Heaven, with which his other Deſires of labouring, and ſuffering were mitigated. He had a Revelation of his Death, and being in that Iſland in a Hovel, or Bower, made in the Top of a Mountain, abandoned by Men, in Want of all Neceſſaries for his Health, but well accompanied by our Lord, and his Angels, and full of heavenly Delights and Conſolations, to ſee himſelf in ſuch extreme Poverty (a Thing which he had ſo much deſired) repeating oftentimes the moſt ſweet Names of JESUS and MARY, and making certain tender and amorous Colloquies with our Lord, he rendered his bleſſed Soul to him who had created it for his ſo great Glory, and the Good of the World.

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This is a ſhort Summary of the Apoſtolical Travels of St. *Francis Xaverius*; this is a ſimple Web weaved of his Labours, Life and Death. But who can explicate the Works which the ſovereign Artiſt wrought in this Web? the Graces and Gifts which he painted in this Linnen? the heroical and divine Virtues with which he adorned and enriched the Soul of this his great Servant? which are ſo many and ſo admirable, that it were neceſſary to have the Tongue of an Angel to be able to recount them. What Humility ſo profound? what Obedience ſo perfect? what was his Contempt of all earthly Things? what his Eſteem of heavenly? what his Prayer? what his Mortification? what his Patience and Joy in Perſecutions? what his Fortitude, Confidence and Security in Dangers? what his Fire of divine Love?

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and what his Thirſt to ſuffer, and die for CHRIST, and for the Salvation of his Brethren, without ever being ſatiated with Labours, and Sufferings? What the capacious Largeneſs of his Heart, to which all the World was ſhort and ſtrait? What ſhall I ſay of the Privileges, by which God made him more than a Man, and gave him Power over the Devils, and Diſeaſes, over the Sea, Winds, and Tempeſts? What of that ſovereign, and heavenly Light, with which his Soul being illuminated, he ſaw Things that were abſent, as if they had been before his Eyes, and Things to come, as preſent, and read the Hearts of thoſe that converſed with him? What of the many and great Miracles with which God glorified him in Heaven, and upon Earth? Let us unfold this Web ſo curiouſly wrought, let us uncover this Table in which God drew a compleat Image of his Grace, and a perfect Portraiture of all Virtues, and let us begin with Humility, which is the Soul, Mother, and Foundation of them all. He was a great Lover (as we have ſeen) of ſerving the Sick in Hoſpitals, and ever abaſed and applied himſelf to the moſt humble and vile Offices. Going from *Rome* to *Portugal*, with the Ambaſſador, *Peter Maſcarenas*, in all that Journey he employ'd himſelf in aſſiſting the others who went in his Company, giving them the beſt Place, Chamber, and Bed, and taking Care to give Meat to their Horſes. When he embarked for *India*, the Miniſters of the King could never prevail with him (as we have ſaid) to admit of a Servant to go along with him, to ſerve him, but, on the contrary, himſelf ſerved in the Ship all thoſe that ſtood in Need, and would make Uſe of his Labour. Being arrived at *Goa*, he proſtrated himſelf at the Feet of the Biſhop, and gave him the Brief of the Pope, in which he made him Nuncio Apoſtolical throughout all *India*, telling him, that he would not make Uſe of it, but according to his Pleaſure. Out of this Humility he never diſcovered to any one that he had ſuch a Brief, nor the Power of Legate Apoſtolical, but to the ſaid Biſhop: And afterwards at *Malaca*, when he was going for *China*, to terrify the Governour of *Malaca*, who ſtopp'd him in his Journey, and to ſee if he could bring him to Reaſon by Eccleſiaſtical Cenſures. Being, as he was, ſuperiour to all the other Prieſts and Vicars of the Biſhops, he honoured, reverenced, and obeyed them, as if they had been his Superiours; and he recommended this Reſpect much to thoſe of the Society, and that they ſhould not preach, nor exerciſe their Functions, without the good Pleaſure, and Benediction of the Prelates, whom God had placed in his Church; and told them, that in this Manner they were to break the Head of *Satan*, who is the Head of the Proud. All commonly held him for a Saint, and they call'd him ſo, but he held himſelf for the greateſt of Sinners. And in a Letter which he writ to *James Perera*, comforting him for that his Journey into *China* was ſtopp'd, he ſays, that God had permitted that for his great Sins, and that he alone was the Cauſe of it, ſeeing his Sins had been ſo many, and ſo grievous, that they had not only been damageable to himſelf, but alſo to the ſame *James Perera*. In another Letter which he writ from *Cangoxima*, to his Brethren of *India*, he gives them Account of the Deſire he had to be helped by their Sacrifices and Prayers; for that his Sins and Miſdemeanours being ſo manifeſt to God, he fear'd much, that unleſs there were a great Reformation made in his Soul and Life, our Lord would ſuſpend his divine Grace, ſo neceſſary for him to begin and to perſevere to the End in ſerving of him in thoſe Parts. And in another Letter, attributing all the Favours which God did him to the Prayers of his Brethren, he writes thus to them: My Recreations in theſe Parts, are oftentimes to remember you, moſt dear Brethren, and the time when through the Mercy of God I knew you, and converſed with you, grievouſly reſenting in my Soul, how much I loſt through my own Fault, in not making my Profit of the Graces which our Lord communicated to you. The ſame Lord does me ſo great Favours in theſe Parts through your Prayers, by the continual Memory which you have to recommend me to him, and I acknowledge through your Interceſſion our Lord gives me to underſtand the Greatneſs of my Sins, and Forces to go on amidſt this Paganiſm; for all which I give many Thanks to the divine Majeſty, and I greatly thank you alſo, my moſt dear Brethren, for this great Charity. He did fly Honour, and his own Praiſes, with as great Care as others fly Reproaches and Contempt. And when any one ſaid any thing that redounded to his Praiſe, he bluſhed, and was aſhamed and confounded. He covered very artificially his Virtues, and the Miracles which God wrought by him, attributing them to the Faith and Devotion of thoſe who from the Hand of our Lord receiv'd thoſe ſupernatural Benefits. He recommended nothing more frequently, and with greater Earneſtneſs, to his Subjects, than the Study of true Humility, affirming, that no body could be a lawful Son of the Society of JESUS, nor faithfully ſerve our Lord in it, but he that was a Deſpiſer of himſelf, and knew well his own Littleneſs and Baſeneſs. For he ſaid, that Arrogancy, and a vain Preſumption of one's ſelf, is the Poiſon of all Virtue, and an Enemy of the Inſtitute and Perfection of the Society; and ſo in a certain Epiſtle, writing out of *Japony* to the Fathers and Brothers of *Goa*, he ſays to them, Exerciſe yourſelves with great Care in Humility, and overcome your-

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yourselves in all things which our depraved Nature abhors, and labour much, perfectly, with the divine Grace, to know yourselves; for the Knowledge of one's self, is, as it were, the Nurse of Confidence in God, and, as it were, the Mother of Christian Humility.

From this Affection of Humility did arise in St. *Xaverius* that perfect Obedience which he had to all his Superiours, and especially to St. *Ignatius*, which was so great, that he telling him he should depart from *Rome* for *India*, for that God called him, and would serve himself of him, immediately he bow'd his Head, and with great Readiness and Alacrity offer'd himself to the Labour, and departed the next Day, although the Society was not yet confirm'd, nor was St. *Ignatius* General of it, but only a Person whom they all voluntarily respected as their Father, and Master. And with this same Obedience he receiv'd all the Orders which St. *Ignatius* sent him from *Rome* into *India*, as sent from Heaven: And in a Letter which he writ out of *India* to St. *Ignatius*, he tells him, That although he was six Thousand Leagues off, and now old and grey-hair'd, and did not think to see him, but in Heaven, yet if he would command him to return to *Rome*, he would return forthwith, nor should Seas, Winds and Tempests be able to stop him. And when he commanded any thing to his Subjects, he was wont to add, Take Notice that I command you this for the Reverence and Obedience which you owe to our holy Father *Ignatius*, shewing in this his Humility, and the Respect he had to his holy Father, seeing that for his Respect he would have them obey himself. The which Humility did not less appear in his writing his Letters to the said St. *Ignatius* upon his Knees, so great was his own Humility, and the Esteem he had of the Sanctity of his Father. This his Humility did also much appear in his Love of holy Poverty, he knowing well the Riches that are lock'd up in it, and the Quiet of Mind that it gives to those who embrace it for CHRIST's sake, freeing them from the Captivity, and hard Servitude of Covetousness, and providing them, without Care, of what they stand in Need of, having all Things by having left all Things; for that Lord, who being most rich, made himself poor, to enrich us by his Poverty. Being arrived at *Lisbon*, he would not accept of the House, nor Meat, which the King offer'd him, but went to the Hospital, begging his poor Sustenance from Door to Door. After he embark'd for *India*, the Governour, *Martin* of *Sosa*, could by no Means persuade him to eat at his Table, (as has been said above) for both upon the Sea, and at Land, he always liv'd upon Alms, as to his Meat and Cloathing. In the very City of *Goa*, where he wanted nothing he desired, he took more Gust in begging his Necessaries for the Love of God, out of the great Affection he had to holy Poverty. Bringing into *India* an old and torn Cassock, his Friends caused a new one to be made him, and being by no means able to prevail with him to put it on, by a certain Deceit (without his observing of it) they made him put it on; when he perceived it, and saw himself in the new Cassock, he so importun'd them, that they gave him the old one again. When he was at the Cape of *Commorinum*, or *Piscaria*, he was in extreme Poverty and Nakedness, going oftentimes barefoot, and the same he did in *Japony*, running at the Heels of Horses, exposed to the Cold, and in a manner naked, and pierced through with Frosts, and the extreme Cold of Winter. And when he returned out of *Japony* to *Goa*, he brought an old Hat, a broken Shirt, and a patch'd Cassock, as one who triumph'd over the Abundance and Vanity of the Children of this World; for his Joy and Delight was to be poor, and to live like a poor Man: And so in a certain Letter which he writ out of *Japony* to his spiritual Children at *Goa*, he uses these Words: Now we are arrived by the singular Grace of our Lord, in *Japony*, where there is a great Want of all things, which I hold for a particular Favour of the Providence of our Lord; for in other Places, the Abundance of Meat and Dainties oftentimes is an Incitement to Men to follow their unbridled Appetites, and to give themselves over to carnal Pleasures, and for this Cause their Souls want spiritual Consolations, and oftentimes the Body suffers grievous Infirmities, and with them pays for the naughty Pleasure which it took.

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Upon this solid and deep Foundation of Humility, our Saint (or to say better, our Lord in him) built the high and stately Edifice of all Virtues, until he came to the top of Charity, the Queen and Soul of them. For it is a wonderful thing to see how the Heart of this holy Father was inflam'd, and all on Fire with the Love of our Lord, with whom he entertain'd himself in the Night, contemplating him, and discoursing with him, and did not lose the Sight of him by Day, conversing with Men for his Love, and the lively Desires which burnt in that sacred Breast, of dying a Thousand Times for him, offering himself amongst so many, and such barbarous Nations, to manifest Dangers of Plague, Shipwreck, Pyrates, and Robbers, and seeking always his greater Glory and Service. This Charity carried him into *India*; this made him suffer so much, and with so great Joy in *Piscaria*; this made sweet and pleasing to him the Toils and Dangers of the Island of *Morus*; this made him so many times despise the furious Waves of the vast Ocean, and the Dangers of Pyrates, and to penetrate into the Kingdoms of *Japony*,

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pony, and to endeavour to enter into thoſe of *China*, without regarding Life or Death, to encreaſe the Glory of his Beloved, and to enlighten the blind Souls of the Pagans, which our Lord had bought with his Blood. And if to ſuffer much for the Beloved, be a Sign of great Love, how great was the Love of this bleſſed Saint towards God, for whom he ſuffered ſo much? He ſuffered Shipwreck three times, and was once, for two or three Days, upon a Plank amongſt the Waves of the Sea, and God delivered him. Another time the *Moors* perſecuting him, he hid himſelf in a Wood, where he remained ſome Days, and ſo eſcaped. Moreover, how often did the *Barbarians* let fly Arrows at him? How often would they have killed him with Poiſon? How often were Pyrates and Robbers ready to lay Hands on him, and had done it, and taken away his Life, had not God protected him? Then what ſhall I ſay of that Confidence and Security which the ſame Love of God gave him in thoſe Labours and Dangers? which his Confidence was ſo great and ſtupendous, that he ſeem'd wholly to depend upon the ſole paternal Providence of his Beloved, and arm'd herewith, he was Lord of all Creatures, rich in Poverty, content in Neceſſity, couragious in Dangers, ſecure in Tempeſts, without Fear amidſt armed Troops of *Barbarians*, with great Peace in the middle of Death, refuſing to take Antidotes or Remedies againſt Poiſon; finally, he broke the Head of the Infernal Dragon, who many times, in great Streights, ſought to diſmay him, but never could; for armed with this ſingular Confidence, he knew that his Lord could not fail him, nor the Devil touch a Hair of his Head without his Will: And ſo in a Letter which he writ, when he was going into *Japony*, to the Provincial of *Portugal*, he tells him: All my Friends and familiar Acquaintance wonder that I will undertake ſo long and perillous a Journey, and propoſe to me many and great Dangers of Tempeſts, Quick-ſands, and Pyrates; but I do not leſs wonder at them that they have ſo little Confidence in God, under whoſe Hand all things are, and ſo knowing for certain that all things are governed by his Will, I fear nothing, but the ſame God, and that he do not ask me an Account of the Negligence with which I have ſerved him, and puniſh me for it; and for this Regard I make no Reckoning of Terrors, Dangers, Miſeries, Croſſes, nor Torments. I fear God alone, the Creator, and Governour of all Things, and am aſſured that none of thoſe Things, how evil and pernicious ſoever they may be, can do any Evil to Men, but only ſo far as he permits them. Theſe are the Words of St. *Xaverius*. But all that he ſuffered for the Love of our Lord, although it was ſo much, was nothing in Compariſon of what he deſired to ſuffer; for in his greateſt Labours and Straits, he beſought our Lord that he would not take them away from him, but would give him others yet greater. And one time, when our Lord ſhewed him the Croſſes and Sufferings he was to endure, he was not aſtoniſhed, nor diſmayed at them, (as we have ſaid) but rather with great Courage and Spirit, he cried out, More, Lord, more, more: Thoſe Labours which our Lord repreſented to him, ſeeming few to him, in Compariſon of thoſe he deſired to ſuffer. I will ſay nothing of the unwearied Sollicitude with which he deſired and endeavoured to make all the World know, love, and ſerve this Lord: For the Journeys he made in *India*, from Province to Province, from Kingdom to Kingdom, and from one Nation to another, until he came to the fartheſt Part of the *Eaſt*, and to unknown Countries with ſo many Incommodities, declare to us this Love. He paſs'd ſometimes two or three Days without eating, hearing Confeſſions, ſerving the Sick, pacifying, and making Friends thoſe that were at Variance, and attending to other Works of Charity, he forgot himſelf, and was ſuſtain'd, as it were, with the heavenly Food of divine Comfort, and lived upon God. Nor was he only vigilant in endeavouring to bring whole Towns, Cities, and Kingdoms to the Knowledge of our Lord, but he had alſo a great Care of any particular Soul, to gain it to God, and yet a greater of the Souls of greater and more publick Sinners. When he was in the Iſland of *Ternate*, he made the Soldiers that were there, put away their Concubines, and there remained only two whom, when he came away, he could not perſuade to leave them; but he writ from the Iſland of *Amboyna*, to a Friend of his in *Ternate*, to adviſe thoſe two in his Name to go forth of the Dirt and Mire in which they were, and that they would give him Notice when they would do it, for that he would be with them forthwith to help them, and that in the mean time he would not ceaſe to pray to God to withdraw them from their Lewdneſs, without puniſhing of them. In the City of *Malaca* there was a vicious and obſtinate *Jew*, but learned, who mock'd and ſcoff'd at Father *Francis* when he preach'd: The Father was not angry, nor moved againſt him, but by Sweetneſs and Kindneſs made him his Friend, and of an obſtinate and rebellious *Jew*, God converted him, and made him a faithful and pious Chriſtian. Sailing one time to the Port of *Canonor*, he exhorted one that went in the Ship, a great Sinner, to go to Confeſſion, and perceiving the Man did not admit of his wholeſome Counſel, he diſſembled the Matter, and left him for the preſent; afterwards they went aſhore, and by little and little he drew him along with him

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him to a private Mountain, and they two being alone, the Father on the sudden stript himself, and falling upon his Knees before him, began to discipline himself so rudely with Thistles, that the poor Man was astonished, and yet more hearing him say, that he took that Punishment to appease God, and to with-hold the Scourge he was ready to discharge upon him. The Blood which came out of the Shoulders of the Innocent dashed upon the Sinner: who amazed and confounded at so rare an Example of Charity, cast himself at his Feet, and made his Confession, and amended his Life, which was what the holy Father desired. The Vice-Roy, Don *de Castro*, sending his Son *Alvarus* a certain Journey, Father *Francis* understood, that a certain very valiant Soldier, who lived as if there were no other Life but this, went in that Fleet, and without having other Business, he embarked himself in the same Pinnace in which the Soldier went (all imagining that the Vice-Roy had entreated him to go in it for the Protection of his Son and all the Fleet) There by his Affability and Courtesy he fell into Discourse with him, and made him his Friend; and by little and little so gained him, that going ashoar he received his general Confession; and giving him a little Penance (the Penitent wondering at it for that his Faults were so many and so abominable) he told him, that for the rest he would satisfy God for him; and entering into a Wood thereby, he took forthwith as the Beginning of the Payment, a rude and long Discipline, and the poor Man became astonished, and as it were out of himself; and the more when he understood that the Father had not embarked in that Vessel, had it not been to help his Soul, and that he returned back to *Goa*, from whence he had come only for this Purpose; with which his Charity he was so pleased, and acknowledged himself so obliged to God our Lord, that by his Grace he turned over a new Leaf, and from thenceforward lived like a Christian, observing the Counsels which the Father had given him. We could recount many such Examples; but because they are like one another, for Brevity's Sake we omit them.

Although our St. *Francis* was so zealous and fervorous in seeking the Salvation of Souls, yet he was not austere, importune, and troublesome, but gentle, easy and loving; taking so many Figures, and so many different Manners to gain those he treated with, as were their Conditions and Qualities. He seemed a Soldier with Soldiers, a Mariner with Mariners, with Religious holy, and with Sinners he sometimes seemed a Sinner, making himself all Things to all, to gain all to our Lord. For that great and burning Charity which he had, taught him what he was to do; and as an Iron in the Forge cloatheth itself with the Qualities of Fire, so he cloathed himself with the Properties and Participation of God. It is not easy to believe what Arts he used to draw out of Sin those that were Captives and Prisoners under the Tyranny of *Satan*. Understanding that any one was inveigled in a dishonest Love, he did not presently stop him, but by a holy Art got in with him, and made him his familiar Friend, and afterwards invited himself to dine with him; and having now gained him to himself, he gained him also to God; for when he saw such Souls well disposed, he took his Opportunity, and by his wholesome Admonitions, took away from them their bad Company, and Occasions of sinning; and if he were not able to take away all their Sins at once, he used such a Sweetness, and a Dexterity, that mollifying their Heart by little and little, one after another he took them all away; and in this Manner with admirable Affability and Prudence, he took away from a Man seven Women, one after another, with whom to the great Scandal of the People he lived dishonestly. It happened one Day that he asked to dine (by Way of Alms) with a certain Man who kept in his House certain Women under the Title of Servants, but they were indeed his Concubines. The Man could not well deny the Request, out of the Respect he bore to the Person of Father *Francis*, who although he saw the Women serve at Table, did not make strange at it, nor frown upon them, nor say one Word to his Host, speaking more efficaciously to his Heart by his Silence, and by his holy and sweet Conversation, than if he had said many Words to him; and that silent Speech of his was of such Force, that the Man amazed at it repented of his sinful Life, and came to seek the Father, and confessed to him, and put himself into his Hands, casting out of his House the Occasions he had of sinning. All this (as we have said) did the Love of our Lord, a great Master, teach the Father, and together gave him the Grace to join with this Facility and Courteousness, so rare a Gravity, and religious Composedness, that he lost not the least of his Authority, nor of the Opinion that all had of his Sanctity, by being seen so familiar with Sinners whom he pretended to gain; for he was merrily grave, and gravely merry; and all his Actions had a Tincture of Sanctity. Wonderful was the Pleasantness of his Countenance, the Sweetness of his Behaviour, and the Affability of his Conversation; but his Sanctity was so known and esteemed, that all this nothing diminished the Reverence and Respect which was due to so worthy a Person; and those who conversed most with him, held him in greatest Veneration, and some cast themselves

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ſelves at his Feet, and when they ſpoke to him would not be covered in his Preſence, how much ſoever he entreated, and importuned them hereunto; for they ſeemed to themſelves not to ſpeak with an ordinary and mortal, but with a divine Man, by whom God ſpoke to them.

To the Top and Perfection of this Charity and Love of our Lord, St. *Xaverius* aſcended, favoured and carried by his Grace, by the Means of Mortification and Victory over himſelf, and Prayer, which are the two Wings by which the pure and diſincumbered Soul flies to God. The Mortification which this holy Man had, and the Fervour with which he endeavoured to get a perfect Victory over himſelf, manifeſtly appears in two Things which he did amongſt many others, and which we have above recounted. The one of the knotted Cords with which he tied himſelf, and the ſharp Pains he ſuffered to overcome and mortify the Lightneſs and Pleaſure he had in Running and Leaping; and the other is the Courage and Fervour of Spirit with which he licked the Sores of the poor Lazar at *Venice*, and ſucked the Matter which ran out of them, to triumph over himſelf, and to overcome the Horror, Loathing, and Repugnancy he had to ſerve that poor Man. All the reſt of his Life was a perpetual Mortification in Meat and Drink, in poor and ragged Cloaths, in Faſtings, Diſciplines, and other Penances, as is to be ſeen in what we have hitherto related. His Meat was commonly what he begg'd, and was given him in Alms; ſeldom did he eat Fleſh, or drink Wine, unleſs when he was invited, and did eat with ſome Friend, for then he accommodated himſelf to others, to gain them more eaſily to God; who gave him ſuch a perfect Victory over his Fleſh, (which is the moſt dangerous domeſtick Enemy we have) that he perpetually kept his Virginity without Corruption, with ſo ſtrange an Integrity, and with ſo great a Deteſtation of any foul, and filthy Thought, that one Time ſleeping, and having had in his Sleep a carnal Repreſentation he awaked, caſting forth a great Quantity of Blood by his Noſtrils, affrighted, and as it were put out of himſelf, by the Horror of that Repreſentation, and by the Violence he uſed in putting it away.

But what Tongue is able to explicate the ſo continual, ſo fervorous, and the ſo regaled Prayer of this great Servant of our Lord, and the Graces and Favours he did him, and communicated to him in Prayer? For being all the Day employed in Buſineſſes, or in Journeys and dangerous Voyages, and being of his own Nature ſo courteous, and affable towards all, it is wonderful to ſee how in every Place, and every Thing he did, he was ever preſent to himſelf, and with God, as if he had been an Hermit, and had lived in a ſolitary Rock, forgetful of all the Things of the World. And although all the Things he had to do ſerved him as a Book, and as it were a Mirrour which repreſented God to him, notwithſtanding he had his ſet Times for Prayer; and when he was ſo taken up with Employments that he could not attend to them, either for ſerving the Sick, or for preaching to the Pagans, or for ſome other Work of Charity, he took away ſome Time from the ſhort Sleep he was wont to give to his wearied Body, to give it to Prayer; willing that his Body ſhould rather want its neceſſary Repoſe, than his Soul its Suſtenance, and Entertainment with God. He did not a few Times ſpend whole Nights in Prayer and Contemplation, without ever cloſing his Eyes; and the little Time which he did ſleep, he rather prayed than ſlept; for when he was aſleep oftentimes he groaned, and with an amorous Sigh cried out; *O my good* JESUS, *O the Love of my Soul! O my Creator! O my Lord!* And broke forth into other ſuch like Aſpirations. And afterwards being aſked why he cried out in his Sleep, he anſwered, that he did not know, nor did he remember any ſuch Thing. He was very devout to the moſt ſacred Paſſion of our Lord, and meditated very often the divine Myſteries, which are repreſented to us in it; and he ſaid they were ſtrong Teſtimonies, and ſure Pledges of the Love our Lord bears us, and lively Examples which we ought to imitate. He prepared himſelf for Prayer with all Diligence; he recited the divine Office with particular Attention and Devotion; and before he begun it, he ſaid the Hymn, *Veni Creator Spiritus.* And although for that he was ſo taken up in Works of great Charity, and of the Service of God, he might have recited the Breviary of three Leſſons (which was afterwards prohibited by his Holineſs *Pius Quintus)* of Cardinal *Quignon*, as being ſhorter, and he had Leave for it, yet he would never do it, but would recite the common Breviary which the *Roman* Church uſes, the more to conform himſelf to the ſaid Church. He had a very particular Devotion to the moſt holy Trinity, and to CHRIST our Saviour, and to his moſt pure Mother the Virgin *Mary*; and ſo in the Hour of his Death, he particularly recommended his Soul to thoſe, to whom in his Life he had ſo often recommended it. He pray'd very often to the Archangel St. *Michael*, and to his Angel Guardian, and to the other Angels, Governours of the Provinces, and Preſidents of the Kingdoms in which he was. His Prayer, beſides that it was continual, was ardent and fervorous, and he was many Times tranſported and wrapp'd in it. He was ſeen in the Night at *Goa*, walking

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in the Garden, as it were out of himſelf, and after ſome Time to open his Caſſock towards his Breaſt (by Reaſon of the great Fire he felt in it) and to repeat oftentimes, *Sat eſt Domine, Sat eſt.* It is enough Lord, It is enough. When he went from *Amangucium* to *Meaco*, he went ſo inflamed, and with his Heart ſo ſet upon God, that he felt not the Wounds which the Stones, Sticks and Thorns made in his Feet, running after the Horſes bare-footed. When he was at *Goa* he gave Order once to his Companion to admoniſh him when it was one of the Clock, for that he would go ſpeak with the Governour. His Companion went at the Hour aſſigned, and found him in Prayer ſo wrapt and abſorpt, that he left him till four. He came again to him, and finding him after the ſame Manner, he plucked him by his Caſſock, to make him return to himſelf. Then the Father ſaid to him, Is it now one of the Clock? No, anſwered his Companion, but it is four. Let us go then, ſaid the Father. He went forth of the Houſe, and went through the Streets ſo ſuſpended, and fixed upon God, that he could not find the Governour's Lodging; and returning now to his own Home in the Night, he ſaid to his Companion, the Governour ſhall have another Day, for this God would have it for himſelf. And although any Place (as we have ſaid) ſerved him for an Oratory, yet always when he could he retired himſelf to the Church to make his Prayer, before the moſt holy Sacrament, for that he had in it his God really preſent, and knew that for this Regard he hears more benignly the Supplications which are offered to him in the Church, and that it is the proper Place of Prayer, and for the Conſecration, and Benedictions of the Catholick Church, by which it is dedicated to the Worſhip of our Lord; and for this Regard, always when he could, he ſlept in the Sacriſty, or in ſome little Houſe near the Church, that he might enter into it, and ſpend the Night in Prayer before our Lord. When he had not the Opportunity of a Church, he made his Prayer before ſome Repreſentation of our Saviour upon the Croſs, entertaining and regaling himſelf with him, offering to him the toilſome Labours he had that Day paſſed in his Service, and begging of him Grace to go through thoſe of the following Day. But in nothing did our Saint behave himſelf more worthily, nor more ſhew his Devotion, than in ſaying holy Maſs; for then he ſeem'd to let looſe the Reins to his fervorous Spirit, and to the Tears which he ſhed, eſpecially when he conſecrated and conſummated the Body of our Lord, which were ſo many and ſo ſweeet, that they aſtoniſhed, and moved to Devotion thoſe that ſerved, and thoſe that heard his Maſs. In Maſs he always pray'd for the Converſion of the Pagans, and ſaid a particular very devout Prayer of his own compoſing for this Purpoſe. And after Maſs he ſaid a Reſponſary for the Souls in Purgatory, for which he had ſuch an Affection, that in the Night he went about the Streets with a little Bell, exhorting with a loud Voice all the Faithful to remember them in their Suffrages and Prayers. He was wont to give the holy Communion upon his Knees, for greater Reverence; and he was ſeen ſometimes elevated from the Ground in that Poſture, and as it were ſuſtained in the Air by the divine Virtue. The Devil endeavoured oftentimes to hinder his Prayer by Noiſes, by diverſe Shapes and Shadows; and finally by giving him many Blows, and bruiſing him, as he did at *Meliapor*, the holy Father making his Prayer in the Night in the Church of the glorious Apoſtle St. *Thomas*. But nothing was ſufficient to make him leave off his Prayer, or to hinder him from returning to it, as ſoon as he was cured of the Wounds which the Devil had given him, as is related above. The Graces which our Lord communicated to him by the Means of Prayer were ſo ſingular, and the Abundance of the divine Comfort with which he regaled his bleſſed Soul was ſo great, that oftentimes (that he might not be ſeen) he was forced to hide himſelf from the Eyes of Men, being not able to conceal, nor diſſemble the impetuous Torrent of the Grace of Heaven. And oftentimes this Grace was reſplendent, and derived itſelf from the Soul to the Body, in ſuch Sort, that thoſe who treated with him, dared not to look him in the Face, (as it happened to the *Jews* concerning *Moſes*) nor fix their Eyes upon him.

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By Means of this ſame Prayer, our Lord communicated to him the Gift of Prophecy, and a ſovereign Light, by which his Soul being illuminated, he ſaw the Hearts of Men, and Things that were abſent, as if they had been preſent, and thoſe that were to come, as if they had already been; and this ſo often, and in Places and Things ſo different, that it clearly appears he had a ſingular Grace from our Lord in this Behalf, and that he had it as Apoſtle and Prophet of *India*. For laying aſide the Times that ſailing proſperouſly, he ſaid there was a Tempeſt a coming; or when being in ſome dangerous Storm, that it ſhould preſently ceaſe, and they arrive ſafe, or that ſome Ships which ſeemed to be ſtrong ſhould periſh, or being old and Weather-beaten and Worm-eaten ſhould laſt out, and finally periſh in the Haven, without the Damage of any one, (all which Things he foretold with ſuch Confidence and Security as if he had ſeen them, and they all happened in the ſame Manner that he foretold them) let us relate ſome more memorable Examples of his prophe-

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tical Spirit, and divine Light. Preaching in the City of *Malaca*, he many Times advertiſed the People of the Calamities that were to come upon them for their Sins; of the Fires and Slaughter which their Enemies were to make, of the Siege of the City, of the Plague, and other Miſeries with which they were to be afflicted, which came upon that City, as the Father had foretold. When theſe Miſeries happened to *Malaca*, the Father was in *Japony*, and had there a Revelation of it, and advertiſed the *Portugueſe* that were with him, to pray to God for the City of *Malaca* which was beſieged, and much ſtreightened; and afterwards he had another Revelation how God had delivered it, and ſo he told *James Perera* who was in great Pain about the Siege of *Malaca*, and what he was to do for the ſuccouring of it. Being in the ſame City, at the Time when he was going for *China*, one Day he caſt himſelf upon a Bed, and remained as it were without Senſe and out of himſelf, no Body of the Houſe daring to ſpeak to him; and after a good Space of Time, as one that awakes and returns to himſelf, he began to cry out and ſay; God pardon thee ſuch an one, naming a certain Perſon that then lived in *Portugal*, and did the Society ſome bad Offices. Thoſe Words were taken Notice of, but then it was not underſtood what the Father would ſignify by them, for he kept it ſecret, and no Body dared to aſk him it; but afterwards when Letters came out of *Portugal*, and it was known what had paſſed there, they underſtood that at the ſame Time that it had paſſed in *Portugal*, God had revealed it to Father *Francis* at *Malaca*. That alſo was a famous Prophecy which happened in the ſame City of *Malaca*, and which we briefly touch'd above, when a little Navy of ours having gone forth, with ſome few *Portugueſe*, in Search of a great and potent Navy of the King of *Achien*, and all the City being ſad and afflicted, believing that their Navy was loſt, Father *Francis* out of the Pulpit ſharply reprehended their little Faith and Diffidence; and at the very Time that the Navies were a fighting, he deſcribed the Battle as if he had ſeen it with his Eyes; and finally reſting himſelf upon the Pulpit, and having been in ſome Suſpenſe, he came again to himſelf with a wonderful Joy in his Eyes and Countenance, and cried out, and ſaid; Brethren, JESUS CHRIST has overcome, JESUS CHRIST has overcome for us, at this very Hour the Soldiers of his moſt holy Name put to Flight, and overcome the Navy of the *Moors*, his and our Enemies, with the Death of many Thouſands of them, and of only four of ours. And he added when the News of the Victory was to come, and when the victorious Navy would arrive at the Haven of *Malaca*; and that they ſhould repent them of their Diffidence, and with Joy and Rejoycing ſay every one a *Pater* and *Ave*, in Thankſgiving to our Lord for the Victory, and another *Pater* and *Ave* for the four Chriſtian Soldiers that were ſlain. The Inhabitants of a Town called *Tolon*, in the Iſland of *Morus*, having made themſelves Chriſtians, apoſtatized from the Faith, with the great Contempt and Injury of CHRIST our Redeemer, who puniſhed them ſeverely with Prodigies and Signs from Heaven, and the *Portugueſe* on Earth with an Army which they gathered againſt them. Father *Francis* promiſed the Chriſtians proſperous and happy Succeſs; and as the Father promiſed it, ſo God fulfilled it, miraculouſly delivering the Chriſtian Soldiers from the Snares and Ambuſhes which the Infidels had laid for them, and out of evident Dangers; and the Thing was ſo notorious, that the *Barbarians* themſelves confeſſed, that the Victory which ours obtained, was not gotten by human Force, but by the Favour of Heaven.

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One Time to ſuccour a certain Maid, who was in Danger of ſelling her Chaſtity, he had need of a conſiderable Alms: He aſked it of a great Friend of his a rich Man, called *Peter Vello*, who then was playing in the Houſe of one of his Friends; and having there no Money, he gave the Father the Key of his Deſk, that he might take out of it what he pleas'd. The Father took three hundred Ducats, and told *Peter Vello* as much, returning him his Key. Then *Vello* anſwered him that he had been very ſparing; for when he gave them the Key, he thought that of thirty thouſand Ducats that were in his Deſk, he would have taken the half, and he ſaid this ſo ſeriouſly, that the Father thanked him for it, and aſſured him that God our Lord would never be wanting to him, and that before he died he ſhould know the Day of his Death. From this very Time *Peter Vello* became another Man, and did much Alms, and gave himſelf to Works of Charity. Being now old, he underſtood that our Lord would deliver him out of the Priſon of his Body, and take him to himſelf; and accordingly he ſet his Affairs in Order, gave his Goods to the Poor, made his Will, and took Leave of his Friends, as a Man that was going a long Journey, which was to Heaven; and although they ſaid it was a melancholy Humour, and ſcoffed at him, he prepared himſelf for Death, which came upon him, and that very Day he went to enjoy God (as we hope) conformably to the Prophecy of Father *Francis*. What ſhall I ſay of that wonderful Revelation he had, that the Cockboat would return to the Ship, and be ſaved, which ſnatch'd away by the Fury of the Winds and Waves had been ſeparated and diſappear'd, without any Hopes

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of ever being recovered? When he was in the Iſland of *Ternate*, he bad them pray to God for the Soul of *John de Arauz* (a rich Merchant) who at the ſame Time died in the Iſland of *Amboynum*. Being bound for the *Molucca*'s, at the ſame Time that he went from the Haven, there went in another Ship a Merchant called *John Galvano:* The Father arrived at the Port, although not without Difficulty; and all expecting the Arrival of *John Galvano*, he as he was a Preaching exhorted them to pray for *John Galvano*'s Soul, for he was now dead, and ſo it proved to be, for the Ship was caſt away in which he went. When he departed from *Malaca* for *China*, he adviſed *James Perera* his great Friend, in whoſe Ship he went, to give the Care of his Merchandize in the Ship to another, for that he whom he had deſigned would never come to *China*; and as the Father ſaid, it happened, for that Man died in the Way.

He did not only by the Spirit of Prophecy ſee Things abſent and diſtant, and declared them, and thoſe that were to come before they happen'd, but he alſo penetrated the Hearts and moſt ſecret Thoughts of others. A young rich Merchant called *John Durus*, having confeſſed to Father *Francis*, was ſo much moved with his Words and Example, that he entreated him with great Earneſtneſs to admit him into his Company, for he would give all his Goods to the Poor, and follow him. Hardly could the Father be brought to condeſcend to him; for he feared the Inconſtancy of the young Man; who having begun to diſtribute what he had to the Poor, repented himſelf; and being aſhamed to be ſeen by the Father, ſecretly gathered together all his Stock, and put it into a Ship, intending to depart without ſaying any Thing to him. At the Time he intended to depart, the Father ſent for him, and he came with Diſſimulation, thinking he knew nothing of what he had done, becauſe he had diſcovered it to no Body. The Father took him aſide, and with a ſevere and grave Look ſaid to him; thou haſt ſinn'd *John*, thou haſt ſinn'd. The poor Man was aſtoniſhed, underſtanding that God had revealed to the Father what he contrived in his Heart, and caſting himſelf at his Feet, anſwered him; I have ſinned Father, I have ſinned. He repented himſelf, and went to Confeſſion; and taking the holy Counſel of Father *Francis*, he returned to his good Purpoſe, and gave all his Goods to the Poor, entering into his Company. The ſame Companion, for that he had accepted certain Alms from the *Portugueſe*, to provide for the Neceſſities of Father *Francis* without his Leave, he ſeparated from him, and baniſhed him into a certain Iſland for ſome Days, in the which *John Durus* had a certain Viſion; and although he would have conceal'd it, he could not, for Father *Francis* after he had heard his Confeſſion, diſcovered it all to him, to the great Amazement of him, who would not manifeſt it, acknowledging that nothing can be hid from God, nor from thoſe to whom he will reveal the Secrets of Hearts. He had drawn a Man out of a bad Eſtate, and reduced him to the Love of Virtue; and that he might perſevere in it, he exhorted him to go often to Confeſſion, and to return into the Kingdom of *Portugal*, for that it was convenient for him to do ſo; and although he promiſed to do both the one and the other, as the Father had commanded him, yet he did neither, for he remained in *India*, and went not to Confeſſion for three Years. The Father being in *Baſain* met him, and the Man ſeeing him, came joyfully to him to ſalute him, and embrace him; but the Father turning towards him, ſaid to him; Muſt I embrace thee, who haſt deceived me, and broken thy Word, ſeeing thou haſt not been at Confeſſion ſince thou departedſt from me? I will not hold thee for my Friend, nor will I ſpeak to thee, until thou haſt confeſſed. The Man underſtood that the Father was more than a Man, ſeeing God revealed to him all that he had in his Heart, went to Confeſſion, and reformed himſelf. He aſked a certain Friend of his in *Cochin* how he did? His Friend anſwered, I am well Father; and the Father replied, you are well in Body, but ill in Soul. This Man projected at that very Time to commit a certain Wickedneſs, and kept it very ſecret in his Heart, and underſtanding that Father *Francis* knew it by the Light of Heaven, he made his Confeſſion to the Father, and returned to himſelf. The Day before he died, in the Iſland of *Sanciano*, looking upon one that ſerved him, with ſad and weeping Eyes, he ſaid to him with a lamentable Voice; Woe be to thee, Woe be to thee, Woe be to thee; and a little after the unhappy Wretch being entangled in the filthy Love of Women, they murthered him on the ſudden.

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Our Lord wrought many and great Miracles by Father *Francis* during his Life, and the greateſt Miracle of all was his very Life. He caſt many Devils out of the Bodies they poſſeſſed, ſometimes by himſelf, and otherwhiles by the Means of Boys newly converted, the Devils lamenting, and fretting for Madneſs to ſee themſelves caſt out by the Father by Means of thoſe Boys; for by Reaſon of their Pride they held it for a great Affront. In the ſame Manner in many Places, he cured many ſick People, who were afflicted with diverſe and grievous Maladies, eſpecially in the Cape of *Commorinum* (as we have ſaid.) In the Iſland of *Zeilan* he cured a Man, called *Michael Fernandez*, ſaying

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ſaying Maſs for him, who was grievouſly tormented with the Pain of the Stone. Others he reſtored to perfect Health who were now deſpaired of, making the Sign of the Croſs, or caſting a little holy Water upon them. At *Amangucium* he gave Feet to the Lame, Speech to the Dumb, Hearing to the Deaf; and what is yet more, he gave Life to four dead Men, to three in *India*, and to another in *Japony*. Of thoſe in *India*, the firſt was at *Punical*, a certain young Gentleman dearly beloved of his Parents, who ſorely grieved for the Death of their Son, accompanied by their Kindred and Friends, and many others, addreſs'd themſelves to Father *Francis*, and putting the dead Body before him, they beſought him with many Tears to take Compaſſion on their Affliction and Miſery The Father was tenderly moved, and could not deny what that afflicted Multitude begg'd of him with ſo many Tears; he fell down upon his Knees, and made his Prayer, and taking the dead Man by the Hand, he ſaid to him, In the Name of JESUS CHRIST I command thee to ariſe. Death forthwith obey'd the Lord of Life, and the young Man aroſe up alive and well, leaving all full of Admiration. The ſecond was in the Coaſt of *Piſcaria*, of a little Child, the Son of a poor Chriſtian Woman, who fell into a Well, and was drowned: They took out the dead Child, and carried it to the Houſe of its Mother, where the Father, moved by her Tears, reſtored it to Life. The third was alſo in the Coaſt of *Piſcaria*: And the fourth was of a young Maid in the City of *Cangoxima*, when he was in *Japony*. And although theſe Miracles are ſo notorious, yet, in my Opinion, ſome of thoſe that follow are not leſs remarkable.

When the Father went for *China*, he had Friendſhip with a certain Merchant, who returned into *India*, and let looſe the Reins to his ſenſual Appetites: Father *Francis* appeared to him, (whether when he was alive, being a great Way off from him, or after his Death, it is not known) and with a terrible Countenance, advertiz'd him that God would ſhortly puniſh him, and the Man affrighted, anſwer'd, that he had Reaſon: To whom the Father replied, Have not you well deſerved it, having committed ſuch a Sin? naming the Sin to him, which was ſo ſecret, that only God and the Merchant knew it: He repented himſelf of his Sin, and confeſſed it, and by the Counſel of the Father, took the Habit of St. *Francis*. Going by the Bank of a broad and deep River, which runs by a Town called *Semorra*, beyond *Malaca*, the Pagans began to purſue him, and to caſt Darts and Stones at him; he withdrew himſelf, and flying, met with a very great Beam which lay overthwart the Border of the River, and hindered his Paſſage, he took it with his Hand, and turned it aſide with Eaſe, it being ſo heavy, that many Men together could not ſtir it: The Pagans were aſtoniſhed hereat, and acknowledging ſomewhat more than human in it, would follow him no farther. Brother *Barnard*, a *Japonian*, recounted to me at *Rome*, that he being preſent at *Amangucium*, the *Bonzies* propoſed many Doubts to Father *Francis*, and diverſe and very different Queſtions, ſome one, and others others, concerning the Matters of our holy Faith, and that having heard them all, by one only Anſwer which the Father gave them, he ſatisfied all their Demands, as completely as if he had anſwer'd to every one by itſelf. There came to the Father at *Coramendela* a poor Man who had loſt all his Goods in the Sea, and begged an Alms of him, who, although he was poor, and had nothing to give him, moved with Compaſſion, he put his Hand in his Pocket, but brought it forth empty, then caſting up his Eyes to Heaven, he bad the poor Man confide in God, who was able to relieve him, he put his Hand again into his Pocket, and drew it forth full of Pieces of Gold, which they call *Fanoos*, and gave them all to the poor Man. When he travelled by Sea, he gave all the Victuals that were given him for his Proviſion, to the Poor of the Ship, and begged his own Meat. Once having given away all the Oil he had brought, a poor Man came to beg Oil of him, and the Father commanded his Companion to give him ſome, his Companion told him there was not a Drop left; but looking again in the Veſſel by the Father's Orders, he found it full, and ſatisfied the poor Man. He found, one Day, a Boy ſick, and full of Sores; he took him upon his Shoulders, and ſaid to him, God give thee Health: Hardly had he ſaid thoſe Words three or four Times, but our Lord perfectly cured him, and the Father returned him to his Mother ſound and well. In the Sea which goes to *China*, near to *Sanciano*, there was wont oftentimes to run along a furious and boiſterous Wind, (which they call *Typhon*) by which the Ships ſuffered miſerable Wrecks: But after Father *Francis* ſaid Maſs in that Iſland of *Sanciano*, and purged and ſanctified it with the Myſteries of our Redemption, that Sea was more calm and quiet, and the *Typhons* ran ſeldomer, and with leſs Fury and Force: So much was the Prayer of the Father, and the Virtue of holy Maſs able to do. We ſhould never make an End if we would recount one by one, all the Miracles which our Lord wrought by this Saint in his Life; let us omit the reſt, and come to thoſe which he wrought after his Death, which are not leſs wonderful than thoſe he wrought during his Life: And that we may better relate them, let us return to his happy Death, and rehearſe what happened after it.

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As soon as in the Ship of *James Perera*, in which Father *Francis* had gone, and which was yet in the Haven of *Sanciano*, his glorious Departure was known, those that were in the Ship ran to the Hovel in which he expired, to see and honour him. They found him stretch'd out upon his poor Pallet, with a new Beauty of Countenance, Grace, and Vivacity of Colour, that he rather seemed to be a living Man taking his Repose, than one that was dead; and full of Astonishment and Devotion they equally reverenced him as alive, and bewailed him as dead. They found about his Neck a Reliquary of Copper, within it were three distinct Papers; in that in the Middle was a little Piece of a Bone of the glorious Apostle St. *Thomas*, whom he held for his singular Patron, and Pattern, and particularly, recommended himself to him; the other was a Subscription in the Hand of St. *Ignatius*, his Father and Master, which shew'd the Opinion he had of his Sanctity, and the great Confidence he had in his Merits; the third Paper were the Vows of his Profession, written in his own Hand, that he might always remember what he had promised to God, and endeavour perfectly to perform it. These are the Riches, this the precious Treasure with which St. *Francis* died, and the Weapons with which he went armed against all the Encounters and Machines of *Satan*, and of all Hell. The *Portugueses* took his sacred Body with the greatest Honour and Solemnity they could, and vested in his Priestly Ornaments, they buried it in a Coffin in a Place apart, with Intention to carry it to *Malaca* when the Ship should depart; and that they might be able to do it more easily, they cast a good Quantity of quick Lime into the Coffin, to eat up the Flesh, that the Bones might be more clean, and without any bad Scent. Two Months and a half after, which was the seventeenth of *February*, MDLIII, the Ship being to depart for *Malaca*, the Captain sending to see if the Body were in a Condition to be carried with him, they found it without any Change at all, with the same Colour, and lively Look, and with Shews rather of Life than Death. They were all amazed, and much more when they touch'd and handled it, and saw that the Body was not only entire, but also firm, and full of Juice and Blood, and with the Entrails uncorrupted, sending forth from itself a most sweet Odour, in Proof that when his blessed Soul departed from the Body, it left it much Sanctity. They carried with Procession, and a new Resentment, the holy Body to the Ship as it was, they hoisted Sail, and by a prosperous Navigation (the Winds obeying Father *Francis)* they arrived at *Malaca* upon the two and twentieth of *March*. When it was known in the City that the Ship was arriv'd, and what it brought, all went forth to receive and honour the Body of their holy Father, Pastor, Prophet, and Master, and with a most solemn Procession, carried it to the Church of the Society, although at that Time there was no Body of the Society in that City, for the same Father *Francis* had commanded them to go out, in Punishment of the Disobedience and Obstinacy of the Captain of *Malaca*, who stopp'd the Journey of *James Perera* into *China*, who, as so great a Friend of the Father, shed most Tears of Joy upon the Sight of his holy Body, and with greatest Liberality and Care endeavoured to make it to be honoured by all, though indeed, little was needful to be done, for all the People of the City flocked with great Devotion, to kiss the Coffin in which it was, and to touch with their Beads, and reverence the holy Relicks, especially when they saw that by touching of them a Man that was very ill of his Breast, was immediately cured. They open'd there the Coffin, and found the Body with the same Incorruption which it had when they put it in, all admiring at the Wonders God works for the Honour of his Saints. And that it might be more manifest how great a Saint Father *Francis* was, and how our Lord honoured him, his divine Majesty permitted that there they should take him out of the Coffin, and bury him in the bare Earth, with Priestly Garments as he was, putting only a linen Cloth over his Face, and a Pillow of Silk under his Head. And in the Month of *August* following, Father *John de Beyra*, of the Society, having come to *Malaca*, who was going from *Goa* to the *Molucas*, and having, for his Devotion, secretly opened the Grave, he found the Linen which covered his Face, and the Pillow he had under his Head, all red with fresh Blood, and a heavenly Odour, and the Body as entire as when he expired, and with the same Integrity were the Garments, and Ornaments with which they buried him, and as fresh as if they had never been used. Then the Devotion encreasing, they took the Body from where it was, and put it into a Coffin furr'd with Damask, and covered with a rich Cloth of Gold, to carry it to *Goa* when the Motion should come, (for so they call the Winds which run at certain Times.) And it pleased our Lord, that from that Day in which the sacred Body was honourably put in this second Coffin, the Plague which raged sorely in *Malaca*, ceased, through the Merits of the holy Father, and hereupon the Devotion of the People was much encreased towards him. When the Time served to depart, they put the Body of the holy Father richly adorned, (as it was in its Shrine) with many lighted Tapers, and Perfumes, into a certain Ship, which alone was in the Haven of *Malaca*, in which, because it was old and rotten, the *Portugueſe*

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Merchants dared not to embark their Merchandize; but underſtanding that the Body of the Father was to go in it, they were ſecure, and freighted their Merchandize, holding for certain, that that Ship carrying ſuch a Pilot, and Defence, would arrive ſafely, and as they thought, ſo it happened. For although the Ship ran a-ground, and they held themſelves for loſt, bringing out the holy Corps upon the Hatches of the Ship, and they all proſtrate beſeeching our Lord, that through the Interceſſion of Father *Francis*, he would be pleaſed to deliver them out of that ſo eminent Danger, immediately they came out of it. Finally, they arrived at *Baticala*, and becauſe the Winds were contrary, the Captain of the Ship, *Lopez de Noronnia*, went in a Boat to *Goa*, to demand a Reward of the Viceroy *Alphonſus de Noronnia*, for bringing the firſt News of the ineſtimable Gift which he brought in his Ship. The Viceroy gave him a Brigantine well appointed, and light, to bring it immediately; for ſo great was his Devotion, and that of the Society, and of all of the City of *Goa*, and their Deſire to ſee this ſacred Treaſure, that they would not expect till the Ship arrived. In this Brigantine went Father *Melchior Nunniez*, Rector of the College of St. *Paul*, and Vice-Provincial of the Society in *India*, with ſome other Fathers, and after they had ſeen the Body of the bleſſed Saint entire, ſixteen Months after his Death, and reverenced it with many Tears, they carried it out of the Ship in which it was, into the Brigantine, with great Joy, and ſhooting of Artillery; and the Day following they diſembark'd it in an Hermitage of our Lady of *Rebandar*, half a League from *Goa*. The next Day, which was Friday, in the Year MDLIV, it was received with a moſt ſolemn Proceſſion, and with the Concourſe of innumerable People out of the City, of rich and poor, great and little, religious and ſeculars, Men and Women. There went before ninety little Boys in Surplices, with Garlands upon their Heads, and green Boughs in their Hands: After them went the Brethren of Mercy with their Banner, and then a Coffin covered with Cloth of Gold: And immediately after followed all the Clergy, and after them the Shrine, in which was the Body of the Saint, which was carried by Prieſts of the Society, accompanied by the Viceroy and all the Nobility. The Streets were hung with rich Tapeſtry, and full of Lights, and moſt ſweet Odours, and ſo throng'd with People, that they were ſcarce able to break through them; the Windows and Galleries were filled with People; all the Bells rung, and the Artillery was ſhot off; they came to the Church of the Society, which, although it was upon the Day of our Lord's Paſſion, was magnificently adorned; the Shrine was put in the chief Chapel where Maſs was ſaid: But the preſſing of the People was ſo great, that they broke the Grate out of Deſire to ſee, touch, and reverence the holy Body, and it was not poſſible to put the People out of the Church, until it had been ſhewed to them three Times this Morning, and it was neceſſary to keep it the three other following Days, veſted, as it was, and with Face and Hands uncovered, to ſatisfy the People: On the fourth Day they placed it in a Vault which was opened near to the great Altar, on the Goſpel-ſide. When the Miracle of the Integrity of Father *Francis*'s Body was divulged, and that ſixteen Months after his Death, and after it had been ſo many Months under Ground, and had been buried in quick Lime, it was without any Corruption, with the Fleſh freſh and juicy, and of a lively Colour, and that his very Garments were entire, and, as it were, new, in fine, that he was rather like one alive than dead: Doctor *Ambroſe Ribera*, Inquiſitor and Vicar General of *Goa*, by reaſon of his Office, reſolved to be certified of the Truth of this Miracle, as alſo becauſe the Viceroy had commanded that Doctor *Coſmas* of *Sarayva* his Phyſician, and the Vicar, ſhould ſee with their own Eyes, and handle the holy Body with their own Hands, and make Relation to him how it was; and they with great Diligence did ſo, and ſaw, and touched all the Parts of the Body of the Father, and held it for a miraculous thing, and atteſted the ſame upon Oath. This ſo great a Miracle of the Incorruption and Integrity of the Body of St. *Francis*, was well and certainly known in the City of *Goa*, and from thence it was divulged throughout all *India*. But beſides this Miracle, our Lord wrought many others through his Interceſſion after his Death; for, omitting ſome which are related above, when the Body of the holy Father paſſed by *Baticala*, the Wife of *Antony Roderiguez*, Factor for the King, called *Mary Serran*, who had been ſick for many Months, praying before it, was preſently cured. She got a little Piece of the Girdle of the holy Father, and put it in a Reliquary which ſhe wore about her Neck, and therewith cured a Son of hers two ſeveral Times, firſt of an Ague which had held him ſix Months, and afterwards of an Apoplexy: With the ſame alſo ſhe cured her Huſband of another Sickneſs, and two Boys that had been hurt, and cauſed an eaſy Delivery to a Woman Servant of hers, who was juſt dying with the Pains of Childbirth. When the Saint's Body arrived at *Goa*, there was a certain Lady, by Name *Jane Perera*, who ſeemed to be rather a dead Woman than living, by reaſon of a violent Diſeaſe which had been conſuming her for three Months: This poor afflicted Woman being in that weak Condition that ſhe could not go to ſee the Proceſſion and Reception that was made, ſhe

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ſhe recommended herſelf with a lively Faith to the Saint, and immediately felt herſelf notably better, and recovered her perfect Health and Strength. Many ſick of diverſe and grievous Infirmities, by only touching the holy Body, or the Shrine in which it lay, the three Days in which it was expoſed to publick View at *Goa*, were cured. In the ſame City of *Goa*, *Antony Rodriguez* having ſuch ſore Eyes that he could not ſee, putting upon them the Hand of the dead Father, immediately recovered his Sight. The ſame happen'd to a Prieſt call'd *Balthazar Diaz*, who being ſore afflicted with a grievous Quincy, and not able to ſwallow down any Thing, by only touching the Body of the Father, was cured. A Chriſtian, one of the new Converts, kept as a great Treaſure the Diſcipline with which Father *Francis* chaſtiz'd his Body, and by Means of it God our Lord gave Health to many Sick, and wrought great Wonders. Some Women that were held for dead, becauſe they could not be delivered, by touching only ſome Hairs of the Father, brought forth their Fruit, and liv'd. In *Japony*, many tormented by Devils, were free, laying upon their Head a Breviary of Father *Francis*, whom, throughout all *India*, they hold for a Saint, and for their Patron, and Protector; and the *Portugueſes*, when they travel by Sea, (eſpecially when they go to the Iſland of *Sanciano*, where he died) invocate him as a Saint, and recommend themſelves to him: And not only throughout *India*, but alſo throughout all Chriſtendom the Fame of his Sanctity has ſpread itſelf, and a Devotion towards him; and by Means of this Devotion our Lord makes his Servant glorious by new Miracles. For in the City of *Ebora*, Father *Leon Henriquez*, Rector of the Society of JESUS, and Father *Andrew Cabreda*, of the ſame Society, being much afflicted with Fevers, recommending themſelves to the Father, obtained perfect Health. And in *Paris*, a Woman that was already deſpair'd of, and juſt dying with the Pains of her Travail, brought forth a Child ſound and well, and herſelf lived. And to conclude what concerns the Miracles which our Lord has wrought by him ſince his Death: In the Caſtle of *Xavier*, and Houſe of Father *Francis*, there is a very devout Crucifix of very ancient Work; the which, whilſt the Father was alive, did often ſweat at ſuch Times as he endured in *India* ſome great and extraordinary Labour; and the Year in which he died, it ſweat every Friday of that Year, with the great Admiration of thoſe that ſaw and knew it.

This bleſſed Father died (as we have ſaid) in the Iſland of *Sanciano*, near to *China*, upon the ſecond of *December*, in the Year MDLII, when he was fifty Years old, and had labour'd ten Years and about ſeven Months in the *Indies*, where his Death was much lamented by all the Chriſtians, for having loſt ſo great a Father and Maſter. But he who moſt reſented his Death, was the moſt gracious King of *Portugal*, *John* III. For beſides that he moſt tenderly loved the Father, as one whom himſelf had ſent into *India*, he alſo honour'd him as a Saint, and look'd upon him as the greateſt Safeguard and Defence which *India* had, and thought that ſo ſtrong a Pillar falling, that Countrey muſt needs be much weakened: But knowing the heroical and renown'd Virtues of this holy Father, and the many and great Miracles which our Lord wrought by him, he reſolved to make Supplication to his Holineſs the Pope, that he would canonize him, and put him into the Catalogue of the Saints; and that he might be able to do it more groundedly, he writ a Letter diſpatched upon the eight and twentieth of *March*, in the Year MDLVI, to *Francis Barret*, his Viceroy of *India*, in which he commanded him, that with great Care and Diligence he ſhould cauſe Information to be taken concerning the Life and Death, Virtues, and Miracles of Father *Francis*, in the Places of *India* in which he had been, and to examine the Witneſſes who knew him, and converſed with him, and to receive their Teſtimonies under Oath, and to ſend him the Proceſs ſhut up, ſign'd with his own Hand, and ſeal'd with his own Seal. All was done as the King commanded, although only in four Towns of *India*, which were *Goa*, *Cochin*, *Bazain*, and *Malaca*: And I have ſeen a Copy of this Proceſs which was formed in *India*, and was ſent to the King, who was already dead when it came into *Portugal*, and ſo he could not treat (as he had intended) about the Canonization of Father *Francis*.

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Moreover by the Death of the ſame Father, his coming out of *India* into *Portugal* was hinder'd, as the bleſſed Father St. *Ignatius* had deſign'd. For this holy Father ſeeing himſelf to be old, and loaded with Infirmities, and judging, out of his Humility, that he had not ſufficient Forces to govern the Society, he deſired to eaſe himſelf of the Burthen of General, and to caſt it upon the Shoulders of Father *Francis*, that he, as ſo renowned and apoſtolical a Man, might illuſtrate by his Preſence the Parts and Countries of the *Weſt*, as he had illuminated by his Preaching thoſe of the *Eaſt*, and might by his Government honour and amplify the Society. For as Father *Francis* eſteem'd, obey'd, and reverenc'd bleſſed Father *Ignatius*, and with full Mouth called him *Great Saint*, and with all his Might endeavoured to imitate him; ſo the bleſſed Father *Ignatius* knew the rare Gifts, and admirable Virtues of Father *Francis*, and loved him as his moſt dear Son, and as a lively Portraiture and Reſemblance of himſelf, eſpecially knowing the Love and Zeal he had of the Good of the Society which he

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deſired to commit to his Charge, which was ſo great, that in the greateſt Dangers and Storms he recommended himſelf to the Saints of the Society in Heaven, and attributed all his good Succeſſes to their Prayers, and to the Prayers of the Fathers that were yet living upon Earth, as himſelf ſays in a certain Epiſtle in theſe Words: "Many Times God "our Lord has given me to underſtand "within my Soul, from how many corpo-"ral Dangers and ſpiritual Grievances I "have been kept by the devout and conti-"nual Sacrifices and Prayers of all thoſe "who here below are fighting of the bleſſed "Society of JESUS, and of thoſe who are "now triumphing in Glory, who in this "Life did fight, and were of the Society. "This Account I give you moſt dear Fa-"thers, and Brothers in CHRIST, of the "much I owe you, to the End you would "all help me to pay what alone I can nei-"ther pay to God, nor to you. When I be-"gin to ſpeak of the holy Society of JESUS, "I know not how to get out of ſo delight-"ful a Diſcourſe." Theſe are the Words of Father *Francis*, written in a certain Epiſtle which I have in his own Hand. But to return to what we were ſpeaking of, with this Intention the bleſſed Father *Ignatius* writ to Father *Francis*, and ordained that he ſhould return into *Portugal*, to call him in his Time to *Rome*, and to renounce to him the Charge of General: But when the Letter of St. *Ignatius* came into *India*, Father *Francis* was already enjoying God in Heaven. So great was the Fame and Opinion of the Sanctity of this bleſſed Saint, not only in all the Provinces and Countries of *India*, and in the Kingdom of *Portugal*, but alſo in *Europe*, and particularly in *Rome*, that in the few Days that his Holineſs *Marcellus* II. lived in the Papal Dignity, underſtanding that Father *Francis*, by the Order of the bleſſed Father *Ignatius* was to come out of *India* into *Portugal*, and from thence to *Rome*, he ſaid to a very grave Perſon, from whom I had it, if he come into *Portugal*, it will not be needful for him to come to *Rome*, that we may ſee him, for we will go into *Portugal* to ſee him. The which Words, although they were ſpoken by Way of Amplification, yet they declare much the Eſteem which the holy Pope had of this great Servant of our Lord.

The bleſſed Father St. *Francis Xaverius* was of a big and full Body, and very ſtrong, of a grave and ſweet Countenance, his Complexion was white, and ſomewhat red, his Eyes black and clear, his Head well proportioned, his Noſe of a middle Size, his Beard black, his Look cheerful, lively, and full of Authority; he wore his Hair with ſhort Locks, and went in a poor ſhort Caſſock, but clean, and without a Cloak, to conform himſelf to the other poor Prieſts, and to the Cuſtom of the Country. Father *Horatius Turſelin* has written his Life in ſix Books in *Latin*, and Father *John de Lucerna* in ten in *Portugueſe*; and the Fathers *Lewis Guzman*, in the Hiſtory of *Caſtille*, concerning the Miſſions of the Society in the *Eaſt Indies*, and Father *John Peter Maffeus*, in his Hiſtory of the Things of *India*, compoſed in *Latin*, do treat largely of the Life, Virtues, and heroical Deeds of Father *Francis* (all theſe four Fathers are of the Society) and how much ſoever any of them do enlarge themſelves, all is ſhort in Compariſon of what might be ſaid. For certainly it is a ſtupendous Thing to conſider the Courage and Spirit, with which this bleſſed Father, all alone, poor, and to fleſhly Eyes vile and contemptible, ſet upon the Conqueſt, not of one City, Province or Kingdom, but of a new World; not to ſubdue it by Arms, and to make it tributary to its King, but to draw it out of the Captivity of *Satan*, and to reſtore it to its true and ancient Lord. What immenſe Seas did he ſail through? How many and how dangerous Gulfs did he croſs? What ſtrange, inhuman, and barbarous Lands, Nations and Countries did he illuminate? In how many moſt remote Countries did he ſet up the Standard of the moſt holy Croſs, and with it terrified the Devils? He made Hell tremble, delivered the Prey out of the Paws of *Satan*, and accompanied by innumerable Souls which he had gained to our Lord, victorious and glorious he went to enjoy him who had fought in him, and overcome by him? Certain Hiſtoriographers write of *Alexander* the Great, that hearing ſay that there were many Worlds, he wept and was ſad, that he had not yet wholly conquered one; becauſe all he had gained was but little to his Covetouſneſs and Ambition. But with how much more Reaſon may we wonder at the divine Courage and Spirit of Father *Francis Xaverius*, who knowing by natural Philoſophy that there was but one World, and by the Chriſtian and heavenly Philoſophy, that all the Men that are in it, of what Eſtate and Condition ſoever, were created by the Goodneſs of our Lord, to adore and ſerve him, and to acknowledge for their Deliverer and Redeemer his moſt bleſſed Son JESUS CHRIST, all on Fire with lively Flames of this Lord, putting under his Feet, and trampling upon whatſoever others value and eſteem in this World, baniſhed himſelf out of his own Countrey and native Soil, and armed only with God who guided him, went to conquer the Souls of Countries ſo rude, and Nations ſo barbarous, and Men ſo monſtrous and inhuman, that many of them ſeemed rather to be ſavage Beaſts than Men? And this with ſuch an inſatiable Thirſt of their Good, that the whole

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This glorious new Apoſtle of the *Indies*, St. *Francis Xaverius*, was canonized for a Saint by *Gregory* XV. upon the twelfth of *March*, in the Year MDCXXII; and by *Alexander* VII. in the Year MDCLXIII. His Feaſt was commanded to be ſerved with a Semidouble Office throughout the whole Catholick Church, upon the third of *December*: And upon the ſame Day the *Roman* Martyrology makes this honourable Mention of him: "In *Sanciano*, an Iſland "of *China*, of St. *Francis Xaverius*, of the "Society of JESUS, Apoſtle of the *Indies*, "renowned all over the World, for the Multitude of Infidels which he converted to "CHRIST, and for his great Miracles, eſpecially in raiſing dead Men to Life, and for "the Spirit of Prophecy; who worn out "with the Labours he took for the Faith, "full of Merits, departed in our Lord, upon "the ſecond of *December*; yet his Feaſt by "the Command of Pope *Alexander* VII. is "celebrated upon this Day."

The Life of St. BARBARA *Virgin, and Martyr.*

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her Spouſe, renouncing all the Pleaſures and Delights of the Fleſh. After a Time her Father deſired to have her marry, for diverſe rich and noble Perſons demanded her in Marriage, but ſhe would marry none of them; and anſwered her Father, *that it was not reaſonable ſhe ſhould be married to a mortal Man, who had already an immortal Spouſe, and that for the Delights of Matrimony ſhe ſhould loſe the ſweet Entertainments of her Soul.* Her Father reſolved to abſent himſelf from his Houſe, hoping that his Daughter by little and little would relent, and condeſcend to his Will. He commanded a Bath to be made for his Daughter, and in it two Windows to let in the Light, and ſo went out of his Countrey, and remained out of it a long Time. The holy Virgin going down one Day to ſee the Work of the Bath, commanded three Windows to be made in Honour of the moſt holy Trinity, and not only two, as her Father had ordained. And ſhedding Tears from her Eyes, which like precious Pearls fell into the Fountain; ſhe approached to a Marble-Pillar that ſtood there, and made in it with her Finger the Sign of the Croſs; and it was imprinted in the Marble, as if it had been Wax; and remained afterwards to the great Admiration of thoſe that ſaw it; and all that entered into that Bath, being ſick, were cured of their Infirmities. This being done, the holy Virgin ſeeing the Idols which her Father had there, fetching from the very Bottom of her Heart deep and lamentable Sighs, ſhe ſpit upon them, and ſaid: *May they be like unto you that adore you, and hold you for Gods, and confide in your Favour and Aid.* Her Father returned Home from his Journey; and found three Windows where he had commanded only two to be made, and the Sign of the Croſs engraven in the Pillar of Marble. He demanded of his Daughter the Reaſon of that Novelty; and ſhe without being at all troubled, with all Freedom declared to him what had paſſed; and thence took Occaſion to preach to him the Faith of CHRIST, and the Myſtery of the moſt holy Trinity, and of our Redemption, which the Son of God wrought, dying for us upon the Croſs. It is not to be believed the Rage which *Dioſcorus* conceived, hearing this, and underſtanding that his Daughter *Barbara* was a Chriſtian, and that for this Reaſon ſhe would not marry; and partly out of a falſe Zeal he had for his Gods, and partly out of Fear of loſing his great Riches, if it ſhould come to the Ears of the Emperor, he let looſe the Reins to his bad and cholerick Diſpoſition and cruel Nature; and forgetting that he was a Father, and veſting himſelf with the Perſon of a Tyrant, he took a Sword in his Hand to run it through the Body of his Daughter: But the holy Damſel ſtept aſide, and fled out of his Preſence; for God kept her for greater Victories, and for a more glorious Triumph. But her Father (or to ſay better the cruel Murtherer) going after her, and being now even within the Reach of her, all on the ſudden a great Rock, by the Virtue of him whom all Creatures obey, opened itſelf; and the holy Virgin paſſed through it, and ſo eſcaped. Although her Father having ſeen this Miracle was not mollified, for he was harder than the Rock itſelf; but underſtanding that ſhe was ſtill flying, by the Direction of two Shepherds who ſaw her, he purſued her, and overtook her, and gave her many Kicks and Blows, and dragged her by the Hair through rough and craggy Places; and ſhut her up in a little Houſe, ſetting Guards upon her, and locking, and ſealing the Door. And the more to revenge himſelf of her, and to ſhew the Zeal he had of the Honour of his Gods, he gave Order that ſhe ſhould be taken and be carried before *Marcian* the Preſident, himſelf informing him that ſhe was a Chriſtian, and begging he would execute upon her the Laws made by the Emperors againſt the Chriſtians. His Cruelty was ſo ſtrange and barbarous, that he made the Preſident ſwear he would not pardon his Daughter, but would treat her with all Rigour, and kill her with pure Torments. Whither does not the Wickedneſs of that Man arrive who is forſaken of God, ſeeing that a Father forgot himſelf to be ſo, and put off that tender Affection, which even ſavage Beaſts are wont to have towards their young ones? The holy Virgin being brought before the Tribunal of *Marcian*, he began to flatter her, and to entertain her with all Courteſy, and to perſuade her with loving Words, to leave that vain Superſtition and Folly. But finding the Breaſt of St. *Barbara* more ſtrong, and impenetrable than a Rock, and that armed with the Spirit of Heaven, ſhe reſiſted all the Aſſaults of Hell, changing his feigned Sweetneſs into true Severity and Cruelty, commanded her to be ſtripp'd, and to be bloodily ſcourged with Sinews of Beaſts, and her Stripes and Wounds to be rubbed with a rough Hair-Cloth, Streams of Blood running down on all Sides from her bare Fleſh, as was lamentable to behold. After this Torment they put her into the Priſon, where in the middle of the Night her ſweet Spouſe JESUS CHRIST appeared to her, ſhining with an immenſe Splendour, and animated her, and aſſured her he would be always by her, and would hold her under his Wings and Protection, in ſuch Sort, that all the Inventions and Cruelties of the Tyrant ſhould not be able to prevail againſt her. With theſe Words which our Lord ſpake to her, ſhe was as perfectly cured of all her Stripes and Wounds, as if ſhe had never had any in her

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Body, and very jocund and animated againſt all the Torments they ſhould inflict upon her. The next Day ſhe was carried the ſecond Time before the Preſident, who when he ſaw her ſo whole and perfectly cured, having ſeen her Body made all one Wound the Day before, was aſtoniſhed, and as it were out of himſelf, and attributing the Miracle of the true God to the Piety of his falſe Gods, he tempted (though in vain) the holy Virgin another Tiime, perſuading her to acknowledge the Benignity of the Gods towards her, and that as ſuch ſhe would reverence and adore them. But ſhe anſwering with Conſtancy and Courage as became the elect Spouſe of CHRIST; the Preſident enraged hereat, commanded two luſty and ſtrong Fellows, with Iron Combs to tear the Sides of the holy Virgin; and after they were broken and rent, to apply burning Torches to them, and with a Hammer to give her many Blows upon her ſacred Head. The bleſſed Virgin was in the middle of theſe Torments, with her Heart and Eyes fixed upon Heaven, and amorouſly diſcourſing with her Spouſe, ſhe ſaid to him, *Ah, Good* JESUS, *thou ſeeſt the Secrets of my Heart, that in thee I have put all my Hopes, take not from me, O Lord, thy merciful Hand; for without thee I am very weak, and with thee I can do all Things.* The Cruelty of the Tyrant proceeded yet farther, and he commanded the holy Virgin's Breaſts to be cut off with ſharp Knives, and ſhe ſuffered moſt grievous Pain in that Torment; but the great Love ſhe bore our Lord, and the Deſire ſhe had to ſuffer for him, mitigated all her Dolours, and made them pleaſing. And that ſhe might endure them with greater Courage and Alacrity, ſhe invocated the Favour of our Lord, and with the Royal Prophet ſaid: *Do not turn away thy Face from me, O Lord, and do not take thy holy Spirit from me.* The Tyrant, to ſhame the holy Virgin, and to terrify the other Chriſtian Damſels by her Example, commanded her to be led through the publick Streets naked, and to be cruelly whipped as ſhe went along: And ſhe, when this cruel Command was put in Execution, lifted up her Eyes to Heaven, and ſaid; *My Lord and my King, who covereſt the Heavens with thy Clouds, and the Earth with the Darkneſs of the Night, be pleaſed to cover the Nakedneſs of my Body, that the Eyes of the Infidels may not ſee it, and blaſpheme thy holy Name.* He who knows not how to deny his Servants what they ask him in their Afflictions, heard her Petition, and covered the Body of the pure Virgin with a wonderful Splendor, in Manner of a Gown, or long Robe, from Head to Foot, in ſuch Sort that the Pagans could not ſee her. They brought her back again to the Preſident, and he ſeeing her Conſtancy, commanded her to be beheaded. Her Father *Dioſcorus* was preſent at all this doleful Spectacle, licking like a Tyger the Blood of his own Daughter, and being more hardened by her Torments, he begged of the Judge that he would permit him to be her Executioner, and (O Heart of a Father where art thou?) to kill her with his own Hand; which was granted him. They carried her out of the City to a Hill, and there St. *Barbara* fell down upon her Knees, and devoutly prayed to God, giving him Thanks for having brought her to that Point; and beſeeching him that he would grant good Things to all thoſe that in her Name ſhould invocate him. A Voice came down from Heaven, which called her to receive her Crown, and promiſed her what ſhe had there prayed for, ſhould be fulfilled; and with this ſhe bowed down her Head before her Father, and he lifted up his Sword and cut it off. There died with the holy Virgin another pious Woman called *Juliana*; who ſeeing the Patience and Joy with which St. *Barbara* endured her Torments, and how ſhe was comforted by God in them; and that in the Priſon he cured her Wounds, ſhe was ſo moved to imitate her, and to follow her Footſteps in dying for CHRIST, that ſhe gave Signs of it, and the Judge commanded her to be apprehended, and to be tormented, and her Breaſts to be cut off, and finally to be beheaded in the Company of the glorious Virgin St. *Barbara*, and with her ſhe received the Crown of Martyrdom. But that the Juſtice of our Lord may be ſeen, and how different the Ends of the Good and of the Bad are, the unhappy *Dioſcorus*, and unworthy of the Name of the Father of St. *Barbara*, after that with his own Hands he had put her to Death, very jocund and contented that he had revenged himſelf of his Daughter, and offered her in Sacrifice to his falſe Gods, returning to his Houſe from the Mountain, he was ſuddenly killed by a Flaſh of Lightning from Heaven, and deprived both of the temporal and eternal Life; and the ſame happened to the Preſident *Martian*. A pious and devout Man, called *Valentinian*, took the Bodies of St. *Barbara* and of St. *Juliana*, and with Hymns and Pſalms honourably buried them in a Place called *Gelaſius*, where our Lord through their Interceſſion, wrought great Miracles. The Martyrdom of St. *Barbara* was upon the fourth of *December*, in the Perſecution of *Maximinus*. The Martyrdom of this glorious Virgin was written by *John Damaſcen*, and *Arſenius:* And *Petrus Galeſinus*, Protonotary Apoſtolical, took it out of them. It was alſo written by *Metaphraſtes*, and both the one Life and the other are found in the ſixth Tome of Father *Laurence Surius*, and all the Martyrologies make mention of her; and the

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The Life of St. SABBAS, *Abbot.*

DECEMBER 5. THE bleſſed St. *Sabbas* was a moſt holy Man, and of great Merits, and the Father and Inſtructor of many Monks, and a great Defender of the Catholick Faith, and renowned for many Miracles. He was born in a Town in the Province of *Cappadocia*, called *Mutalaſca*. The Name of his Father was *John*, and of his Mother *Sophia*, Perſons both noble, and pious. His Parents upon Occaſion were neceſſitated to make a Journey into *Alexandria* in *Egypt*, and they recommended their Son *Sabbas*, only five Years old, to the Care of his Uncle, call'd *Hermias*, whoſe Wife being a froward Woman, and of ill Conditions, ſhe uſed the Child very harſhly, whereupon he left that Houſe, and went to another of his Uncles, called *Gregory*, that he might live in Peace and Quietneſs. The two Uncles, *Hermias* and *Gregory*, had great Suits in Law about the Means of *Sabbas*, which his Parents left him when they went to *Alexandria*: And the holy Youth, being of a peaceable and quiet Nature, offended at thoſe Diſcords and Contentions, about ſo low a Thing, as it ſeem'd to him that Riches were, he left both his Uncles, and enter'd into a Monaſtery, to give himſelf wholly to God. Afterwards his Uncles accorded, and would have taken him out of the Monaſtery, that he might enjoy his Means, and the Pleaſures of Matrimony; but he was now ſo united to God, and ſo inflamed with his Love, that they could by no Means withdraw him from his holy Purpoſe. He gave himſelf to all Virtues, endeavouring to excel in every one of them, and eſpecially in Abſtinence, and Victory over Gluttony. One Day, labouring in the Garden of the Convent, he ſaw upon a Tree very fair and goodly Apples, and liking them, he gather'd one from the Tree, with an Intention to eat it. Afterwards he bethought himſelf that it was a Temptation of the Devil, and ſtrait he threw away the Apple, and trod upon it; and the more perfectly to overcome the Enemy, he reſolved never to eat an Apple more all his Life. With this Victory he made Progreſs in other Virtues, exerciſing himſelf by Day in Labours, and by Night in Prayer, and flying Idleneſs, as the Root of all Evils. He was very charitable and compaſſionate in ſo high a Degree, that once the Baker of the Houſe having put his wet Cloaths into the Oven to be dried, afterwards forgetting what he had done, put Fire into the Oven, and DECEMBER 5.

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then remembering himſelf that his Cloaths were within it, he began to be much troubled: *Sabbas* had ſo great a Senſe of the Affliction of the Baker, whom he helped and ſerved, that making the Sign of the Croſs, he went into the Oven, and fetch'd out his Cloaths, paſſing through the Middle of the Flames without any Hurt. Such Power has Charity towards our Neighbour, with God, even in little Things. After he had been ten Years in that Monaſtery, being now eighteen Years old, by a particular Inſtinct of God, and with the Leave of his Abbot, (who had a Revelation of the ſame) he went to viſit the holy Places of *Jeruſalem*, and by the Counſel of St. *Euthimius*, Abbot, a moſt holy Man, he delivered himſelf up to the Diſcipline and Inſtitution of a perfect Man, called *Theoctiſtus*; and under ſo good a Maſter he made great Progreſs in all kind of Sanctity and Virtue. He was the firſt at Prayer, and at Labour; he was humble, obedient, modeſt, and of great Charity towards all, helping them, and ſerving them in their Offices and Miniſteries, with extraordinary Care, and Chearfulneſs. He ſerved as a Looking-Glaſs to every one, and they call'd him *the old young Man*, becauſe in his few Years appear'd the Judgment and Maturity of venerable old Age. He was once commanded by his Prelate to accompany another Monk, who went to *Alexandria*, where he met with his Parents, who would have forc'd him to leave his religious Eſtate; but he underſtanding it was a Device of the Devil, and a Snare he had ſet to catch him, and to diſquiet him, he took Heart, and reſiſted ſo couragiouſly the Aſſaults of his Parents, that he brought them to his Will, and leaving them pacified, he went into the Cave of a Monaſtery, there to lead a ſolitary Life. He was there for the Space of five Years, leading the Life more of an Angel, than of a mortal Man. He paſs'd five Days of the Week without eating, always employing himſelf either in Prayer, or in the Labour of his Hands. Upon Saturday he came out of his Cave, and brought fifty Baſkets, which in thoſe Days he had made; and upon the Sunday he return'd back again to his Cave, with ſuch a Quantity of Boughs of Palms, as was neceſſary to labour in the following Week. He was much tempted and perſecuted by the Devils, who in diverſe Forms of Serpents, and ſavage Beaſts, appeared to him to terrify him; but he, armed with Prayer, and Confidence in God, overcame them, living in all Security.

After he had for many Years exerciſed himſelf in Auſterity, Prayer, and Penance, he went forth of his Solitude for the Benefit of many, and founded a Monaſtery, where a Hundred and fifty Monks lived under his Government, whom God marvellouſly provided of all Things neceſſary, by Means of many pious Perſons, who gave them great Alms, admiring at their great Sanctity and Virtue. And even miraculouſly our Lord provided them of a very plentiful Fountain of Water, which neither encreaſed in the Winter, nor decreaſed in the Summer, and gave Water abundantly to all that needed it. Afterwards in the Proceſs of his Life (which was very long, and rather divine than humane, full of ſupernatural Prodigies) our Lord greatly favoured him, helping him in the Neceſſities of ſeven Monaſteries which he founded, and making him the Father of innumerable Monks, admired in all that Country, terrible to the Devils, and venerable to moſt fierce Lions, and other ſavage Beaſts. Only wicked and perverſe Men hated and perſecuted him, becauſe he was contrary in his Life, and in his Doctrine, to their vicious Manners, and pernicious Opinions. For the greater Exerciſe, and Proof of his Virtue, our Lord permitted that ſome of his own Diſciples ſhould wrong and perſecute him, and he with Humility, Charity, Patience, and Meekneſs, overcame them, and left the very Houſe which he had built, and went to live in other incommodious, and rigid Places, to keep Peace with thoſe who fled from Peace, and to teach us by his Example, of how much more Worth it is to ſuffer, than to do for CHRIST, and that the Perfection of Virtue conſiſts in ſuffering many Afflictions and Troubles for doing well, from thoſe very Perſons we have done Good to, and that at laſt God gives the Crown to him that knows how to fight, and to overcome. Thoſe that deſire to know in particular the Miracles of this moſt holy Abbot, which are very many, and very great, may ſee them in his Life. I will here recount only one, which happened to him with a Lion. The Saint entered one time into a Cave to make his Prayer, whither a Lion of a ſtrange Greatneſs was wont to retire. After he had pray'd, he compos'd himſelf to take a little Reſt: At Midnight the Lion came into his Den, and finding his Gueſt, he dared not to touch him, but gently taking him by his Garment, he pluck'd him, as if he would have drawn him out of his Den. The Saint was not troubled to ſee unexpectedly ſo ſavage a Beaſt, but began very leiſurely, and with much Devotion, to ſay his Mattins; and the Lion went forth, expecting till he had ended them, and afterwards came in again, and again took him by the Skirts of his Cloaths, as it were ſaying to him, *Go out of my Houſe.* But the Saint, without being troubled, ſaid to him, *See, Lion, if thou wilt, we may be together in this Cave, it is large enough for us both; but if not, it is more reaſonable that thou ſhouldeſt depart, and leave it free to me, for I am not only a Creature of God, as thou art, but am alſo created according to his Image and Likeneſs.* The Lion having heard theſe Words,

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as if he had been endowed with Reaſon and Underſtanding, went forth of the Cave, leaving it to be the Habitation of the holy Abbot. Having then exerciſed himſelf in Monaſteries, and ſolitary Places, and being eſteem'd in the World, and look'd upon as a Man come from Heaven, a Buſineſs of great Importance offered itſelf, which drew him out of the Quiet of his Solitude, and obliged him to go to *Conſtantinople* to appeaſe the Emperor *Anaſtaſius*, who was an Heretick, and perſecuted the Catholicks, and caſt the holy Biſhops out of their Seats. They ſent an Embaſſy to the Emperor, of many Monks, of whom St. *Sabbas* was the Head, (who at that Time was threeſcore and thirteen Years old) and the Love of God, and the Zeal of Religion, had more Power to make him undertake that Labour, than his many Years, and his Deſire of Quiet had to make him refuſe it. The Ambaſſadors came to the Palace of the Emperor, and were all admitted in, except St. *Sabbas*, who was the chief of them; for he being poorly cloathed, in rough and vile Haircloth, they would not permit him to enter, but treated him like a contemptible Perſon. Thoſe that were within perceiving the Saint to be wanting, cauſed him to be ſought after, and they found him reciting Pſalms without the Imperial Palace; they called him, and brought him to the Emperor, where the other Ambaſſadors his Companions, were expecting him. When *Sabbas* entered into the Hall, the Emperor ſaw a glorious Angel go before him, and admired at it, and underſtood that he was a Man of God, and honoured him as ſuch, riſing up out of his Chair, and doing him Reverence. The Emperor commanded the Ambaſſadors to ſit down, and asked them what they would have, and every one of them forgetting the publick Buſineſs about which they came, began to treat of their own particular Affairs with him, and to propoſe their Petitions and Demands to him; only *Sabbas* held his Peace, and being the Mouth of them all, ſaid not a Word. The Emperor asked him if he would have any thing? Then the Saint told the Emperor the Cauſe of his coming, and appeas'd him, and for the preſent put a Stop to the Perſecution; for the Emperor ſaw he was a holy Man, and diſintereſted, and not covetous of the Things of this World. Another time there happened another Buſineſs betwixt him and the Emperor. In thoſe Days there had been a great Famine and Peſtilence, and although the People were much waſted herewith, yet they were burthen'd with new Tributes and Exactions, in ſuch ſort, that the poor People were afflicted, and conſumed, and periſhed without Remedy. The holy Abbot compaſſionating the Calamities of the miſerable People, went to the Emperor, and beſought him, that he would take away that Tribute with which they were oppreſſed, and the Emperor was inclin'd to do it, out of Reſpect to the Saint, who made Supplication to him. But a Miniſter of State, call'd *Marinus*, who was powerful, and had a great Stroke with the Emperor, perſuaded him not to do it (as there is never wanting in the Courts of Princes a bad Counſellor to deſtroy them) the Saint adviſ'd *Marinus* to forbear, and to repent of what he had done, for otherwiſe he would pay for his Fault with a grievous Puniſhment. He amended not, and paid dearly for it; for *Marinus* being well at his Eaſe, when he leaſt thought of it, a Tumult was raiſed in the City, and the People entered into his Houſe, and pillag'd it, and burn'd it, and *Marinus* himſelf narrowly eſcaped Death from their Hands; but God preſerved him, that he might acknowledge his Fault, and ask Pardon, underſtanding the great Sanctity of St. *Sabbas*, who had ſo long before told him of the Puniſhment that was to come upon him. The holy Abbot, having ended this Journey with happy Succeſs, returned back to his Retirement. But the Emperor *Anaſtaſius* being dead, burn'd with a Flaſh of Lightning, by the juſt Judgment of God (of which St. *Sabbas* had a Revelation) and *Juſtin*, who was a Catholick Prince, having ſucceeded him in the Empire, the Saint went forth of his Monaſtery again, being now fourſcore Years old, with great Vigour, Strength, and Joy, in his own Perſon, to be the Proclaimer, and Promulger of an Edict, which the ſame Emperor commanded to be publiſhed in Favour of the Catholick Faith, and of the Peace of the holy Church. For all the Labours which the holy old Man took for CHRIST, were more guſtful to him, than Reſt, and Quiet. This was not the laſt Time he left his Retirement for the Good of others; but the third time, being now fourſcore and eleven Years old, and *Juſtinian* being Emperor, he went to *Conſtantinople*, to beſeech him to repreſs the *Samaritans*, who troubled and perſecuted the Chriſtians of *Paleſtine*, and deſtroyed their Churches, and burn'd their Relicks, and kill'd their Biſhops, and by Means of a Count, called *Arenius*, a wicked and perverſe Man, perſuaded the Emperor, that the good Chriſtians, and true Catholicks, were the Cauſe of thoſe very Evils which they ſuffered, which is proper to Hereticks and Rebels, to afflict the Good, and to lay the Blame upon them. The holy Abbot was received by the Emperor *Juſtinian*, as an Angel come from Heaven. He commanded the Gentlemen of his Houſe, and the Patriarch himſelf of *Conſtantinople*, *Epiphanius*, to go forth to receive him, and when he entered, he ſaw over his Head, as it were, a Crown, of a wonderful Splendor, and roſe out of his Chair, and embraced him, and reverenced him, and benignly and liberally granted

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The Life of St. NICHOLAS *Biſhop, and Confeſſor.*

DECEMBER 6. THE bleſſed St. *Nicholas*, Ornament of the Catholick Church, and Pattern of holy Prelates, was born at *Patara*, a City of the Province of *Lycia*, of honourable, wealthy, and Chriſtian Parents, and much given to the Service of God. They were married diverſe Years without having any Children, (although they were not barren) and our Lord gave them for the Price of many Tears, Alms and Prayers, *Nicholas* for the only and ſole Heir of their Virtues and Goods. *Nicholas* in his very Birth, gave Signs that he was choſen of God, and at the ſame Time that he began to live, he began alſo to reverence God, and as ſoon as he knew what it was to eat, he knew likewiſe what it was to faſt. For taking the Breaſt many Times upon all other Days, upon Wedneſdays, and Fridays he took it but once a Day, and that towards Night; nor could they make the Child do otherwiſe all the Time that he ſucked. Growing up he gave Signs of his Aptneſs and Virtue, which encreaſed with his Years. His Parents put him to ſtudy, and with his delicate and ſublime Wit, and the Diligence he uſed, in a ſhort Time he learn'd much, and got the Science which he ſtudied. He ſeparated himſelf from thoſe of his Age, that were vicious and light, and joined himſelf to the Virtuous and Modeſt. He ſhunned as a Peſtilence, not only Diſcourſes and Converſation with Women, but alſo their very Sight, as dangerous and pernicious to Youth. He tamed his Fleſh by Watching, Faſting, and Hair-Cloth, to deliver himſelf from the Tyranny of Concupiſcence, which with impure and carnal Thoughts and Deſires, makes War againſt all, and chiefly againſt thoſe of younger Years. He much frequented Churches, and Houſes of Prayer, himſelf deſiring to be a living Temple of the Holy Ghoſt. He ſeemed DECEMBER 6.

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ſeemed to be an old Man in Judgment and Diſcretion, and in his grave and compoſed Manners, for which he was loved and reſpected by all. St. *Nicholas* had an Uncle, his Mother's Brother, who was a Biſhop, and was called *Nicholas* as he was, a learned and holy Man, and of laudable Manners, who perſuaded the Parents of St. *Nicholas* to give their Son to God, and make him a Clergyman; and they being pious, were eaſily induced to it; and St. *Nicholas* himſelf was glad of it, and the Biſhop his Uncle ordained him Prieſt. At the Time he ordained him, he ſaid to thoſe that were preſent: *Brethren, I ſee a new Sun riſe, that ſhall cauſe great Comfort and Reſt to the World. O happy the Flock that ſhall have him for their Paſtor! for he ſhall reduce the ſtrayed Sheep, and ſhall be a Comfort to the Comfortleſs, Health to the Sick, and Eaſe to thoſe that labour and are burthened.* As he ſaid, ſo it was accompliſhed in St. *Nicholas*, who ſeeing himſelf promoted to the Dignity of Prieſthood, increaſed the Auſterity and Rigour of his Life, imitating Trees and Plants, which the higher they ſend their Boughs upward, the deeper they caſt their Roots downwards into the Earth. He endeavoured to be more ſober and temperate, more continent, more humble, more rigorous towards his Body, making a cruel War againſt it, not to kill it, but to ſubject it to the Spirit. He ſlept, eat, and drunk leſs, and commonly his Drink was Water. His cloathing was poor but cleanly. He more frequented the Church, gave himſelf more to Prayer; he read none but ſacred Books, or of ſome holy and profitable Matter: In his Countenance he ſhewed more Modeſty, in his Diſcourſes more Gravity; inſomuch that, although in mortal Fleſh, he ſeemed to live an immortal Life. There happened in the Province of *Lycia*, and in all the Eaſt, a moſt grievous Plague, of which many died; and amongſt others, within three Days, the Parents of St. *Nicholas*. All their Goods fell to him, and he as if he had not been Heir, and Lord of them, but only Steward and Diſpenſer, reſolved to diſtribute them amongſt the Poor, and to give great Alms, and with them to purchaſe Heaven. Amongſt many other Alms-Deeds which he did, one was very illuſtrious, and worthy of perpetual Memory, for the Relief of three Virgins Siſters, nobly born, and who for their great Poverty were in Danger to ſet their Chaſtity to Sale. For in the ſame City of *Patara* there was a Man well born, and rich, who had three Daughters of extraordinary Beauty, and of ſufficient Age to marry; who (as human Things are unſtable and frail) by diverſe Misfortunes had fallen from his Proſperity into ſo great Poverty and Want, that he was unable, not only to marry his Daughters, but even to ſuſtain himſelf, and them. And as Men commonly loſe their Reſpect to God, and do not acknowledge whence their Miſery comes, this poor Man, to avoid the Diſgrace and Shame of the World, took a pernicious Counſel both for himſelf and for his Family, chooſing rather to ſee it ſtained with Sin, than in Want and Diſhonour. He dealt with his Daughters that they ſhould get their Livelihood by filthily proſtituting their Bodies; as if God could not ſuſtain them unleſs they offended him; or as if it were not better to die a thouſand Times of Hunger, than to offend him. The miſerable Damſels, and ſad Children, when they underſtood the Reſolution of their Father, were in great Straits and Trouble, as we may well imagine; conſidering the Extremity of the Miſery to which they were come, and that for a Piece of Bread they were to loſe their Chaſtity, their Honour, and their Souls. The ſad Condition in which this Family was, was not hidden from St. *Nicholas*, and it ſeemed to him, that no Alms could be more acceptable to God, than that which was employed in relieving the Bodies of thoſe honourable Virgins, and in keeping their Souls from Sin. He reſolved to remedy that Neceſſity, but in ſuch a Manner that it ſhould not be known who remedied it; for being humble he flied Glory, which is wont to follow thoſe that fly from it. He took ſuch a Quantity of Gold as he thought fitting, and wrapped it in a Cloth, and took it with him in the Night, and went to the Houſe of the poor Gentleman, and ſeeing by the Light of the Moon a Window of the Chamber where he ſlept, half open, he caſt the Gold in at it ſecretly, and in all Haſte returned back to his own Houſe. When the Gentleman awaked, he ſaw that Benediction of God, and was amazed at it, fearing leſt it might be a Cheat of the Devil, or a Snare of ſome Enemy; at laſt ſeeing it was Gold, putting away all Suſpicions and Fears, with many Tears he gave Thanks to God for it. *Better* (ſaid he) *O my God haſt thou dealt with me, than I thought to have done by thee. I thought of offending thee, and thou haſt ſhewn me Mercy, and ſo great, that thou haſt obliged me, rather to loſe my Life a thouſand Times, than offend thee. I am ſorry for the bad Purpoſe which I had, and humbly beg thy Pardon.* With this Gold the Father provided for one of his Daughters, marrying her ſuitably to her Condition; and when St. *Nicholas* heard of it, he was more rejoiced for having given the Gold, than the Father was for having received it, and reſolved to help in the ſame Manner the two other Daughters that remained. He caſt in a ſecond Time the ſame Quantity of Gold, and in the ſame Manner as he had done the firſt, with

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with which the ſecond Daughter was provided for. And the Father having great Hopes that God would alſo provide for his third Daughter, and not leſs deſirous to know who was his Benefactor, and by whoſe Hand God did him thoſe ſignal Favours, without any Deſerts of his Part, he reſolved to watch, that if he ſhould come the third Time, he might diſcover him, and know who he was, and according as he was able, be grateful to him for ſuch extraordinary Favours. The Saint came the third Time, caſt in the Money, and inſtantly retired; but the poor Gentleman being upon his Watch, ran after him in all Haſte, and overtook him; caſt himſelf at his Feet, and kiſſing them, ſaid to him: Nicholas, *why doeſt thou conceal thyſelf from me? Why wilteſt thou not permit me to acknowledge thee, to whom I owe ſo much? Thou art my Helper, my Reliever, and he who haſt delivered my Soul, and the Souls of my Daughters from Hell, and their Bodies from Shame. By thee God has raiſed the Poor from the Ground, and the Needy from the Dunghil.* This the poor Man ſaid, not ceaſing to ſhed many Tears, and to kiſs the Feet of *Nicholas*, who much reſented his being diſcovered; and diminiſhing the Work as if it did not deſerve ſo great an Eſteem, he intreated him in all Love, that in Recompence of his good Will, and of what he had done for him, he would not ſpeak of it, nor reveal it to any one living. But it was in vain, for our Lord would that this Charity, Humility, and Warineſs of St. *Nicholas* ſhould be for our Example, and ſhould be preached in his holy Church; and that he who had received the Benefit of the good Work, and had been Witneſs of ſuch high Virtues, ſhould publiſh them; as he did all the Days of his Life, recounting to all this Work of Charity, and the reſt which he knew the Saint had done for others, which were many and wonderful. But how think we was the Heart of that Man changed, when by Means of St. *Nicholas* he ſaw himſelf overcome by our Lord? How aſhamed? How confounded was he? And his three Daughters, when they ſaw themſelves relieved, and put in an honourable Eſtate, without the Offence of God, or their own Shame, how grateful ought they to be to God, and to the Saint? Teaching us all by this Example, that although the Waters of Affliction come even to our very Mouths, and we ſee ourſelves even drowned in Sorrows, Poverty and Calamities, we ſhould never diffide in our Lord, who takes ſo great Care to provide for us, and knows well when it is Time to relieve us.

The Biſhop, Uncle to St. *Nicholas*, had built a Monaſtery, and he gave the Care of it to his Nephew, who out of Obedience accepted of it, much againſt his Will; for his Humility was ſo great, that he ſhunned all Charges of Command and Government. He governed that Monaſtery with wonderful Example of Sanctity and Prudence, and ſtayed there ſome Years, until that deſiring to retire himſelf into ſome deſert Place, and to give himſelf wholly to the Contemplation, and Enjoyment of God, he departed to viſit firſt the holy Places of *Jeruſalem*, in which CHRIST our Saviour wrought our Redemption, and from thence thought to go into ſome Wilderneſs, and to live remote from the Noiſe and Tumult of People. He entered into a Ship that was bound for *Egypt*, and began his Voyage with a proſperous Wind; the Heavens being clear, and the Sea calm, the Saint ſaw the Devil enter into the Ship all in a Fury, and with a naked Sword in his Hand, and as it were ſtriving with all his Force to ſink the Ship. St. *Nicholas* preſently underſtood, by the Inſpiration of God, what was to happen; and bad the Mariners prepare themſelves, and be ready; for a moſt furious and violent Tempeſt would befal them, which preſently aroſe in ſo horrid a Manner, that they all held themſelves for loſt; and they caſt themſelves at the Feet of the Saint, beſeeching him, that ſeeing God had revealed to him that Storm before it came, he would, now that it was preſent, allay it with his Prayers. St. *Nicholas* made his Prayer, and in a Moment the Heavens cleared, the Winds ceaſed, and the Sea grew calm, and thoſe that held themſelves for dead revived, and gave Thanks to our Lord. And that the Merits of St. *Nicholas* might be more declared, in this Voyage, one of the Mariners accommodating a Sail, fell down from the Scuttle into the Ship, and died of the Fall; but St. *Nicholas* praying for him, he aroſe up alive and well. He arrived at *Jeruſalem*, and viſited thoſe holy Places, eſpecially Mount *Calvary*, where CHRIST had been crucified, and the holy Sepulchre; and was much comforted and recreated by our Lord in that Pilgrimage. And as he went well diſpoſed, and with ſingular Devotion, he received in it admirable Gifts and Favours from our Lord. But the holy Man, thinking to fulfil his Purpoſe, and to retire himſelf into ſome ſolitary Place, he had a Revelation from God, in which he commanded him to return to his Monaſtery, for that he would have him ſerve him in another Thing, and not in that which he had projected; for the Judgments of our Lord are far different from ours, and all the Perfection and Happineſs of a Man conſiſts in doing his Will, as St. *Nicholas* did; for forthwith he embarked to return into his own Countrey, but the Mariners deceived him, and carried him towards the City of *Alexandria* in *Egypt*; but when they diſcovered it,

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it, and approached the Land, on the ſudden there aroſe ſuch a vehement Storm, that it drove them from the Haven, they thought to put in at, and carried the Ship to *Lycia*, the Countrey of St. *Nicholas*, whither he had contracted with the Marriners to carry him; and they admiring, and confounded at it, aſked him Pardon.

He returned to his Monaſtery, where he was received with great Joy by his Monks, who had much reſented the Abſence of ſo good a Father and Paſtor. There he thought to remain as in a ſecure Haven all his Life. But one Day, as he was recollected in Prayer, he heard a Voice from Heaven that ſaid to him: *This is not the Place in which I would have thee to be, but that thou go into the Field, and treat with Men, to the End I may be glorified in thee.* Having heard this Voice, he underſtood that God would employ him in ſome other Miniſtry, and reſolved to go to the City of *Myra*, which was the Metropolis, and Head of the Province of *Lycia*; thinking that there he ſhould not be known, and ſhould better fly the Honour, which they did him in his own Countrey. At that Time the ſuffragan Biſhops of that Province were aſſembled at *Myra*, to chooſe a Prelate, and Paſtor worthy of it. They were all very deſirous to chooſe him that was moſt worthy of that Dignity. They prayed much to our Lord, beſeeching him he would inſpire them, and manifeſt the Perſon, whom, according to his Will, they were to chooſe (which are the Means we ought to uſe, that we may not miſtake in a Matter of ſo great Importance). God revealed to one of the Biſhops, an ancient Man, and of a good Life, *that they ſhould chooſe the firſt Man that the next Day entered into the Church, and was called* Nicholas. He communicated this to the other Prelates, and to all the Clergy, and they were all very well contented, and agreed to do ſo; and gave Order that no Body ſhould go out of the Church, and that they ſhould ſpend that Night in Prayer; the which St. *Nicholas* (as his Cuſtom was) ſpent in praiſing, and contemplating our Lord; and without knowing what was to become of him, he went without thinking any Thing, very early in the Morning to the Church, where the Biſhop that had had the Revelation was watching at the Door, who ſeeing *Nicholas*, went to him, and aſked him, *who he was, and what was his Name? I am a poor Sinner* (ſaid he) *and my Name is* Nicholas. The Biſhop ſeeing his Countenance, and Perſon to be worthy of all Reverence, and conſidering his humble Words, and that the Name of *Nicholas* agreed with the divine Revelation, he took him by the Hand, and led him to the other Biſhops; and they with great Congratulation and Rejoycing of their own Parts, and of all the People, conſecrated him Biſhop of *Myra*. Only St. *Nicholas* wept, and was afflicted to ſee himſelf honoured, and put in that Chair, of which he held himſelf unworthy; although he dared not to reſiſt, ſeeing ſuch clear and evident Signs that it was the Will of God. DECEMBER 6.

Although the Life of St. *Nicholas* was ſo perfect, and as it were a Pourtraiture of Heaven, yet after that he was Biſhop, he judged that he ought to make himſelf better, and as much to ſurpaſs all his Subjects in Virtue, as he exceeded them in Dignity; and diſcourſing with himſelf he ſaid: *This Dignity*, Nicholas, *requires another Kind of Life; hitherto thou haſt lived to thyſelf, now thou muſt live to others. If thou deſireſt that thy Words ſhould perſuade thy Subjects, it is needful that thou goeſt before them by thy Example, that thy Works may give Force to thy Words.* And ſo he began to reſtrain himſelf more, and to treat himſelf with greater Auſterity. His Clothing was poorer than before. He eat only once a Day, and then no Fleſh neither. He made ſomething of the holy Scripture to be read at his Table. He ſpent the Nights in Prayer and Meditation. He ſlept upon the Ground, and his Sleep was but little. He roſe before the Break of Day, and called his Clergy to ſing Hymns, and Pſalms in the Praiſe of JESUS CHRIST. At the Riſing of the Sun he went to the Church, and aſſiſted at the divine Offices; all the reſt of the Day he ſpent in Affairs belonging to the Office of a holy Paſtor. He put in all the Churches of his Biſhoprick learned Curates, and of a good Life, that they might govern them, and inform themſelves of all the corporal and ſpiritual Neceſſities of his People, and he endeavoured to remedy them with extraordinary Care and Diligence. For corporal Neceſſities he had diverſe rich and powerful Citizens, who ſent him large Alms to be diſtributed by him to the Poor; for in his Houſe was always found Poverty, and Nothing that could be ſold or pawned: The very Books which he had were borrowed, he chooſing to have Nothing of his own, and preferring voluntary Poverty before all the Riches of the World. For ſpiritual Neceſſities he had alſo zealous and prudent Perſons, who gave him Notice of the publick Sins, which he remedied with Gentleneſs, or Severity, as was convenient, helping himſelf with the Authority of the Magiſtrates and Judges. And although he were ſo wiſe, diffiding in himſelf, he took for his Counſellors two famous and holy Men, *Paulus Rhodius*, and *Theodorus Aſcalonita*, with whom he communicated whatſoever he did. Nor content with this, every Year, upon the firſt Day of *September*, he gathered a Synod, and treated about the Refor-

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Reformation and good Government of the Churches under his Juriſdiction; and conſidering that he was to give an Account to God of all the Souls that were under his Charge, and miſtruſting his own Weakneſs, and ſmall Forces, to ſupport ſo great a Burthen, he beſought them oftentimes with Tears, that they would free him from ſo great a Danger. But being in this Perplexity and Affliction, he heard a Voice from Heaven which ſaid to him; *Do not fear*, Nicholas, *that thou dealing my Buſineſs faithfully, I ſhould be ungrateful and abandon thee:* And with this Voice he was comforted and appeaſed.

It was very neceſſary that St. *Nicholas* ſhould be Biſhop and Paſtor to defend the Flock of our Lord, which in his Time was much affrighted and perſecuted by ravenous Wolves. For *Diocleſian* and *Maximian*, moſt cruel Enemies of JESUS CHRIST, and of his Religion, being Emperors (although others ſay that he was in the Time of the Emperor *Licinius)* a furious Tempeſt was raiſed againſt the Church, and it reached to the very City of *Myra*, and many Chriſtians ſuffered, and many more had periſhed in that Storm, had not St. *Nicholas*, like a good Pilot, held the Stern, and ſuſtained by his Sanctity, Valour, and Prudence, the Ship of the Common-wealth; combated by ſo many, and ſuch raging Waves. For like a valiant Captain he went forth to encounter the Enemies, animating the Weak, comforting the Afflicted, and inflaming all to Martyrdom; keeping many from falling, and lifting up thoſe that were fallen, encouraging all by his Words and Example, joyfully to ſhed their Blood for God. The holy Prelate was apprehended; they would gladly have put him to Death, but they dared not, for the great Reſpect and Reverence that all bore him. They baniſhed him, and his Baniſhment was a Comfort to many that were baniſhed, and to himſelf a heavenly Joy and Jubilee. But ſoon after ſucceeded the golden Age of the Emperor *Conſtantine*, who commanded all the Chriſtians, that were Priſoners for the Faith of CHRIST, to be ſet at Liberty, and the Temples of the Idols to be demoliſhed and raſed. Upon theſe Edicts St. *Nicholas* returned to his Church, and went through the Towns of his Biſhoprick, throwing down the prophane Temples of the falſe Gods, and amongſt them a moſt famous one that was in the City of *Myra*, dedicated to the Goddeſs *Diana*; which he ſo demoliſhed, that there remained not one Stone upon another. When it was thrown down, there were heard in the Air lamentable Cryings, and horrible Howlings of the Devils, who lamented and complained that they were caſt out of their ancient Habitation. With this Catholick Religion began to flouriſh more, and Idolatry to fall, by the Vigilancy of this holy Prelate; who was not only a valiant Champion of God againſt the Pagans, but alſo againſt the Hereticks, converting many to our holy Catholick Faith. And being preſent at the Council of *Nice*, amongſt three Hundred and eighteen Biſhops, who were there aſſembled together to condemn the Hereſy of *Arius*, he ſhone amongſt them all with ſo great Clarity, and Opinion of Sanctity, that he appeared like a Sun amongſt ſo many Stars.

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The innumerable and very great Miracles which this moſt holy Man wrought in his Life, and after his Death, cannot be ſet down in few Words. Some few of the more rare and more notable I will here relate. Our Lord ſent a moſt grievous Dearth into the Province of *Lycia*, and almoſt all the People periſhed of Hunger. The holy Man had no other Granaries, nor Barns, to remedy this Neceſſity, but Prayer and Confidence in God. At this Time a certain Merchant had loaded a Ship with Wheat in *Sicily*, to ſell it in *Spain*. Being ready to depart out of the Haven, one Night St. *Nicholas* appeared to him in his Sleep, and bid him carry that Wheat to the City of *Myra* in *Lycia*, for there he ſhould ſell it at a good Price, and make himſelf a rich Man; and as it were by Way of Earneſt, put into his Hand three Pieces of Gold. The Merchant awaking, and ſeeing the Gold, and his Chamber Door ſhut, he underſtood that the Viſion was from God. He hoiſted Sail, directed his Courſe whither God had commanded him, with a proſperous Wind came to *Myra*, ſold his Wheat at a good Rate, and was well contented with the Price; and the People much more with the Wheat, and with the Manner that God had relieved them, for the Merits of their holy Prelate. The Emperor *Conſtantine* ſent three Tribunes, or Maſters of the Camp, called *Nepotian*, *Urſus* and *Herpillion*, with Soldiers to appeaſe a Tumult that was raiſed in *Phrygia*. Theſe Captains came to a Village belonging to the City of *Myra*, and the Soldiers going into the Countrey, began (as they are wont) to miſuſe, and rob the Inhabitants, who took up Arms to defend themſelves, and to reſiſt the Soldiers. St. *Nicholas* had Notice of it, and preſently in all Haſte he went to them, to hinder the Inconveniencies that might happen, ſhould they come to Blows; and his Preſence was ſufficient to make both the one Party and the other to lay down their Arms, and be pacified, and yield themſelves up to his Will. The Saint invited the three Captains, and carried them to his Houſe, and entertained them with great Courteſy and Civility; and before they parted, it was told him, that the Prefect of the City, called *Euſtachius*, had condemned to Death

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three honourable Citizens, that were innocent, for a great Sum of Money, that ſome of their Enemies had given him; and that all the City was ſad and afflicted to ſee that Cruelty and Injuſtice which was uſed againſt them. Strait the Saint roſe up, intreating the three Captains that they would accompany him; and underſtanding that they were already in the Place of Puniſhment, and upon the Point of being executed, he went to the Place in great Haſte, and found the three Citizens upon their Knees, with their Eyes covered, their Hands tied, and the Executioner with his Sword lifted up to cut off their Heads; and a great Multitude of People round about, lamenting and bewailing that ſad Spectacle. St. *Nicholas* came all on the ſudden, and with his only Sight, held and amazed the Executioner; took the Sword out of his Hand, commanded the Innocents to riſe up, and gave them their Life, no Body daring to reſiſt him, or to ſpeak a Word againſt him, ſo great was his Authority, and the Reſpect that all bore him. But the Prefect knowing what had paſſed, and fearing the Torment of his own Conſcience, and the Puniſhment of the Emperor *Conſtantine*, if it ſhould come to his Knowledge, caſt himſelf at the Feet of St. *Nicholas*, beſeeching him that he would pardon him, and not acquaint the Emperor with it, promiſing Amendment. Hardly could he obtain of the Saint to pardon him, becauſe that ſo publick an Injuſtice, and ſo ſcandalous, ſeemed worthy of a grievous and publick Puniſhment. The three Maſters of the Camp were preſent at all this, admiring at what they had ſeen; and taking the Benediction of St. *Nicholas*, they departed; and continuing their Navigation, they came into *Phrygia*, and compoſed Things there with great Valour and Prudence, as the Emperor had commanded them; and from thence returning to *Conſtantinople*, were well received and honoured, as Perſons that had ſo well deſerved it. But as Envy is ſtill an Enemy to Virtue, ſome (who grieved to ſee theſe Captains ſo eſteemed and honoured by the Emperor) accuſed them to him as diſloyal, tumultuous, and Perſons that machinated, and plotted ſome Treaſon againſt his Empire. And as Princes are jealous, and ſuſpicious in every Thing that touches the Conſervation of their Eſtate, the Emperor commanded them to be apprehended by the Counſel of *Ablavius* his great Favourite, and Prefect of the Palace, who was very covetous, and had been well fee'd to take away the Lives of thoſe who had done ſo good Service; and ſo great was the Favour and Power which he had, that he made the Sentence of Death to be given againſt them. When the three Captains underſtood it, they found no other Remedy, but to recommend themſelves with many Tears and Sighs to St. *Nicholas*, although he were abſent, and ſo far diſtant from them; calling to Mind how in their Preſence he had delivered out of the Hand of the Executioner the three Citizens condemned to die. God heard them from Heaven, and St. *Nicholas* from the Countrey where he was; and that Night the Emperor *Conſtantine* and *Ablavius* being aſleep, St. *Nicholas* appeared to each of them apart, telling them who he was, and reprehending them ſeverely for the *unjuſt Sentence they had given againſt thoſe three Maſters of the Camp, who were innocent, and that God had ſent him to revenge ſo great a Wickedneſs; and ſo he would do, unleſs they did preſently recal what they had done.* Such was the Weight of what the Saint ſaid, and the Severity with which he ſpoke to them, that betimes in the Morning *Conſtantine* commanded *Ablavius* to be called, and recounted to him his Viſion; and underſtanding that *Ablavius* had the ſame, he commanded the Soldiers to be ſet at Liberty, and ordained *that they ſhould go to* Myra *to St.* Nicholas, *and give him Thanks for having delivered them from Death; and that they ſhould ſalute him in his Name, and preſent him a Book of the Goſpels, written with Letters of Gold, and richly bound and covered, and an Incenſer excellently wrought, adorned with precious Stones, and two Candleſticks of Gold for the Service of the Altar, and in perpetual Memory of the Devotion which the Emperor had towards him:* Who upon Occaſion of this Miracle writ to *Ablavius*, and made a Law, in which he commands that the Judgments and Sentences of the Biſhops ſhould be obeyed, and ſays it in theſe Words: *We ordain, that the Sentences of the Biſhops, in whatſoever Manner they are pronounced, be always kept entirely and inviolably; and that it be held for ſacred and venerable, whatſoever is determined by the Sentence of the Biſhops.* This Miracle was divulged, and the Fame and Reverence of the Saint increaſed throughout the World; and all that were afflicted, or in any great Danger and Neceſſity, invocated him, and found Remedy. As it happened to certain Mariners, who being in ſuch a horrible and dreadful Tempeſt, that they gave themſelves over for Dead; and not knowing what further to do, they beſought Almighty God *that he would deliver them through the Interceſſion of the holy Biſhop* Nicholas; and preſently he appeared to them, and ſaid: *Behold here I am to help you, confide in God, whoſe Servant I am:* And taking the Stern, in the View of them all, he drew the Ship out of Danger, and aſſwaged the Sea, to the Amazement and Aſtoniſhment of thoſe that were there, who went immediately to the City of *Myra*, to give Thanks to the holy Prelate for the

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Favour they had received from him, and finding him in the Quire ſinging the divine Office, they caſt themſelves at his Feet, and recounted to him before thoſe that were preſent, all that had happened to them. At which the Saint (out of his great Humility) was aſhamed and confounded, and ſaid to them: *Give the Glory, Children, to God, for I am a ſinful Man, and an unprofitable Servant:* And calling them aſide, he declared to them, that they fell into that Danger for their Sins, and diſcovered to them certain ſecret Faults which they had, that they might amend them: For amongſt other Gifts of God which he had, a moſt ſignal one was, his ſeeing the Conſciences of thoſe that converſed with him, and whatſoever they had in their Hearts, and a moſt ſweet Force in perſuading them whatſoever he pleaſed; and with this he ſent them away contrite for their Sins, and amazed.

St. *Nicholas* then ſhining like a Sun in the World, by his moſt holy Life, Doctrine, and Miracles, now full of Days, Virtues, and Merits, deſiring to finiſh his Pilgrimage, and panting after his eternal Countrey, was taken with a light Infirmity, but underſtanding that he was to die of it (although he was always prepared) he diſpoſed himſelf with more Care for that glorious Journey, and with great and exceſſive Content, and Jubilee, render'd up his Soul to our Lord, upon the ſixth of *December*, in the Year CCCXXVI, in the Reign of *Conſtantine* the Great. The Death of St. *Nicholas* was deeply reſented by all that City and Province, which loſt ſo great a Paſtor, Father, Maſter, Protector, and Defender. The Biſhops, Clergy, and People round about, aſſembled together, and interr'd his holy Body with great Solemnity, and many Tears, and Sighs, in a magnificent and ſumptuous Church, which at that Time was in the City of *Myra*. And our Lord who honour'd the Saint alive, with ſo many and ſuch ſtupendous Miracles, exalted him after his Death with others, no leſs remarkable. For immediately began to flow from his holy Body a miraculous Liquor, and ſovereign againſt all Infirmities; and from very remote Countries and Provinces the Faithful came in Pilgrimage to his Sepulchre, to honour his precious Relicks, and to enjoy that ſo continual a Miracle and Benefit. And *John* the Deacon, in the Life which he writ of St. *Nicholas*, gather'd out of the Patriarch *Methodius*, adds, that a Biſhop of *Myra* having been caſt out of his Chair, that ſovereign Ointment ceaſed to flow from the Sepulchre of the Saint, and that the Biſhop being reſtor'd to his Church, it flow'd again as before. But amongſt the other prodigious Things recounted of St. *Nicholas* after his Death, one is very remarkable. On a Time there went many Pilgrims in a Ship to viſit the Body of St. *Nicholas*, and the Devil who had been caſt out of that Temple of *Diana*, which the Saint (as we have ſaid above) demoliſhed, deſiring to revenge himſelf of him, in thoſe that were devoted to him (ſince he could not now revenge himſelf of him in his own proper Perſon) he took the Shape of a Woman that carried a great Veſſel of Oil, and diſcourſing with the Pilgrims and Paſſengers, ſaid to them, *That ſhe knew that they were going in Pilgrimage to St.* Nicholas, *and that ſhe would gladly go along with them, were ſhe not hindered by her great Weakneſs, and certain Gripings of her Stomach; but ſeeing ſhe could not now go herſelf, ſhe entreated them that they would take that Veſſel of Oil, and offer it in her Name, for the Lamps that burned before the Sepulchre of the Saint.* The Pilgrims took the Oil, thinking it was a devout Woman that ſpake to them; and the ſecond Day, they had a terrible Storm, and thinking to return back again, St. *Nicholas* appeared to them in the Shape of a venerable old Man that came in a Bark, and commanded them preſently to caſt into the Sea the Veſſel of Oil, which the Devil in the Shape of a Woman had given them, for ſo they ſhould have a proſperous Voyage. They did ſo, and in that Part of the Sea where the Oil fell, there aroſe a terrible Fire, with ſuch a filthy Stench, that it clearly appeared to be ſomething appertaining to Hell.

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The *Vandals* went out of *Africa* into *Calabria*, and pillaged that Countrey: One of them found in the Houſe of a Chriſtian, an Image of St. *Nicholas*, and took it along with him, without knowing what it was. Afterwards, when he was returned into *Africa*, he asked *whoſe Image that was?* and the Chriſtians anſwered him, *It was the Image of a holy Biſhop called* Nicholas, *by whom God wrought prodigious Things, and favoured thoſe that recommended themſelves to him.* The *Vandal* put the Image of the Saint in the Chamber where he kept his Gold and Silver, and all his Riches; and one Day going abroad in all Haſte upon urgent Buſineſs, turning himſelf to the Image of the Saint, he ſaid to him, Nicholas, *ſeeing thou haſt ſo great Power, keep my Houſe, and what I leave in it.* The *Barbarian* was no ſooner gone out of his Houſe, but Thieves entered into it, and pillaged it; and he returning Home, and finding his Houſe empty, was enraged againſt the Saint, and began to beat his Image, and threatened to burn it, if he did not help him to that again which had been taken from him. At the ſame Time St. *Nicholas* appear'd to the Thieves, who were very jocund for the Prize they had gotten, and with great Severity commanded them preſently to reſtore it, threatening them moſt terribly if they did not. The Thieves forthwith made Reſtitution of what they had ſtolen, and the *Vandal*

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The Life of St. AMBROSE, *Biſhop of* Milan, *and Doctor of the Church.*

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St. *Ambroſe* was the Son of a very illuſtrious *Roman* Gentleman of prime Account, who was alſo called *Ambroſe*. This Gentleman had one Daughter, and two Sons; the Daughter (who was the eldeſt) was called *Marcellina*, who liv'd in perpetual Virginity; and Pope *Liberius*, upon *Chriſtmaſs* Day, conſecrated her to our Lord, and gave her the Veil before a great Multitude of People, exhorting her to Perſeverance, with a grave and elegant Oration. After *Marcellina*, was born *Satyrus*, a prudent and virtuous Man. *Ambroſe* their Father came to be Prefect of the *Gauls* (which was an honourable Office, and of great Truſt) and going into *France* to execute it, his Son *Ambroſe* was born there, for the Glory of our Lord, and the Defence and Ornament of his Church. Our *Ambroſe* then being an Infant, and lying in the Cradle aſleep, with his little Mouth open, all on the ſudden there came a ſwarm of Bees, and ſettled on his Face, going in and out at his Mouth, and a little after took their Flight, and were ſeen no more. His Father was preſent at this Prodigy, and admiring at what he had ſeen, he ſaid, *This Child, if he live, will be a great Man:* And ſo he proved, far ſurpaſſing *Plato*, to whom the like is ſaid to have happened. The Father died in his Government in *France*, DECEMBER 7.

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France, and the Son *Ambroſe* returned with his Mother and Brethren to *Rome*, where he was brought up; and at preſent there is a Monaſtery of *Benedictine* Nuns, in certain Houſes, which are commonly ſaid to have belonged to the Father of St. *Ambroſe*. When he was a Child he ſeems to have propheſied that he was to be a Biſhop; for ſeeing the People kiſs the Hands of the Biſhops, he gave his to a young Maid that was in Company of his Siſter, bidding her *kiſs it, for that he was to be a Biſhop*. And although then it was look'd upon as the Jeſt of a Child, afterwards it appear'd that it was a Prognoſtication of what was indeed to happen. Although the City of *Rome* was ſo great, and ſo licentious, and ſo full of vain and debauch'd young Men, *Ambroſe* did not permit himſelf to be carried away by the Fervour and Impetuoſity of Youth, nor by the Torrent of other young Men, but he lived with ſuch Retirement, and Modeſty, that he perpetually conſerved his Virginity, and with the Modeſty and Purity of his Manners, the chaſte young Man joined the Study of good Literature; and by his rare and excellent Wit he came to be a very learned Philoſopher, and eloquent Orator, and exerciſed the Office of an Advocate, and was looked upon as a remarkable Perſon, and of great Abilities, and had ſtrict Friendſhip with the moſt famous and potent Men of the City of *Rome*; as were *Symmachus* (who had been Conſul, and was, as it were, Prince of the Senate, although a Pagan) and *Anitius Probus*, whom the Emperor *Valentinian*, becauſe he was a very wiſe Man, had made a Prefect of his Palace (which was a high Dignity) that he might put ſuch Governours in the Provinces, as he thought fitting. *Probus* caſt his Eyes upon St. *Ambroſe*, for the great Parts which he knew he had, and gave him the Charge of the Provinces of *Inſubria*, *Liguria*, and *Emilia*, which are of *Milan*, of the Coaſt of *Genoa*, and that Part of *Lombardy*, which is on the other Side of the River *Po*. When *Probus* ſent him to his Charge, he ſaid to him, *Go, and govern, not as a Judge, but as a Biſhop*; giving him to underſtand, that he ſhould govern thoſe Provinces not with Rigour, but with Sweetneſs, and rather as a Father, than as a Judge. St. *Ambroſe* departed from *Rome*, to go to his Government, and being come to *Milan*, he found the whole City full of Jars and Factions; for the *Arian* Hereticks diſturbed it, and endeavoured to infect it, and the Catholicks to conſerve it in its ancient and Catholick Religion. But it pleaſed our Lord that *Auxentius* the Biſhop, and Head of the *Arians*, ſhould die, who was of *Cappadocia*, a crafty and cunning Man, and who making an outward Shew of being Catholick, ſecretly infuſed the Poyſon of his perverſe Doctrine; and had gotten ſo great Authority and Power, that neither St. *Hilary*, Biſhop of *Poictiers*, nor *Evagrius*, St. *Jerome*'s great Friend, nor St. *Philaſtrius*, Biſhop of *Breſcia*, coming for this Purpoſe to *Milan*, were able to caſt him out of his Seat, which he held until our Lord taking Compaſſion of his Church, took him out of this Life. *Auxentius* then being dead, all the People of *Milan* began to be in a Tumult, the Catholicks willing that a Catholick Biſhop ſhould be choſen, the Hereticks, an Heretick. The Emperor *Valentinian* having underſtood of the Death of *Auxentius*, he admoniſhed the Biſhops, that *they ſhould put in that Chair a Prelate of ſuch Merits, as he might willingly ſtoop to him, and receive joyfully his Reprehenſions, as the ſovereign Medicaments of his Soul.* And when the Biſhops beſought him, that he himſelf would chooſe him that was to ſucceed *Auxentius*, the pious Emperor would by no Means do it, ſaying: *That Buſineſs was above his Forces, and that they, as Men that were filled with the Grace of God, and enlightened with his Light, could do it better.* *Valentinian* ſhewing in this his Piety, and the Reſpect he bore the Miniſters of God, and that he knew how to diſtinguiſh what is proper to the Emperor and temporal Prince, from that which appertains to the Prieſts, and is proper to the Church. Immediately they fell to treating about the Election of a Prelate, and all the People of *Milan* were aſſembled together in the Church, the Catholicks, and the *Arian* Hereticks conteſting with one another, and each Party endeavouring to make a Biſhop of their own. *Ambroſe*, as Governour of that Province, came to the Church, to pacify the People, and to exhort them to Peace and Quietneſs. He beginning to ſpeak, all on a ſudden a little Child cried out, ſaying: *Biſhop Ambroſe*. This Voice being heard, inſtantly by divine Inſpiration, the Hearts of the Catholicks, and of the *Arians*, which were ſo much divided, were ſtrangely united, and with one Conſent they agreed that *Ambroſe ſhould be their Biſhop*. St. *Ambroſe* was aſtoniſhed at it, and endeavoured to divert the People, and to fly that Dignity, of which he held himſelf unworthy, and uſed extraordinary Means to ſhew that he was ſo indeed, and to incline the People to deſiſt from that their Will. To this Purpoſe going out of the Church, he cauſed his Tribunal to be erected, and contrary to what he had hitherto practiſed, he began to ſhew himſelf ſevere, and cruel, commanding certain wicked Men to be tormented, and examining their Cauſes rather like a rigorous Judge, than a merciful Biſhop. But the People being not moved with theſe Terrors and Severities, but rather with louder Acclamations, and with greater Inſtance, demanding him for their Biſhop, the moſt chaſte and virtuous Man cauſed certain wanton Women to be brought to his Houſe, that

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that the People ſeeing them, might hold him for a diſhoneſt Perſon, and unworthy ſo ſublime and pure a Function. But they all knowing and well underſtanding that this was a mere Device to avoid the Dignity, the more he endeavoured not to be their Biſhop, the more earneſtly did they deſire to have him; and cried out, *Might that Sin lie upon their Souls.* When St. *Ambroſe* ſaw that his Inventions availed him Nothing, he fled from *Milan* towards *Pavia*; and having travelled all the Night, and believing he was now come to *Pavia*, by the divine Will he found himſelf at the Gates of *Milan*; whereupon underſtanding it was the Work of God, he yielded himſelf up to the Will of the People, ſaying, he would do what they pleaſed. They ſet Guards upon him, that he might not fly away the ſecond Time, and made Supplication to the Emperor *Valentinian*, to confirm that their Election. For by the Laws, the Magiſtrates, and Imperial Miniſters, could not leave their Offices, and make themſelves Clergymen, without the good Will and Licence of the Emperors. The Emperor rejoyced much, that he whom he had appointed for temporal Governour of thoſe Provinces, was ſuch, that he deſerved to be Biſhop; and with a very good Will he confirmed the Election of St. *Ambroſe:* Who in the mean Time that they were in Expectation of the Anſwer of *Valentinian*, deceiving his Guards, eſcaped the ſecond Time, and hid himſelf in a Countrey Houſe of one of his Friends, called *Leontius*, a Gentleman of Quality, where he remained, until the Emperor's Anſwer being come, *Leontius* himſelf diſcovered him, that he might not contradict the Emperor's Commands. Who was there ever that ſo much endeavoured to be Biſhop, as St. *Ambroſe* deſired not to be? Who was ever ſo ambitious, and has invented ſuch Means to obtain vain Honour, and a troubleſome Command, as St. *Ambroſe* did to avoid that Dignity, which the People, and God himſelf offered him? But becauſe no Man ought to reſiſt the divine Will, St. *Ambroſe* bowed his Neck to the Yoke, and permitted himſelf to be ordained Biſhop. And becauſe he was not as yet baptized, but only a Catechumen, he was baptized by a Catholick Biſhop (for ſo was his Will) and by him received all Orders, and was conſecrated Biſhop, with incredible Joy and Rejoycing of all. The Emperor was preſent at his Conſecration, and converting himſelf to Almighty God, he ſaid: *I give thee Thanks my Lord and Saviour, that thou haſt committed the Care of Souls to him to whom I had committed the Care of Bodies, and by this haſt given to underſtand that my Election was good.*

It is not eaſily to be believed what a Joy this Election of St. *Ambroſe* cauſed to the Catholicks in all *Italy*, and out of it; hoping that by his great Zeal and Courage, the Damages and Miſchief would be repaired, which the Church of *Milan* had received by the Perfidiouſneſs and Craft of *Auxentius*, the *Arian* Biſhop. St. *Baſil* Biſhop of *Ceſarea* writ a congratulatory Epiſtle to him, praiſing him above Meaſure; and the other Biſhops of the Eaſtern and Weſtern Churches approved and praiſed that Election, although it was made in a Perſon, who (as we have ſaid) was not as yet baptized; nor were they miſtaken, for as ſoon as our *Ambroſe* was ſeated in his Chair, he left the Care of all temporal Things to his holy Brother *Satyrus*; that he might be more free and diſencumbered, and give himſelf wholly to God, and attend to the Obligations of his Office. To the Poor he diſtributed all the Gold and Silver he had, and to the Church he made a Donation of his Poſſeſſions and Lands, reſerving to his Siſter the Profit of them, during her Life. He ſaid Maſs every Day with great Tenderneſs and Devotion, and with much Preparation, as is to be ſeen by the Prayers he compounded to this Purpoſe. He preached every Sunday, and like a good Paſtor gave heavenly Food to his Sheep; and his Sermons were ſo ſublime, and ſo full of Spirit, Learning and Eloquence, that by Means of them the great Doctor, and Light of the Church, St. *Auguſtine* was converted to our Lord: For the End which he aimed at in them, was to wound Souls, and to reduce them to our Lord, not ſo much by Elegancy and Copiouſneſs of Words, as by Force of Reaſons, Prayers and Tears. He employed himſelf in other ſacred Functions with ſo great Aſſiduity, that *Paulinus* ſays, that the Labour only which he took in inſtructing thoſe that were to be baptized, was ſufficient to employ five Biſhops after his Death. He received with extraordinary Courteſy all that came to ſpeak with him, without keeping a Guard or Porter at his Gate. He heard all, enquired about their Affairs, comforted the Afflicted, relieved the Neceſſitous, and was a moſt loving Father, and a moſt vigilant Paſtor to all the City. Although he willingly employed himſelf in all Works of Mercy and Charity, he would not intermeddle in making of Marriages, nor counſel any one to go to the Wars, nor would he eat out of his own Houſe: And what he did in this Point, he counſelled the ſame to St. *Auguſtine.* St. *Ambroſe* excelled in all Virtues, and was a Pattern of holy Prelates, and Mirror of Sanctity; and he had leſs to do in this Point after he was a Biſhop, becauſe he had been (as we have ſaid) all his Life very virtuous and temperate. He faſted very often, and ſcarce ever eat any Thing before Night, except upon Saturdays and Sundays, and the ſolemn Feaſts

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of ſome Martyrs. And being towards all moſt courteous and ſweet, towards himſelf he was rigid and ſevere. He was ſo humble, that although he were held by all for an Oracle of Knowledge, and a moſt eloquent Man, yet he gave the Books he writ to others to cenſure, and ſubmitted himſelf to their Judgment; and when they advertiſed him of ſome Fault, he gave them Thanks for it, and held it for a ſingular Favour; and ſo he ſays in an Epiſtle, writing to *Sabinus* Biſhop of *Placentia*: *Every one is deceived with his own Writings, and reading them, many Things paſs for high Conceits; and as Children, although deformed, pleaſe their Parents, ſo ill-compoſed Writings delight their Authors.* And in another Epiſtle to the ſame, which is the Eighth, *I* (ſays he) *hold it for a Favour, when any one that reads my Writings, tells me what does not pleaſe him in them, for even in the Things which I know, I may be deceived; nor does one ſo narrowly take heed to every Thing, and ſome Things ſound not ſo well to others, as their Author pretends.* But becauſe he was yet but raw in eccleſiaſtical and divine Matters, our Lord ſent him St. *Simplician*, a perfect Man, and of known Sanctity and Learning; who by Order of St. *Damaſus* Pope came at that Time to *Milan*, and contracting Friendſhip with St. *Ambroſe*, informed him of the laudable Cuſtoms, and ſacred Rites of the *Roman* Church; that by his Means they might be eſtabliſhed in *Milan*, and Monaſteries of religious Perſons that aſpired to Perfection, might be built there, as there were at *Rome*; and accordingly one was founded in the Suburbs of *Milan*, of which (with great Praiſe) St. *Auguſtine* makes Mention; and St. *Ambroſe* ever held *Simplician* for his ſpiritual Father and Maſter. He was ſo merciful and liberal to the Poor, that to relieve them, and to redeem Captives, he ſold the rich and ſacred Utenſils of the Church; which St. *Auguſtine* much praiſed, and afterwards imitated. And the ſame St. *Ambroſe* ſaid, *that the Church had Gold, not to keep it, but to diſtribute it, and to ſpend it upon the Neceſſities of the Poor.* In his Sermons and Diſcourſes, whenſoever Occaſion was offered, he exhorted young Damſels to conſerve their virginal Purity, and to conſecrate it to JESUS CHRIST, and to take him for their Spouſe. He preached oftentimes of this Matter, and with little Fruit in *Milan*; but the Virtue of his Words went forth out of that City, and the Odour and Fragrancy of ſuch heavenly Doctrine, drew many pure Souls, and moſt chaſte Virgins, who came to *Milan* from *Placentia*, from *Bolonia*, and even from *Africa*, to dedicate themſelves to our Lord; and ſo the Saint himſelf ſays: *Some Body will ſay, thou always preacheſt to us the Praiſes of Virgins. What ſhall I do, who daily preach this, but profit nothing? But it is not through my Fault. Hither come many Virgins to take the Veil; and I handling this Matter in this Place, move thoſe that are out of it; and if it muſt be ſo, it would be better that we ſhould handle it in ſome other Place, that we may perſuade you here. Thoſe that do not hear me follow my Doctrine, and thoſe that hear me do not follow it.* So St. *Ambroſe*. He had a great Commiſeration of Sinners, and lovingly invited them to Penance; and when any one came to confeſs his Sins, he tenderly compaſſionated him beyond Meaſure, and ſhed ſuch an Abundance of Tears, that he mollified the Hearts of thoſe that confeſſed to him, or diſcovered to him their Conſciences, how hard and obdurate ſoever they were. He endeavoured to extirpate certain Abuſes and Superſtitions, which remained of Paganiſm, and were received by the Chriſtians. For upon the firſt Day of the Year the Pagans were wont to commit great Exceſs in Eating and Drinking, and in ſacrilegious Ceremonies; and to root out this bad Cuſtom, he inſtituted in the Church, that the Faithful ſhould faſt upon that Day, and that the Feaſt of the moſt holy Circumciſion ſhould be celebrated. He alſo took away the Banquets which were wont to be made in the Church upon the Feſtivities of the more famous Martyrs. For although at the Beginning they were introduced to exerciſe Charity, and to give Relief to the Poor, yet afterwards by little and little the good Cuſtom was perverted, and they ſeemed now more like the Feaſts of Pagans than Chriſtian Refections. But in Nothing was he more careful, than in endeavouring that the Clergy ſhould ſhine in all Virtue, eſpecially in Modeſty and Liberality to the Poor; and that the Catholick Church might be as different in their Manner and Behaviour, as they were in their Doctrine from the *Arians*; well underſtanding of what Importance it is to all the Commonwealth, that the Miniſters of God be the firſt in good Works, and move the reſt by their Example. For this Cauſe when any holy Prieſt died, he wept moſt bitterly, and and gave two Reaſons why he did ſo. The one, that he died before him; the other, the Damage the Church received hereby, for that holy Men, and ſuch as were worthy of ſo high a Dignity, were rare to be found. And for this Cauſe he was very vigilant in ſeeking out Perſons of eminent Virtue and Knowledge, to be made Biſhops. And out of this Zeal he procured that after the Death of St. *Philaſtrius* Biſhop of *Breſcia*, St. *Gaudentius* ſhould ſucceed him, although much againſt his Will. He inſtructed alſo St. *Vigilius* Biſhop of *Trent* (who was afterwards a Martyr) what he was to do to be a worthy Miniſter of God; and writ an Epiſtle to him,

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him, giving him the Model of a holy and true Prelate; he having always an ardent Zeal of the Glory of our Lord, and of the Good, not only of his own Church, but alſo of others.

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When the holy Prelate heard this, remembering thoſe Words of *Job*, ſpeaking of Sinners, *They paſs their Days with Content, and in a Moment they deſcend to Hell:* Moved by God he roſe up, and ſaid to his Companions, *Let us preſently be gone hence, that the Anger of God, which is coming upon this Houſe, may not take us in it.* In all Haſte he went out, and having gone a little Way, the Earth opened and ſwallowed up the Houſe, and all that were in it. And in that Place was made a Pool, which remained afterwards in Memory of ſo rare and remarkable an Accident, which teaches us alſo that the Happineſs of a wicked Man is a ſecret Scourge of God, and how little Confidence is to be had in the Proſperity of thoſe who to the blind World ſeem happy. 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But *Valentinian* his Brother being alſo Emperor, and a Child and Son to *Juſtina* an *Arian*, who had been Wife to *Valentinian* his Father, the *Arians* confiding in the Favour and Power of *Juſtina* (who as Mother of the Emperor could do much, and very paſſionately deſired to protect and propagate her falſe Religion) took great Spirits, and reſolved to trample upon the holy Prelate *Ambroſe*, that ſuch a valiant Captain being overcome, the reſt might yield themſelves up, and they remain Maſters of the Field. To this Purpoſe, the Biſhop of *Sirmium* (which was the Metropolis of the Province of *Sclavonia)* being dead, they endeavoured to get one of their Sect to be choſen in his Place. But becauſe it was a Buſineſs of great Importance, St. *Ambroſe* went to *Sirmium*, and with great Courage oppoſed himſelf to *Juſtina*, and to all the *Arians*, and departed not thence, until *Anemius* a Catholick, and of approved Virtue, was choſen Biſhop. There happened here a Thing worthy to be recounted, that we may underſtand the Zeal of St. *Ambroſe*, and the Impudence of Hereticks, and the Puniſhment which God ſends thoſe that dare to affront his Saints. St. *Ambroſe* was preaching one Day in a high Place, and exhorting the People with great Fervour to chooſe a Catholick, and one worthy of that Chair for Biſhop. Many *Arians* heard him, Men and Women, and amongſt them a certain Damſel more impudent than the reſt, forgetting all virginal Modeſty, went up to the Pulpit, and with a troubled and fierce Countenance, laid hold of the Garments of the holy Prelate, and began to pull him with all her Force, to make him fall down amongſt the other *Arian* Women, that they might affront and abuſe him. The Saint turned himſelf towards her, and calmly ſaid to her: *Although I be unworthy the Order of Prieſthood, it does not beſeem thee, nor thy State, to lay Hands upon any Prieſt whatſoever; and therefore thou oughteſt to fear the Judgment of God: Take heed that ſome Diſaſter do not befal thee for this thy Boldneſs.* St. *Ambroſe* ſaid theſe Words, and God our Lord there before them all chaſtiſed her, ſuddenly taking her Life from her: And the Saint to repay with Sweetneſs, and an Office of Charity, the Affront which the unhappy Woman had done him, the next Day accompanied her to her Grave. Two *Arian* Biſhops, called *Claudian* and *Secundian*, feigning themſelves to be Catholicks, importuned the Emperor *Gratian*, that he would permit a General Council to be aſſembled to treat Matters of Faith. St. *Ambroſe* oppoſed it, and procured that at *Aquileia* was gathered a Council of ſuch Weſtern Biſhops as would come, and St. *Ambroſe* was preſent at it; and with his great Courage, Learning and Authority, ſuppreſſed and confounded the Hereticks, and taught all that Prieſts ought to be Judges of the Laity, and not the Laity of Prieſts. Another Time two Gentlemen of the Chamber of the Emperor *Gratian*, who in their Hearts were *Arians*, and to pleaſe their Prince made a Shew to be Catholicks; to

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Whereupon the Saint, with a prophetical Spirit ſaid to him: *Thou ſhalt alſo one Day come to the Church, and finding the Doors open, ſhalt not be able to enter it:* And ſo it happened a little after, for the Tyrant *Maximus* ſeeking him to kill him, *Macedonius* fled to the Church, and the Doors being open, he could not find the Way in, and ſo fell into the Hands of his Enemies. Theſe and ſuch like Encounters had St. *Ambroſe* with the *Arians* whilſt the Emperor *Gratian* lived; but by his Death Hereſy got great Force, and that Flame increaſed by the Power of *Juſtina*, who blowed the Coals. They endeavoured to make a Biſhop of their own Sect, to oppoſe him to St. *Ambroſe*, and they named one, a *Scythian* by Nation, who was alſo called *Auxentius*, as was the Predeceſſor of St. *Ambroſe*, and he was very like him in Wickedneſs. But becauſe this Name of *Auxentius* was odious in the City, he diſſembled his true Name, and called himſelf *Mercurinus*. This falſe Biſhop, and new *Auxentius*, challenged St. *Ambroſe* to diſpute publickly of the Faith, taking for Judges and Arbitrators ſecular Men and Pagans. The Saint would not accept of the Challenge, not that he was unwilling to diſpute, but that it was a new Thing, and unworthy the Majeſty of the Church, that Seculars ſhould be Judges of Eccleſiaſtical, and Pagans of ſacred Matters. And how much ſoever *Valentinian*, being a Youth, and deceived by his heretical Mother, endeavoured to make him diſpute, he was never able to overcome the ſtout and conſtant Breaſt of the holy Prelate; alledging the ancient Cuſtom of the Church, and that Prieſts ought to judge Emperors, and not Emperors Prieſts. As little could he obtain of St. *Ambroſe* to give a Church in *Milan* to the *Arians*, wherein to celebrate their ſacrilegious Rites and Ceremonies; and *Calligonus* great Chamberlain to *Valentinian* ſaying to him: *Whilſt I am alive, dareſt thou to contemn* Valentinian? *I will cut off thy Head*; the Saint anſwered, (as himſelf relates) *God permit thee to accompliſh what thou threateneſt me. For I ſhall ſuffer that which a Biſhop ought to ſuffer, and thou ſhalt do an Act worthy of thyſelf; I do not fear thy Threats, for thou canſt kill the Body, but thou canſt not kill the Soul. Thou mayeſt deprive me of my Life, but not of my Merit; the Soul being reſerved to God alone, and not to any earthly Power. Doeſt thou think that thou doeſt me harm? No, rather thou doeſt me a great Benefit, taking away from me a temporal Life, that a bleſſed and an eternal one may ſucceed. I beſeech God, that all the Enemies of the Church might leave perſecuting her, and level all their Shafts at me, and quench their Thirſt with my Blood.* Theſe are the Words of St. *Ambroſe:* But when *Juſtina* ſaw, that all her Labour was in vain, and that the Name and Authority of the Emperor her Son, was not ſufficient to overcome St. *Ambroſe*, and that whilſt he ſtayed in *Milan*, her falſe Religion could make no Progreſs, pining away with Grief, Rage and Fury, ſhe reſolved to caſt him out of the City, and to baniſh him to ſome Place, where he could not be able to oppoſe her. And becauſe this was very hard to be done, by Reaſon of the great Love which all the People bore him, and the Care and Aſſiſtance, with which they guarded their Prelate, ſhe promiſed great Rewards to thoſe that by whatſoever Way or Art ſhould ſerve herein, and bring about her Deſign. 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To give the People ſome Comfort, the Saint ordained that the Pſalms and Hymns ſhould be ſung at *Milan*, as the Cuſtom was in the Eaſtern Churches, and he augmented their Vigils and Faſts to appeaſe our Lord, and to arm his Soldiers by his Patronage: And accordingly they had it from Heaven by the Bodies of the glorious Martyrs St. *Gervaſe* and *Protaſe*, which at that Time were diſcovered by a Revelation that St. *Ambroſe* had.

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had. And God wrought ſo many, and ſo great Miracles, through the Interceſſion of theſe Saints, in Confirmation of the Faith which St. *Ambroſe* preached, and in Praiſe of the moſt holy and undivided Trinity, which the *Arians* impugned, that convinced and confounded, they abated ſomewhat of their Fury, although they amended not themſelves for it. Devils went out of the Bodies they tormented, howling, and confeſſing that they were tormented by the holy Martyrs, and even by St. *Ambroſe* himſelf, as St. *Auguſtine* writes, beſeeching him that he would let them alone, and pardon them. But all this ſufficed not to convert the Hereticks, but they drowned an *Arian* of their own Sect, into whom the Devil had entered, becauſe he cry'd out with a loud Voice, that in that Manner they were to be tormented who did not believe the Unity of the moſt holy Trinity which St. *Ambroſe* taught. The Truth is, that one of the chief of that Sect, and a moſt acute and ſubtil Diſputant, was converted to the Catholick Faith. For being in the Church, he ſaw an Angel at the Ear of St. *Ambroſe*, as it were, ſuggeſting to him the Words he was to ſpeak to the People. The Devils, forced by the Power of God, confeſs'd the Catholick Verity, and the Hereticks making bad Uſe of the Liberty which God gave them, denied, blaſphemed, and perſecuted it. And the more our Lord with greater Clarity and Glory manifeſted the Virtue of his Servant St. *Ambroſe*, and with Miracles and Prodigies confirmed his Doctrine, the more they ſhut their Eyes, that they might not ſee the Light, and hated the Maſter who went about to illuminate them with it: ſeeing then that all their Arts and Inventions availed them Nothing, they reſolved to cauſe his Death, who with ſo great Induſtry endeavoured to give them Life. They ſent a wicked and deſperate Fellow to kill the holy Prelate in his Houſe: The Man entered, armed with Iron and Fury, and St. *Ambroſe* (as we have ſaid) having no Guard, nor Porter, paſſed to the Place where the Saint was, and lifted up his Hand to ſtrike him with his naked Sword. But what can humane Rage and Madneſs do againſt the Power of God? And who can hurt him whom God defends and guards? The Arm of the miſerable Man was benummed, his right Hand, with which he was about to diſcharge the Blow, withered; he began to tremble, and to change Colours, and aſtoniſh'd, and, as it were, out of himſelf, he fell at St. *Ambroſe*'s Feet, ask'd, and obtained Pardon, together with perfect Health. But this Miracle was not ſufficient to give Underſtanding to the Hereticks, and Sight to the Blind, nor to ſoften the Hearts of thoſe that were hardened, and obſtinate, but on the contrary, they ſought out new Inventions to fight againſt God, and againſt his Saint. And becauſe all humane Arts, which hitherto they had uſed, had not avail'd them, they converted themſelves to diabolical, endeavouring by the Help of the Devils to obtain that, which they had not been able to effect by other Means. To this Purpoſe they dealt with a Sorcerer, and great Necromancer, call'd *Innocent*, by his magical Art to diſſolve that rare Amity and good Affection, which was betwixt St. *Ambroſe* and the People of *Milan*, between the Paſtor and his Flock, that ſo the Knot of Love being looſed, and the Guard which all the City had over their holy Prelate being taken away, they might more eaſily be able to compaſs their wicked Deſigns upon him. *Innocent* the Magician did his Office: One Night he got upon the Top of the Houſe of St. *Ambroſe*, call'd up the wicked Spirits, they came at his Command, he ordain'd them what they were to do, they went about to execute it, but were not able. He returned again, and with ſtronger Witchcrafts, and Enchantments, urged them, and commanded them to kill St. *Ambroſe*; but he being guarded by the Hand of God, and environ'd with Angels in his Defence, they were not able not only to come near his Perſon, but not even the Threſhold of his Door, as the Necromancer himſelf, after the Death of the Empreſs *Juſtina*, confeſſed, being taken, and put to the Rack for another Crime which he had committed, not being able to do otherwiſe, becauſe the Angel-Guardian of St. *Ambroſe* commanded him, and forced him to declare it.

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It is a hard thing to fight againſt God, and to kick againſt the Spur. *Juſtina* thought that by her Impiety, and womaniſh Fury, and by the Arms and Power of her Son *Valentinian*, ſhe ſhould be able to contraſt with God, and to throw down the inexpugnable Wall of the Catholick Faith; but when ſhe leaſt thought of it, God raiſed againſt her, and againſt her Son the Tyrant *Maximus*, who had cauſed the Emperor *Gratian* to be treacherouſly killed: Who, to waſh away the Stain of the innocent Blood he had ſhed, and to ſhew himſelf a Catholick Prince, and zealous of the Peace and Union of the Church, writ to the Emperor *Valentinian*, exhorting him to take Care of the Catholick Faith, and to defend it, as the Emperor *Valentinian* his Father had done, threatening him, if he did not, that he would make a cruel War upon him; ſeeking by this Occaſion a Colour to do ſo, and ſerving himſelf of Religion for his Deſigns, as Politicians are wont to do. And indeed, at the ſame time he gather'd a powerful Army to paſs the *Alps*, to the great Aſtoniſhment and Terror of all *Italy*, and of the poor young and deceived Emperor *Valentinian*, and of *Juſtina* his Mother, who ſaw themſelves in ſuch Straits, that to ſtop and

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detain *Maximus*, they reſolved to ſend him an Embaſſy; and taking no Notice of all the other conſiderable Perſons, and Princes of their Empire, they caſt their Eyes upon St. *Ambroſe*, and with great Importunity intreated him that he would take that Labour, and go to the City of *Trevers*, where *Maximus* was (to whom he had been formerly ſent after the Death of *Gratian*, and was well known and eſteemed by him) to eſtabliſh a Peace betwixt them, and to demand of him the Body of the Emperor *Gratian*, to interr it. The holy Biſhop, forgetting all the Injuries they had done him, and remembering the Clemency of our Lord, and having Compaſſion of *Italy*, condeſcended to their Intreaties, and went to *Maximus*, and ſpoke with him; and although at this Time he was diſcourteouſly treated by him, he underſtood his Deſigns, and that under the Name of Peace, he intended to make War, and to deceive *Valentinian*: And accordingly he adviſed him of it, and *to beware of* Maximus, *and more to regard his Hands, than his Words*. *Valentinian* would not take Warning, but ſent another Ambaſſador, to wit, *Dominus*, thinking by Intreaties and Submiſſion to obtain Peace. *Maximus* gave good Words to the new Ambaſſador, who returned into *Italy* very well ſatisfied, thinking he had concluded a Peace; but *Maximus* ſoon follow'd him with his Army, and unexpectedly paſſed the *Alps*, and ſo upon the ſudden entered into *Italy*, that *Valentinian* and *Juſtina* were hardly able to eſcape, and to fly into the *Eaſt*, that *Theodoſius*, who governed there, and was Collegue in the Empire, might protect them, and deliver them out of the Hands of *Maximus*, as afterwards he did. They were greatly terrified in *Milan* at the coming of *Maximus*'s Army, and all ſtrove who ſhould quit the City firſt, and ſave themſelves by Flight. The holy Prelate ſpoke to them, and exhorted them to do Penance, teaching them that it was the beſt Remedy, and moſt ſecure Guard they could find. *Why* (ſays he) *doſt thou fly thy Country? If thou deſireſt to be ſafe, fly thy Sins: Ceaſe to ſin, and the Enemy is overcome.* But after *Maximus* with his Army had deſtroyed that rich Part of *Italy*, and ruined many Cities, waſted the Fields, and made himſelf Lord of all, ſeeing there was none to reſiſt him, he mitigated his Fury, and began to gain the good Will of the People by Favours, and to let them know that he came not ſo arm'd to uſurp the Empire, but to conſerve the Catholick Faith pure and entire, ſeeking to cover his Tyranny with the Cloak of Religion. By this St. *Ambroſe* was more quiet, and had leſs to do with the *Arian* Hereticks. But the Catholick Faith was much more confirm'd and eſtabliſhed after the Emperor *Theodoſius* overcame, and kill'd *Maximus*. For although as a pious, and moſt modeſt Man, he would not take the *Weſtern* Empire for himſelf, but reſtored it to *Valentinian*; yet he always was, with very great Authority, and as it were, the Father of the ſame Emperor *Valentinian*, who, his Mother *Juſtina* being now dead, reverenced, and obeyed St. *Ambroſe*. Whilſt *Theodoſius* was in *Milan*, he extremely favour'd the Catholicks, and perſecuted the *Arians*, and St. *Ambroſe* triumphed over them, the Catholick Religion over Hereſy, Truth over Falſhood.

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But if *Arian* Hereticks fail'd, there wanted not other Monſters, which at that very Time came out of Hell, with new Errors to diſturb the Peace and Tranquillity of the Church. For *Jovinian*, a Monk, and others, who had been in that Monaſtery, (which we ſaid St. *Ambroſe* built in *Milan*) who under the Maſk of Faſting and Penance, covered their Wickedneſs, apoſtatizing from Monaſtical Inſtitution, and from the Catholick Faith, began to teach new Doctrines, and to infect the Souls of thoſe that believed them; of whom St. *Ambroſe* ſays theſe Words: *Theſe were with us, but they were not of us; they faſted, were ſhut up in the Monaſtery, they had not Liberty to give themſelves to diſhoneſt Delights, nor to Pratlings and Contentions, and being delicate, they could not endure this Kind of Life. They went out of the Monaſtery, would have returned back again, but were not admitted; for I had heard many Things fit to be corrected, and having admoniſhed them, they did not amend them. And for this, going, as it were, out of themſelves, they began to pour out the Poiſon they were full of, and to be an Incentive to all Vices.* Thus St. *Ambroſe*, who did ſo perſecute *Jovinian* and his Companions, that he caſt them out of *Milan*, and all that Territory; but they were ſo impudent that they went to *Rome*, thinking to be able by their Hypocriſy to deceive the Faithful: But by the Diligence of *Pammachius* a very noble Man, and a great Friend of St. *Jerome*, *Siricius Pope* aſſembling the Clergy of *Rome*, condemned them, and the Doctrine they taught; and St. *Jerome* himſelf writ two very learned Books againſt it, and the Emperor *Honorius*, Son to *Theodoſius*, baniſhed *Jovinian* into a deſert Iſland. St. *Ambroſe* alſo had much Trouble in the Time of the two Brothers Emperors, *Gratian*, and *Valentinian*, in reſiſting many of the *Roman* Senators (of whom *Symmachus* was the Head) who went about to re-eſtabliſh in *Rome* the Adoration of their Gods, and the Stipends which were wont to be given to their Prieſts and Miniſters, and ſent Ambaſſadors to the Emperors to obtain it, to whom St. *Ambroſe* oppoſed himſelf, and perſuaded the ſame Emperors not to grant it, and anſwered moſt gravely, and learnedly, all the falſe Reaſons which the Pagans alledged to the contrary. But to return to what we were ſaying of *Theodoſius*,

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Theodoſius, after that ſignal Victory which he gained of the Tyrant *Maximus*, and his Army; thoſe that had followed the Faction of *Maximus*, feared they ſhould now be puniſhed, and full of Fear and Trembling, they beſought St. *Ambroſe*, that he would beg their Pardon of the Emperor; and the holy Biſhop did it with ſo great Piety and Efficacy, that he obtained of the Emperor all he deſired; and puniſhing only three, that were the chief, he pardoned the whole Army of *Maximus*, and took Care that his Daughters and his Mother might not ſuffer, ſending them what was neceſſary; giving Princes an Example of Clemency, and overcoming Victory itſelf, by giving Life to them, from whom it had given him Power to take it away; and all this by the Counſel and Interceſſion of St. *Ambroſe*. Although he had his Encounters with the ſame Emperor, in which it is hard to ſay, whether is more to be admired, the religious Humility and Obedience of *Theodoſius*, or the Valour and Conſtancy of the holy Biſhop in defending the Authority of the Church. For certain Monks having by the Inſtigation of their Biſhops, burnt a Synagogue of the *Jews*, in a Town called *Callinicus*, in the Eaſtern Countries, and the *Jews* grievouſly complaining, and greatly importuning that the Authors of that Fire might be puniſhed, the Emperor commanded that they ſhould at their own Coſt repair the Synagogue. St. *Ambroſe* heard of it, and writ a Letter to *Theodoſius*, in which he beſought him to recal that Command, and in it ſpeaks thus to him: *I beſeech you to hear with Patience what I ſay, for if I be not worthy that you ſhould hear me, I ſhall be as little worthy to offer Sacrifice for you, nor to whom you ſhould recommend your Deſires and Prayers. Will you not then hear him whom you deſire that he ſhould be heard for you? Will you not hear him who now pleads his own Cauſe, having heard him when he pleaded the Cauſe of Others? Do you not fear your own Judgment, and that which follows from it, that holding me unworthy to be heard by you, you declare that I am unworthy to be heard for you? But it neither becomes an Emperor to deny Liberty of ſpeaking, nor a Prieſt not to ſpeak what he thinks.* So St. *Ambroſe*. And although he did not by this Epiſtle win the Emperor, yet afterwards ſpeaking with him in the Church, he obtained of him what he deſired, and freed the Biſhops and the Monks from the Mulct and Puniſhment which they feared, and from the Anxiety in which they were.

But much more difficult and glorious for St. *Ambroſe*, and for *Theodoſius*, was that which happened when the Emperor would have entered into the Church, and the holy Biſhop ſhut the Door againſt him, which although it be a Thing ſo well known, and ſo commemorated, and praiſed by ſo many, and ſuch grave Writers, yet becauſe it is very remarkable, and worthy the Imitation of all Chriſtian Princes, I will here relate it in Brief. The Citizens of *Theſſalonica* had killed tumultuouſly a Maſter of the Camp, Miniſter of the Emperor. He much reſented it, and would have puniſhed them, but by the many and good Reaſons which St. *Ambroſe* gave him, he was pacified. But, as in the Palaces of Princes there are many Flatterers, and many that kindle the Fire and bring Wood to it inſtead of quenching it, ſo there wanted not in the Court of *Theodoſius* Miniſters and Favourites, who incited him to puniſh that Injury ſeverely, and to maintain his Reputation; and in Fine, they perſuaded him to give a cruel Command: By which in the Space of three Hours were killed in *Theſſalonica* ſeven Thouſand of the People, without regarding who were faulty, and who were innocent. St. *Ambroſe* was exceedingly afflicted for the Blood which had been ſhed, and for the Love he bore him who had commanded it to be ſhed. And that he might acknowledge his Fault and do Penance for ſo heinous a Crime, one Day the Emperor coming to the Church, the undaunted Prelate went to him to the Door, and with grave Words, and full of Majeſty, commanded him not to enter, until he had acknowledged his Sin, and done publick Penance for the ſame. The Emperor obeyed him, and returned back to his Houſe, and remained eight Months weeping and lamenting with ſo great Reſentment and Grief, that the only Reading of it cauſes great Admiration and Devotion. For *Theodoſius* being one Day all bathed in Tears, there came to him one of his great Favourites, called *Ruffinus*, and aſked him the Cauſe of his Grief? And he yet more looſing the Reins to his Tears, anſwered him in theſe Words: *Thou feeleſt not my Evils, nor my Loſſes, but I lament and bewail my Misfortune. For I conſider how eaſily the Poor, and Servants can enter into the Church of God, and pray to our Lord in it; and that to me the Door is ſhut, not only of the Church, but alſo of Heaven; ſeeing that* CHRIST *our Lord has ſaid to the Prieſts; whatſoever you ſhall bind in Earth, ſhall be bound in Heaven.* And *Ruffinus* ſaying he would undertake to perſuade *Ambroſe* to abſolve him, *Theodoſius* anſwered; *He will not do it, for I know the Sentence of* Ambroſe *is ſo juſt and reaſonable, that he will not break the Law of God for Reſpect to the Imperial Power.* In fine, having paſſed eight Months in Sorrow and Tears, the Feaſt of our Lord's Nativity approaching, the Emperor came to the Door of the Church, not to enter into it by Force, but to beg Mercy and Pardon of St.

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Ambroſe; who not knowing with what Intention he came, reprehended him as a Tyrant, and a Breaker of the Eccleſiaſtical Laws, but the Emperor anſwered him with wonderful Humility: *I will not break the Laws eſtabliſhed by the Church, nor enter by Force into it; but I beſeech thee to untie me, and to abſolve me from the Churches Cenſures, and that thou wouldeſt remember the Clemency of our Lord, and not ſhut againſt me that Door, which he has opened to all thoſe that repent of their Sins.* Here St. *Ambroſe* ſaid to him: *But what Repentance do you ſhew of ſo enormous a Crime? What Remedy have you applied to ſo great a Wound, and ſo hard to be cured? It belongs to you* (replied the Emperor) *to give the Remedies, and to me to take them.* And having performed all that was commanded him by the couragious Biſhop, and being abſolved by him, the moſt faithful and moſt glorious Emperor entered into the Church, and proſtrated himſelf upon the Ground, and tearing his Hair, and beating his Face, and watering the Ground with Rivers of Tears, he began to aſk Pardon of his Sins, and to ſay thoſe Words of the Royal Prophet *David*; *My Soul has cleaved to the Pavement, quicken me O Lord according to thy Word.* This was the Conſtancy and Greatneſs of the Spirit, not humane but divine, which St. *Ambroſe* had; and this the Example which *Theodoſius* gave of his Devotion and Modeſty; of whom St. *Auguſtine* ſays: *God would that the Emperor* Theodoſius *ſhould do publick Penance before the People, to the End we might all take Example to do it, when it ſhould be neceſſary; and that neither the Poor, nor the Rich, neither the Tradeſman, nor the Gentleman, ſhould be aſhamed, or bluſh to do what the Emperor did.* And St. *Ambroſe* himſelf ſays: *The Emperor was not aſhamed of that of which the Poor are aſhamed; and there paſſed him not a Day afterwards in which he did not bewail that Sin.* But in this ſame Caſe there happened another Thing, well worthy to be taken Notice of, that the Emperor having entered into the Quire to make his Offering, he remained in it to hear holy Maſs; and St. *Ambroſe* ſent to him to tell him, *that Place did not belong to him, but to the Prieſts; for that Purple could make Emperors, but not Prieſts:* And the Emperor anſwered with extreme Modeſty, *that he ſhould not have preſumed to have ſtayed in that Place, had he not ſeen it ſo practiſed in* Conſtantinople; *and that he gave Thanks to the Biſhop for that Admonition and Correction.* Which ſunk ſo deep into his Breaſt, that returning to *Conſtantinople*, and entering into the Church, he would never ſit in the Quire of the Prieſts, notwithſtanding the great Intreaties of *Nectarius* Archbiſhop of *Conſtantinople*, but ſighing ſaid: *I ſcarce underſtood the Difference betwixt an Emperor and a Biſhop, but I have found out a Maſter of the Truth; for I only acknowledge Biſhop* Ambroſe *to be worthy of this Name.* In fine, the Emperor *Theodoſius*, from his own great Piety, and for the excellent and admirable Virtues of St. *Ambroſe*, honoured him much, and reverenced him, and obeyed him, and by his Counſel ordained many profitable Things, and of great Advantage to the whole Catholick Church; and by his Example the Emperor *Valentinian* became as ſubject and pliant to the Will of the holy Biſhop, after the Death of his Mother *Juſtina*, as he had been averſe before through her Inducement and Perſuaſion. As is to be ſeen in the Oration which the ſame St. *Ambroſe* made, bewailing with many Tears the diſaſtrous Death of *Valentinian*, cauſed by his great Favourite, and the Captain of his Army, *Arbogaſtes*, at *Lyons* in *France*, who like a perfidious Traytor made him to be ſmothered in his Bed, to give the Empire to his Friend *Eugenius*, againſt all Reaſon and Juſtice. But our Lord, who though he permits Evils, yet does not let them paſs without Puniſhment, ſeverely puniſhed the Treaſon of *Arbogaſtes*, and the Tyranny of *Eugenius*, giving the Emperor *Theodoſius* a miraculous Victory againſt them, and making them to die miſerably by his Hands. And the pious Emperor, acknowledging he had obtained that ſo great and ſo glorious a Victory, not by his own Valour and Induſtry, nor by the Strength and Number of his Soldiers, but by the Prayers of St. *Ambroſe*, immediately writ a Letter to him, giving him Notice of it, and intreating him *that he would give Thanks to our Lord for that Favour*, which he had done him and all Chriſtendom, and St. *Ambroſe* anſwered him in another Letter, in which he ſays theſe Words: *Thanks be to God our Lord, that he has correſponded to your Faith and Piety, and has repreſented to us that ancient Form of Sanctity, and let us ſee in our Time that which reading the holy Scriptures cauſes us to admire. Seeing that in your Battles the Favour of God has been found ſo preſent, that the Tops of the high Mountains have not been able to retard the Courſe of your Coming, nor the Force of the Enemy to put a Stop to your Army. For this Favour you deſire that I ſhould give Thanks to God our Lord, and I will do it moſt willingly, as knowing well your Deſerts. For certainly that Sacrifice is acceptable to God, which is offered in your Name; and deſiring this to be done, how great Devotion and Faith do you ſhew in it? Other Emperors, that the Memory of their Victories may remain, command triumphant Arches, or ſuch like Things to be made; but your Clemency deſires that Sacrifices, Oblations, and giving of Thanks be made, by the Hand of the Prieſt.*

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Prieſt. I, although unworthy, and unfit for ſo great a Thing, will tell you what I have done. I carried your pious Letter with me to the Altar; I put it upon the Altar, and when I came to offer the Sacrifice, I took it in my Hand, that your Faith might ſpeak by my Tongue; and the Imperial Characters in that Oblation might do the Office of the Prieſt. Truly our Lord has ſhewn himſelf propitious and favourable to the Roman Empire, ſeeing he has given it ſuch a Prince, whoſe Virtue and ſovereign Authority in the Height of ſo great an Empire, and of ſo glorious a Triumph, is accompanied with ſo profound Humility, that he has overcome the Emperors in Valour, and the Prieſts in Humility. What have I more to wiſh or deſire? You have all, and to ſay it in one Word, you are a pious, and a moſt clement Emperor; and yet I deſire that you may daily increaſe in Piety, which is the rareſt Gift that God gives; to the End that by your Clemency, as the Church of God joys in the Peace and Tranquillity of the Good, ſo alſo it may rejoice in the Pardon of the Guilty: Pardon thoſe eſpecially who never offended before. Hitherto St. *Ambroſe*; who by his Words obtained Pardon of *Theodoſius* for the Guilty, and *Theodoſius* himſelf fell down at the Feet of the Saint, confeſſing that he owed his Safety to his Prayers and Merits. And having commanded his Sons, *Arcadius* and *Honorius*, to come from *Conſtantinople*, he received them in the Church of *Milan*, and committed them to the Charge of St. *Ambroſe*, and recommended them to him, that he would look upon them as his Children; and commanded them to eſteem and obey him as their Father. And having divided the Empire, and given the *Eaſt* to *Arcadius*, and the *Weſt* to *Honorius*, the glorious Emperor died at *Milan*, in the Year of our Lord CCCXCV, upon the ſeventeenth of *January*, with the great Lamentation and Reſentment of all the Empire, and particularly of St. *Ambroſe*, who made an Oration of his great Praiſes, and ſhed many Tears for that as he ſays in it, *when* Theodoſius *was a dying, he was not ſo ſolicitous for himſelf, his own Death, or for his Sons, as he was for the Peace and Tranquillity of the Church.*

A little after the Death of *Theodoſius*, the holy Prelate found the ſacred Bodies of the holy Martyrs, *Nazarius* and *Celſus*, in a Garden without the Walls of the City, and tranſlated them with great Solemnity to the Church of the Apoſtles, and God wrought many and great Miracles by them. Amongſt others, many poſſeſſed by the Devil were freed; and when the Devil in one of them cried out, and ſaid, that *St.* Ambroſe *grievouſly tormented him*, the Saint anſwered: *Hold thy Peace, wicked Spirit, for* Ambroſe *does not torment thee, but the Faith of the Saints, and thy own Envy, becauſe thou ſeeſt Men aſcend to that Place whence thou didſt fall; thy Words ſhall not make* Ambroſe *proud.* He was alſo preſent before at *Bolonia* at the Tranſlation of the holy Martyr *Agricola*, who after his Servant *Vitalis* had been martyred, put upon a Croſs, and nailed with many Nails, obtained the Crown of Martyrdom, and was buried with his Servant in the Burying-Place of the *Jews*. But afterwards their Bodies were found, and St. *Ambroſe* being invited, went to the Tranſlation of St. *Agricola*, and taking out his holy Body, he gathered up his Blood, and the Nails, and triumphant Croſs on which he died; and rich with the precious Treaſure of thoſe Relicks, he went to *Florence*, and placed them under a certain Church, which a pious and noble Matron, called *Juliana*, had built under the *Name of St.* Laurence: Although the People called it the *Ambroſian Church*, becauſe St. *Ambroſe* dedicated it. Who being ever employed in ſuch high Things, and ſo much tending to God's Service, and ſpreading throughout the World, like a Sun, the Splendor of his glorious Virtues, and the Rays of his celeſtial Doctrine, and overthrowing Hereticks, terrifying Tyrants, and inſtructing and humbling the Princes of the Earth, and fighting like a valiant Soldier the Battles of our Lord, being now deſirous to go out of the Priſon of his Body, he underſtood *that the Time of his Glory and Retribution was at Hand:* And accordingly he told his familiar Friends, *that he ſhould be with them until the next* Eaſter, *but no longer.* A few Days before that he fell ſick in Bed, writing upon the forty third *Pſalm*, and dictating to *Paulinus* (who was his Secretary, and he who relates this) all on the ſudden a Flame of Fire covered the Head of the Saint, and entered into his Mouth, and his Countenance changed, and became as white as Snow, although a little after he returned to his wonted Look, but could not make an End of the Expoſition of that Pſalm. For preſently he fell ill of that Sickneſs of which he died (although it laſted ſomewhat long) to the great and extraordinary Grief, and Reſentment of all the City, and of prudent Men, who feared ſome great Calamity, and the Fall of the *Roman* Empire, if he ſhould be taken away, who by his Prayers and Merits did ſuſtain it. For this Reaſon Count *Stilicho*, Captain General, and a very great Favourite of the Emperor *Honorius*, ſent certain Gentlemen his Friends to the Saint, to intreat him, *that ſeeing it was in his Power, he would obtain of God to defer his Death, that the Evils they feared might not together with it come upon them.* And they doing their Office, and importuning the Saint, he anſwered them in thoſe Words, which St. *Auguſtine* ſo highly praiſes: *I have not ſo lived amongſt you, that I am aſhamed*

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med to live, nor am I afraid to die, for we have a good Lord. There were certain Deacons, and familiar Friends of St. *Ambroſe*, in a remoter Corner of his Chamber, diſcourſing ſecretly amongſt themſelves, who was to ſucceed him in the Biſhoprick, and with a low Voice they named St. *Simplician*; and the Prieſt of God, as if he had heard them, approving what they ſaid, with a loud Voice ſaid three Times, *Senex, ſed bonus: He is an old Man, but good:* And ſo he ſucceeded him. St. *Baſſian* Biſhop of *Todi* aſſiſted the Saint in this his Sickneſs; and one Time praying with him, he ſaw our Lord JESUS CHRIST, who came to viſit him, and cheriſhed him with a gracious and ſweet Countenance. Upon *Eaſter-Eve*, about Night, St. *Ambroſe* praying in Silence, with his Arms ſtretched forth, and put in Form of a Croſs, St. *Honoratus* Biſhop of *Vercells*, who was in the Top of the Houſe heard a Voice, which ſaid to him three Times, *Surge, feſtina, quia modo receſſurus eſt. Ariſe, make Haſte, for he is to depart preſently.* Inſtantly he went down, and gave him the moſt ſacred Body of CHRIST our Redeemer; and having received it with ſingular Devotion and Reverence, he gave up his Spirit to him who had created it for his ſo great Glory, a little before Morning, upon *Eaſter-day*, in the Year CCCXCVII, upon the fourth of *April*, being ſixty and four Years old; and five Years before the Death of St. *Martin* Biſhop of *Tours*. By which it appears that what ſome write, could not be, that St. *Ambroſe* ſaying Maſs at the Altar, in a Rapture was preſent at the Burial of St. *Martin*; as Cardinal *Baronius* has noted. God our Lord wrought many Miracles through the Interceſſion of this moſt holy Doctor, in his Life, and after his Death. When he was at *Rome*, going to ſay Maſs in the Oratory of a Lady of Quality, a Woman that was ſick of the Palſy knowing it, cauſed herſelf to be carried in a Chair thither where he was, and kiſſed his Garments, and the holy Prieſt laying his ſacred Hands upon the infirm Perſon, immediately ſhe recovered her Health, and began to walk. At *Florence* he lodged in the Houſe of a noble Gentleman, called *Decent*, who had a Son called *Panſophius*, that was tormented by the Devil, and St. *Ambroſe* freed him; and afterwards being dead, raiſed him to Life at the Inſtance of the Mother of the young Man, caſting himſelf, like another *Eliſeus*, upon the Body of the dead Party, and reſtored him to his Mother; and afterwards he writ a Book to him, teaching him the Manner how to live like a Chriſtian. After the Death of *Theodoſius*, a Man called *Creſonius*, fearing to be puniſhed for a certain Fault, which he had committed, entered into the Church, as into a Place of Refuge; and certain Soldiers of *Stilicho*, by Force, and with great Violence, took him from the Altar, where he was ſurrounded by the Clergy; and St. *Ambroſe* was hard by, praying and lamenting the little Reſpect which was had to the Church. The Soldiers (who were *Arians*) very jocund, went forthwith to certain Feaſts or Sports, called the *Circenſian Sports*, which the Emperor celebrated. Certain Leopards were let looſe for the Recreation of the People; who leaving all the reſt, fell furiouſly upon the rude Soldiers and Violaters of the Church, and tore them there in Pieces without doing Harm to any other Perſon. *Stilicho* (by whoſe Command that Sacrilege had been committed) ſeeing this, acknowledged his Fault, and reſtored the Priſoner to St. *Ambroſe*, and ſubmitted himſelf to his Cenſure, and did the Penance that was impoſed upon him.

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There was a Man called *Nizetius*, who was much afflicted with the Gout, and for this Cauſe ſeldom ſtirred abroad. He went one Day to the Church to receive the holy Sacrament of the Altar from the Hand of St. *Ambroſe*; who not minding what he did, trod upon his Foot, in ſuch Sort, that *Nizetius* felt a grievous Pain, and cried out. The holy Prelate turned himſelf towards him, and ſaid to him: *Go thy Ways, from henceforward thou ſhalt have no more Pain:* And ſo it happened, as himſelf teſtified with many Tears, when the holy Prelate died. One Time St. *Ambroſe* went to the Palace, and a Man fell down upon the Ground, and a Notary called *Theodulus* ſeeing him ſo fallen, and lying along, began to laugh at him, but the Saint turning towards him, ſaid to him: *Thou that ſtandeſt take heed thou doeſt not fall.* At the ſame Moment *Theodulus* fell, and learn'd by his own Fall not to laugh at the Fall of others. St. *Ambroſe* returning from *Vercells* to *Milan*, paſſed by *Novara*; and intending not to ſtay in that City, the Horſe on which he was riding ſtopped, and ſtood ſtill, nor could he make him go one Step forwards, nor ſtir from where he was. Inſtantly he underſtood by divine Revelation that he ought to viſit St. *Gaudentius*, a Man of great Sanctity, who at that Time was at *Novara*; he reſolved to do ſo, and ſtraight his Horſe moved himſelf, and went to the Houſe of *Gaudentius*; whom he foretold that he ſhould be Biſhop of *Novara*; and by the ſame prophetical Spirit, *Gaudentius* told St. *Ambroſe*, that he ſhould not conſecrate him, but another; ſignifying that he ſhould ſhortly die. On the ſame Day that he died he was ſeen in the Eaſtern Parts to be in a Congregation of certain Monks, lamenting with them, and laying his Hands upon them. Many other Times he appeared to Perſons that had been devoted to him in his Life, and after his Death invocated him, and begged his Favour. St.

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Zenobius Biſhop of *Florence*, and a great Friend of St. *Ambroſe* (as himſelf related to *Paulinus*, who writ it) oftentimes ſaw him praying after his Death. And when *Radagaſius*, King of the *Goths*, beſieged the City of *Florence*, with an Army of two hundred Thouſand Men, St. *Ambroſe* appeared to thoſe within, and aſſiſted them, and ſaved the City, and all thoſe *Barbarians* periſhed. The like happened in *Africa* to *Maſzecel*, Captain of the Emperor *Honorius*, making War againſt his own Brother *Gildon*, who had rebelled againſt the Emperor. For *Maſzecel* recommending himſelf to St. *Ambroſe*, who was dead a little before, the Saint appeared to him, and animated him, and taught him how he was to overcome; in ſuch Sort, that with five Thouſand Soldiers he routed, according to *Paul Oroſius*, ſixty Thouſand; and according to *Paul* the Deacon, eighty Thouſand. Our Lord wrought many other Miracles by St. *Ambroſe*, and upon the Day they buried him (which was the moſt ſacred Day of our Lord's Reſurrection) in the *Ambroſian* Church with innumerable Concourſe of People, not only of Chriſtians, but alſo of *Jews* and Pagans, the Devils howled, and with hideous Outcries ſaid, *that they were tormented by St.* Ambroſe. And Men and Women ſtrove to touch, and kiſs his holy Body, or any Thing that was his, to obtain Health, and other Graces, and Favours of our Lord. And many ſaw him, as if he had been alive; and ſome ſaw a bright ſhining Star over his ſacred Body.

This moſt holy Doctor had ſo great Authority whilſt he liv'd, and was ſo famous, and ſo celebrated in the World, that two very rich and potent Gentlemen came out of the Kingdom of *Perſia* to *Milan*, only to ſee him, and to make Trial of his great Knowledge; and having been from the Morning until the third Hour of the Night, propounding the Doubts which they brought, and hearing his Anſwers by an Interpreter, they departed from him much comforted, and full of Admiration. And to the End it might be underſtood, that they came to *Milan* only to ſee him, the Day following they took their Leave of the Emperor, and went forth of *Milan* towards *Rome*: Which is a very remarkable Thing, and worthy to be compared with, or preferred before that of Queen *Saba*, who came to hear the Wiſdom of *Solomon*, upon the Report of his Fame. A Queen of the *Marcomans*, called *Fritigild*, having heard, of a Chriſtian, the Excellencies, and Wonders of St. *Ambroſe*, ſent her Ambaſſadors to him with great Gifts, beſeeching him, that he would write to her what ſhe was to believe: And ſo he did, in an Epiſtle, in which he inſtructed and catechized her, and exhorted her to perſuade her Huſband to have Peace with the *Romans*. She did ſo, and went to *Milan* to ſeek out the holy Prelate; but when ſhe came, ſhe found him dead. *Arbogaſtes*, although he were a Perſon of ſuch Note, and one who had the Empire of the young *Valentinian* in his Hand, yet he gloried much that St. *Ambroſe* was his Friend, and that he had invited him to his Table: And having gotten a ſignal Victory over his Enemies, prudent Men, and thoſe who knew the Merits of St. *Ambroſe*, ſaid, *It was no Wonder that he ſhould overcome, who had ſo great a Saint for his Friend.* Although afterwards *Arbogaſtes* was perverted, and received the juſt Puniſhment of his grievous Crimes, as we have ſaid. Then the Biſhops, and Councils, how great a Reſpect had they for St. *Ambroſe* in his Life, and after his Death? By a Decree of the Council of *Capua*, the Cauſe of an Heretick call'd *Bonoſus*, was recommended to *Theophilus*, Patriarch of *Alexandria*, and to *Aniſſius*, Biſhop of *Theſſalonica*, and they, though ſo far diſtant, would know the Opinion of St. *Ambroſe* in that Cauſe before they would determine it. And the ſame is to be ſeen in the Council of *Turinge*, and in St. *Auguſtine* againſt *Julian*, the *Pelagian*, who ſpeaking of St. *Ambroſe*, ſays theſe Words: *I have ſeen another excellent Diſpenſer of God, whom I reverence as my Father, for that he did regenerate me by the Goſpel in* JESUS CHRIST. *I ſpeak of bleſſed* Ambroſe, *whoſe Grace, Conſtancy, Labours, Dangers both in Word, and Work, for the Catholick Faith, I have experienced, and the whole* Roman *Empire publiſhes with me.* And in another Place he calls St. *Ambroſe, a Man of God, Catholick, and a Defender of the Catholick Verity againſt Hereticks, even to the ſhedding of his Blood, and the giving of his Life for it, if Need were.* And St. *Baſil* the Great praiſes him very highly. And *Caſſidore* ſays of him, *That he was eloquent, and like a River of Milk, acute and grave, with a moſt ſweet and admirable Efficacy to perſuade, and that in him were equally found Sanctity of Life, and a profound Knowledge, and that he was endow'd with many Miracles, and Graces of God.* Many other, and moſt grave Authors ſpeak very highly of St. *Ambroſe*, and with great Admiration. But although he was a Man more divine than humane, and a firm and ſtrong Pillar of the Catholick Church, there wanted not wicked Men, who even after his Death murmured, and ſpoke ill of him, endeavouring by their Words to obſcure the Brightneſs of his admirable Virtues. But they did not eſcape without Puniſhment; for a Clergyman of the Church of *Milan*, by Name *Donatus*, and by Nation an *African*, being one Day at a Feaſt, he grew hot in Words, and began to ſpeak ill of St. *Ambroſe*; but immediately God ſtruck him, and they carried him from the Table to his Bed, and from thence to his Grave. The ſame happen'd at *Carthage*

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The Feaſt of the Immaculate Conception of the Virgin MARY, *our Lady.*

DECEMBER 8. WHEN the Royal Prophet *David* ſpoke to the People of *Iſrael*, exhorting them to make a magnificent and ſumptuous Temple to our Lord, he ſaid to them: *Opus grande eſt, neque enim homini præparatur habitatio ſed Deo. This is a great Work, for we treat not about the making of a Palace for a King, and a mortal Man, but a Temple in which God is to reſide and dwell.* On all the Feaſts of the moſt ſacred Virgin, we may uſe theſe Words, but more particularly upon the Feaſt of her moſt pure Conception; for it was the Beginning of all her Feaſts, and in it, after her eternal Predeſtination, were laid the Foundations of this divine Temple, and the Houſe began to be prepared in which our Lord was to dwell. And this was a great Work, and all the Things that concurred in it are great; and the Virgin herſelf ſays as much: *Quia fecit mihi magna qui potens eſt: Becauſe the Omipotent has done great Things in me.* And if the very Foundations of the Wall of the ſupreme and celeſtial City be adorned, and enriched with all precious Stones, as the Evangeliſt St. *John* ſays in his *Apocalypſe*; with how much greater Reaſon ought we to believe, that the Immaculate Conception of the moſt ſacred Virgin, which is the Foundation of her Feaſts, is full of divine Myſteries, and Prodigies? Seeing ſhe is that ſpiritual and wonderful City of God; of which the Prophet ſays, that *glorious* and ſtupendous *Things have been ſaid*, and propheſied. But to treat of the Feaſt of this Day, and that we may better underſtand what the holy Church celebrates, celebrating the Conception of our Lady, it is fitting we take the Matter a little higher, and declare what Faith teaches us concerning Original Sin, from which we ſay the Virgin was exempt, and free, in ſuch ſort, that although ſhe were the Daughter of *Adam*, ſhe was not ſtained with Original Sin, as all thoſe are, who by the Courſe of Nature are his Children, and deſcend from him. DECEMBER 8.

As God our Lord is in himſelf moſt rich and moſt happy, without having any Need of any Thing, ſo of his mere and infinite Goodneſs he created Man ſo noble, and adorned with his own Likeneſs and Image, that he was capable of being Partaker, and Companion of his Glory, and of ſeeing, loving, and enjoying the ſame Eſſence and Beauty of God, which himſelf enjoys (though not in ſo high a Degree as he, who only comprehends himſelf) and of being happy as he is happy, and with the ſame Happineſs. And this End being ſo ſublime and excellent, our Lord provided Man with Abilities, and ſupernatural Graces, by which he might make himſelf fit for this Dignity. Theſe Abilities, and ſupernatural Gifts, were eſpecially two, Grace, and original Juſtice. Grace made Man beautiful, and pleaſing to God, and his Friend; and, as to his Child, gave him a Title, and Right to Glory, and together with it he was adorn'd with all the other Virtues and Gifts of the holy Ghoſt, that he might be able with Facility and Sweetneſs, to do Works meritorious of Glory, that ſo he might obtain by Juſtice what God predeſtinated him to by Grace. The ſecond Gift was original Juſtice, which is a Rectitude, and Order, by which Man was at Peace with God, and with himſelf, and had Dominion over all his natural Affections and Paſſions, and the inferiour and animal Part of Man, was ſubject to the rational and ſuperiour; and beſides this, he had an univerſal Dominion over all living Creatures, and over Death, and over all Sickneſſes, which are the Harbingers of Death. But God gave all this to our firſt Father, upon Condition he ſhould enjoy all theſe Privileges, as well he, as his Poſterity, remaining faithful and obedient to God; but if he were not, he ſhould loſe them for himſelf, and for them. And to prove

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prove and try his Fidelity and Obedience; putting Man in the terreſtrial Paradiſe, and giving him Leave to eat of all the Trees of it, he commanded him under Pain of Death, and Loſs of all the Gifts he had received, that he ſhould not eat of one only Tree, which he forbad him. *Eve* eat of the forbidden Tree, deceived by the Serpent; and ſhe being perverted, alſo perverted her Huſband, and ſo they both tranſgreſſed the Commandment of God, and ſtrait loſt their Innocency, and thoſe admirable Gifts which they had received, and became naked, poor, blind, miſerable, mortal; and ſuch as they remained, ſuch they begot us. Inſomuch, that when *Adam* ſinned, and broke the Commandment of God, he did not only damage himſelf, but us alſo, as well in our Bodies as in our Souls. In our Bodies; for we became ſubject to Death, and Corruption, and to Aches and Pains. In our Souls; for every Child of *Adam* that is conceived by the Work of Man, at the ſame Moment has in his Soul Original Sin, which is the Death of the Soul; and Want of that Grace, and original Juſtice, which it ought to have, the which God had given ſo liberally to their firſt Father, for himſelf, and for all his Poſterity. This Sin cannot be taken away by the Power of Nature, but only by the Merits of CHRIST our Lord, which are applied by Baptiſm, by which the Grace of God is reſtor'd, and all Sin is pardon'd, and taken away, nothing remaining in the Soul, for which God might abhor the Perſon that is baptiz'd. *Adam* alſo did harm us in our Soul, for that in him, and in us, the Appetite was diſordered, and Concupiſcence, which before by original Juſtice was well regulated, bridled, and ſubjected to Reaſon, rebelled; and this wild Beaſt became ſo looſe, ſo unruly, and ſo inclined to ſenſible Delights, that ſetting apart the Devil, there is nothing in the World more furious, more unbridled, and more pernicious than it. For this Rebellion of Concupiſcence, and an habitual Inclination to love one's ſelf more than God, with which we are all born ſince the Sin of our firſt Parents, is the Source and Seminary of all the Sins of the World. It is true, that after Baptiſm this Concupiſcence cannot hurt thoſe who do not conſent to its Delights and Appetites, but fight againſt Vices, and make Uſe of it for Matter, and Exerciſe of Virtue. And if the Apoſtle call this Concupiſcence *Sin*, it is not becauſe it is truly and properly Sin in the Baptized, but becauſe it is the Effect of Original Sin, and becauſe it inclines us to ſin. For (as Divines ſay) *Original Sin is only one Sin in itſelf, but in Power it is all Sins, becauſe it is the Origin and Cauſe of them all.* From this Doctrine, taken out of the ſacred Council of *Trent*, it follows, that Original Sin is a Sin which kills the Soul, and that thoſe who die in it, ſhall never ſee God; and that it may be ſaid with Truth, of a Child newly born, before it is baptized, *that it has Sin, that it is the Enemy of God, and a Child of Wrath, and abominable in the Sight of God; and that it is of the Banner of* Satan, *his Slave and Manſion, à Subject of Perdition, an abominable and filthy Veſſel, and blotted out of the Book of Life:* For all this follows Original Sin.

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Suppoſing then all we have hitherto declared, to be true, what we ſay, and that which is the Intention of the holy Church in celebrating the Feaſt of the Conception of our Lady, is, that although this glorious Virgin, conſidering her as a Child of *Adam*, and conceived in a natural Way of her Parents: St. *Joachim* and St. *Ann*, was to contract Original Sin, and to fall into thoſe Miſeries which follow it, as it happens to all the other Children of *Adam*; yet ſhe did not fall, but was preſerved, and prevented by the ſuperabundant Grace of our Lord, who from Eternity predeſtinated her to be his Mother, and by ſingular Privilege exempted her from that general Law which comprehended all Mankind. For ſo it beſeemed the Excellency and Dignity of ſuch a Son, and of ſuch a Mother; which was effected in this Manner: In the ſame Moment that God created the bleſſed Soul of the Virgin, and infuſed it into the little Body, form'd in the Womb of her Mother St. *Ann*; at this ſame Inſtant and Moment he enrich'd and beautified it with his ſovereign Grace, and kept it from falling into Original Sin, into which of its own Nature it was to fall, and made it pleaſing in his Eyes, in ſuch Sort, that the Devil never had Part in it, nor could boaſt, *that the Mother of our Lord, the Spouſe of the Eternal Father, and Temple of the Holy Ghoſt, had ever been his Slave and Captive.* This is what the Church celebrates in this Feaſt, and it is very conformable to the holy Scripture, to the Doctrine of the Saints, and to all good Reaſon.

For after *Adam* and *Eve* had ſinned, and were convicted of their Sin, before Sentence was pronounced againſt them, our Lord firſt curſed the Serpent that had deceived *Eve*, by theſe memorable Words that are read in the third Chapter of *Geneſis: I will put* (ſays he, ſpeaking to the Serpent) *Enmity betwixt thee and the Woman, and betwixt thy Seed and her Seed; and ſhe ſhall break thy Head, and thou ſhalt lie in Wait at her Heel.* That is, ſetting Snares in all her Paths, and Ways. This Sentence God pronounced againſt the Devil, before he gave Sentence againſt the Offenders: The holy Doctors interpret it of the moſt glorious Virgin *Mary*, our Lady, who was ſhe that was to break the Head of the Serpent, and by Means of JESUS CHRIST, her bleſſed Son, to deſtroy his Power, and to free Man from his Tyranny, and to reſtore him to the Grace and Dignity he had loſt.

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But what ſhall I ſay of the Saints, who either clearly teach this Verity, or it follows from their Words? The Apoſtle St. *James* the Leſs, Biſhop of *Jeruſalem*, in his Liturgy, which the ſixth Synod reverences with ſo great Reſpect, calls the moſt holy Virgin, *Immaculate, and our moſt glorious Lady, Mother of God.* And in the End ſays theſe Words: *It is very fitting that we call thee truly bleſſed, and in all Reſpects irreprehenſible, and more excellent than the Cherubins; all Creatures, O Virgin full of Grace, congratulate and rejoyce with you, becauſe you are the ſanctified Temple of God.* Of St. *Andrew* the Apoſtle it is recounted, that he ſaid, *That as the firſt* Adam *was formed of the Earth before God curſed it, ſo the ſecond* Adam *was formed of the Virginal Earth, which had never been curſed.* In the ſeventh Synod it is ſaid, that *ſhe was immaculate, and more clean, and pure than any other Nature ſenſible and intellectual.* The Council of *Francfort*, *Origen*, *Ephrem*, *Andrew* of *Crete*, and *Euthymius* honour her with the ſame Titles of *Immaculate, and holy, clean and pure, and worthy Mother of her moſt worthy and immaculate Son.* *Theodoret* calls her *the moſt holy, and moſt immaculate* Mary, *Mother of God.* St. *Gregory Thaumaturgus* ſays, that *the Virgin alone was holy, and entirely pure, and without Spot in Body and in Soul.* And *Fulbertus Carnotenſis* ſalutes the Virgin with theſe Words: *All hail, elect* Mary, *who always from the very Beginning of thy Conception waſt Immaculate, becauſe thou waſt to bring forth the Author and Fountain of all Sanctity.* The great Doctor, and Light of the Church, St. *Auguſtine*, great Defender and Exalter of the Grace of CHRIST, and Impugner of the *Pelagian* Hereticks, who went about to oppoſe and obſcure it, in his Book of Nature and Grace, ſays theſe remarkable Words: *Excepting the Virgin, and Mother of God, of whom, when we ſpeak of Sins, I would by no Means that any Doubt ſhould be made; for we know that ſuch an abundant Grace was given her totally to overcome Sin, becauſe ſhe deſerved to conceive in her Womb him, who, as we know, had no Sin at all.* Theſe are the Words of St. *Auguſtine*, ſpeaking againſt the *Pelagians*, who denied Original Sin; from which, and from whatſoever other actual Sin he does ſo free the Virgin, that he would not have any one Diſpute or Doubt of it, as being a Thing moſt certain, that ſhe has overcome Sin not in Part, but wholly, by being the worthy Mother of him who neither had, nor could have Sin. This Doctrne is conformable to what the ſame holy Doctor teaches, writing againſt

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againſt *Julian*; that *he who committed no Sin being of Years, contracted none being a Child.* And of the moſt holy Virgin the Catholick Church confeſſes with full Mouth, *that ſhe had not actual Sin*; from whence it follows that ſhe had alſo no Original Sin. St. *Jerome* expounding thoſe Words of the Pſalm, *Eduxit eos in Nube Diei*; by the *Cloud of the Day* underſtands the *moſt ſacred Virgin, for that ſhe was always in Light, and never in Darkneſs.* The bleſſed *Laurence Juſtinian* ſays, that *no Body is exempted from Original Sin, but only ſhe that engendered the Saviour of the World.* And St. *John Damaſcen* ſays, *O moſt holy Virgin, that haſt deceived the Princes and Powers, and haſt been conſerved immaculate, to be the Child of God.* And in another Place he ſays, that the Serpent had no Entrance into this Paradiſe of Delights; and introduces the Virgin ſpeaking to her Son, and ſaying: *Receive my Soul ſo beloved of thee, which thou haſt always kept pure from Sin.* We ſhould never make an End, if we ſhould here relate what the Saints ſay of the Purity of the immaculate Virgin: He that will, may read it in the Reverend Father, Doctor *Francis Suarez*, who copiouſly, and learnedly treats this Matter.

Now to declare ſome Reaſons why God has preſerved his glorious Mother from all Sin, Original and Actual; for that ſo it was convenient to the Greatneſs of the Son, and to the Dignity of the Mother, and to Men and Angels, and to all the celeſtial Court. For firſt of all, what good Son is there in the World, that would not honour his Mother? Or what Man, that, if it were in his Power, would not be born of a moſt excellent Woman, and adorned with all Graces poſſible? For the Honour of the Mother is the Honour of the Son. If then CHRIST our Lord could do this Honour to his moſt bleſſed Mother, what Reaſon was there that he ſhould not do it her? And if *Wiſdom* (as *Solomon* ſays) *does not enter into a perverſe Soul, nor dwell in a Body ſubject to Sins*; how ſhall we believe that the eternal Wiſdom would dwell in the Virginal Womb, and in that Body and Soul, which for ſome Time had been ſubject to Sin; and that thoſe Breaſts ſhould have paid Tribute to the Devil, that were to give Milk to God: Eſpecially the Apoſtle St. *Paul* ſaying; *it was very convenient that we ſhould have ſuch a high Prieſt, that was holy, innocent, immaculate, and ſeparated from Sinners.* For how was he ſeparated from Sinners, if his moſt holy Mother, whoſe Fleſh he was, had been ſubject to Sin? It was then very convenient, that the Son ſhould honour his Mother, for he wanting not Power to do it, it was not fitting he ſhould want Will: And that being the Redeemer of all, and there being diverſe Degrees in this Redemption (for ſome enjoy, and others through their Fault do not enjoy this Benefit) he ſhould not uſe towards his moſt dear Mother the moſt perfect and and moſt excellent Degree of Redemption, which is not to let her fall, and then to lift her up; but to keep her from ever falling. For he is the more excellent Phyſician, that preſerves his Patient from being ſick, than he that cures him afterwards; and he the more perfect Redeemer, that does not permit to be taken Captive, than he that reſcues out of Captivity; and the Debtor owes more to him that pays his Debt before he is caſt into Priſon for it, than he that frees him after he is impriſoned for it; and the Innocent who never fell, is more obliged to our Lord for having kept him by his powerful Hand, than he who after having fallen, by his Grace roſe again. Whence it follows that the moſt ſacred Virgin, by having been preſerved from Original Sin, not only is not excluded from the Grace of the Redemption of JESUS CHRIST, but enjoys it more perfectly than all the other Children of *Adam*, and in a ſingular and ineffable Manner. The which redounds to the greater Glory of the ſame Redeemer, who knew, and could do it; and did it for her who gave him the Fleſh and Blood, with which he was to redeem us all. For this Cauſe St. *Bernardin* of *Siena* gravely calls the Virgin, *the firſt Begotten of the Redeemer.* And it was very convenient, that as the only begotten Son of God, as God, is the ſubſtantial Figure of his eternal Father, and Splendor of his Glory, and a moſt perfect Image of all his Perfections; ſo as Man he ſhould much reſemble his bleſſed Mother in Complexion, Conditions, and Shape of Body; and that ſhe in the Qualities of her Soul (ſeeing ſhe was alſo Daughter to her Son) ſhould be a lively Picture of his Graces and Virtues.

Then if we conſider that this Virgin is the Mother of God, and what this Name of *Mother of God* comprehends, and the Dignity involved in it, we ſhall find that no Grace nor Privilege can fall upon a pure Creature, that is not contained in this Dignity; and by this Line we are to meaſure and rule all that concerns this moſt ſacred Virgin. For (as St. *Bonaventure* ſays) *God can well make a more beautiful Heaven, and a greater World, and more full of various and new Kinds of Creatures; but he cannot make a Mother, who ſhould be greater than the Mother of God, for there cannot be a Mother of a greater, nor of a more excellent Son than himſelf.* And to the End we might know, that this is the Rule by which we are to meaſure all that concerns the Virgin, God would not that in the Holy Scriptures Mention ſhould be made either of her Father, or of her Mother, to give us to underſtand, that we ought to look upon her not as a Thing of the Earth,

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but as come from Heaven: And only conſider her in thoſe Words, *De quâ Natus eſt* JESUS, *qui vocatur* CHRISTUS: *Of whom was born* JESUS, *who is called* CHRIST. JESUS CHRIST was born of her; ſhe is the Mother of the only begotten Son of God. According to this thou muſt conſider her, if thou wouldeſt underſtand any Thing of her Excellencies and Greatneſſes. For, as St. *Thomas* ſays, the Title of the Mother of God contains in itſelf a certain infinite Dignity, as alſo does the Humanity of CHRIST, which was united to the Perſon of the Son of God, and the Bleſſedneſs which all the Courtiers of Heaven do enjoy, ſeeing God, who is an infinite Good. But among theſe three Things there is a Difference; that although the Glory be infinite, by Reaſon of its infinite Object, and the Humanity of CHRIST, by being united to the infinite Word, and the Dignity of the Mother of God alſo be infinite, by her being Mother of the infinite God; yet in the Dignity of Mother there is one Thing particular, which is that the Son remains obliged to his Mother. In ſuch Sort, that although ſhe could not merit to be Mother, but it was the ſingular Grace of him who choſe her to ſo high a Dignity, yet after ſhe was choſen, the Son became a Debtor to his Mother, as other Children are to their Mothers; and much more, for that CHRIST had no Father upon Earth, nor ever any other Son had, nor could have ſuch a Mother. And for this Cauſe St. *Methodius* ſays: *Rejoyce, O Lady, for that thou haſt him for a Debtor, to whom all are indebted, for he gives to all, and receives from none.* But CHRIST received of his moſt pure Mother the Subſtance of his Body formed by Virtue of the Holy Ghoſt of her Blood and nouriſhed with her Milk; and *the Fleſh of* CHRIST *was the very Fleſh of* Mary, as St. *Auguſtine* ſays. Whence the Cardinal *Peter Damian* gathers, that God was not only in the Virgin *by Eſſence, Preſence and Power*, as he is in all other Creatures, nor only *by Grace*, as he is in the Souls of the Juſt; but alſo after another more excellent, and more divine Manner, which is *by Identity, and by being Fleſh of her Fleſh, and Bone of her Bones, and by having taken of her the Subſtance of his moſt ſacred Body.* Then if Parents (as *Philo* writes) are the ſecond Authors of our Life, and we can never pay them equivalently what we ow them, and Nature has imprinted, and engendered in Children a Love and Reverence towards their Parents, and God has commanded us to honour them, and this is the firſt Commandment of the ſecond Table of the Decalogue: Shall we perhaps believe, that he who gave the Law, did not fulfil it, nor honour his moſt bleſſed Mother, preſerving her from all Foulneſs and Shame; and adorning her with all the Gifts and Graces that he could? For the Honour which a Child ows to his Parents, does not conſiſt only in Words, and in doing Reverence to them; but alſo in giving them all that Good which he can give them, and of which they are capable. Wherefore *Hippolitus* ſays: *He who ſaid, Honour thy Father and thy Mother, to fulfil the Commandment which himſelf had promulgated, gave his Mother all the Grace, and all the Honour he could give her.* All the Privileges and Prerogatives of the Virgin are founded in theſe two Principles; the firſt in the Power of her Son, which is infinite. And for this Cauſe St. *Auguſtine*, ſpeaking of the Aſſumption of the Virgin in Soul and Body, ſays, that God could do it, and if he could do it, let any one give him a Reaſon why he ſhould not do it? And the ſecond in the Dignity of the Mother of God, which alſo is infinite. In ſuch Sort, that as the Title of *the Son of God* is the Principle, and the Rule we are to regard, to underſtand the Excellencies of the Humanity of CHRIST; ſo the Title of *the Mother of God*, is the Principle by which we are to trace and wind out the Prerogatives and ſingular Graces of the Virgin. Hence St. *Anſelm* doubted not to ſay, that it was a Thing well founded in Reaſon, and very convenient, that ſhe ſhould ſhine with ſo extreme a Purity, that under God there could not be imagined a greater; but there could have been imagined a greater, if ſhe had not been preſerved from Original Sin: For it is clear that it is a greater Purity not to have Original Sin, than to have it; but this Purity is under God, for God by his Nature cannot ſin, and the Virgin could ſin, and in Effect had ſinned, if by ſpecial Grace ſhe had not been prevented. But as *Ulpian* ſaid well, although it be true that only the Prince is not ſubject to the Laws, but the Princeſs or Queen is; yet the Prince exempts her, granting her the Privileges which himſelf enjoys. All the Graces that God gave any pure Creature, with greater Excellency are due to his Mother; that his Mother may not in any Thing be inferior to his Servants, nor the Queen to his Vaſſals. And ſeeing that *Adam* and *Eve* were created in Grace, and in perfect Innocency, and this Grace of perfect Innocency, without the Stain of any Fault, was alſo communicated to the Angels; why ſhall we not grant this Favour to that Lady, who is the Queen of Angels, and Reparatrice of the Damages of *Adam* and *Eve?* And if St. *Auguſtine* could not endure it ſhould be ſaid that the Fleſh of the Virgin was ſubject to Worms and Corruption, becauſe her Fleſh is the Fleſh of CHRIST, how could he believe her bleſſed Soul was ſtained with Sin, ſeeing ſhe herſelf (if it had been in her Power) would have choſen rather without Doubt, that her Body ſhould have

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have been eaten by the Worms, than her bleſſed Soul ſhould have been touch'd by the infernal Worm, and to have been an Enemy of God. And if we grant that ſhe wanted the Deformity of Concupiſcence, and of all inordinate Motions, and did not conceive with ſenſual Delight, nor bring forth with Pain, (which are the Effects of Original Sin) why ſhould we deny, that ſhe wanted the Fault of the ſame Original Sin, which is the Source, Mother, and Cauſe of theſe ſad Effects, and that which is moſt to be abhorred? It is clear we ought to give ſo many more Degrees of Grace to the moſt ſacred Virgin than to St. *John Baptiſt*, as the Mother of God ſurpaſſes his Servant and Precurſor: And ſeeing St. *John* was ſanctified in the Womb of his Mother, when he heard the Voice of the Virgin, it is fitting we ſhould believe the Virgin herſelf was ſanctified after another more high Manner of Sanctification, and by a ſingular Privilege preſerved from Original Sin in the ſame Moment ſhe was conceived.

Then what a Glory and Ornament is it to all Mankind, that a pure Creature, a Daughter of *Adam*, conceived in a natural Way of Man and Woman, ſhould be ſo exalted, and enriched with Grace, that no Sin, either Original or Actual, could enter into her, but that in the ſame Moment in which ſhe began to live a natural Life, ſhe ſhould live a ſupernatural, gracious, and divine Life? What a Confidence does it beget in Sinners, that deſire to come forth of Sin, to know they have for Advocatreſs her who overcame all Sin? And that ſhe was never the Captive of the common Enemy whom they invocate, and beſeech ſhe would free them from the Tyranny and Captivity of *Satan?* And all the celeſtial Spirits, and that innumerable Army of bleſſed Angels, without Doubt rejoyce and glory to ſee their Queen and Lady, and the Mother of their King and Lord, ſo rich with Gifts, ſo adorned with Graces, ſo favoured with divine Privileges; and that all had their Origin from this her moſt pure and immaculate Conception. And for this Cauſe St. *Vincent* of *Ferrara* ſays, that at the ſame Inſtant that the Virgin was conceived, all thoſe celeſtial Hierarchies made a great Feaſt in Heaven. O glorious Virgin and moſt pure Mother, who can worthily underſtand the Abundance of the Graces, which thou receivedſt, when thou waſt conceived in the Womb of thy Mother, bleſſed St. *Ann*, and thy moſt holy Soul was joyned to that delicate Body? For our Lord looked upon thee, not as a Child of *Adam*, nor as a Sinner, and his Enemy, but as ſhe that was choſen to be his Mother, and the Spouſe of the eternal Father, and Sanctuary of the Holy Ghoſt, and Patroneſs of Sinners; and who was to break the Head of the infernal Serpent. For if the Empyreal Heaven be of Fire, or of ſome other Subſtance, in a Manner ſpiritual, becauſe in it is to be exerciſed ſo noble an Action, as is to ſee God: What was it fitting that you ſhould be, O Lady, in whom God was to dwell more perfectly than in the Empyreal Heaven; and the eternal Word to unite himſelf with our Subſtance? The Bees firſt prepare their Hives, before they work their Combs, and fill them with Honey; and our Lord preſerved thee from Sin, and prepared thee, and enriched thee with Gifts, becauſe thou waſt to make for us that Honey-Comb, which is the Sweetneſs of the World. The Ermine rather permits herſelf to be taken and killed, than ſhe will enter into a Den where ſhe ſhould defile herſelf; and your Son more clean than the Ermine, and more white than driven Snow, and more pure than the Light, would not dwell in a Houſe, which at any Time had been contaminated. Our Father *Adam* had Actual Sin, but not Original; becauſe the Original Sin, which his Children contracted by being his, in him was Actual Sin. The Children that die without Baptiſm, before the Uſe of Reaſon, have only the Original Sin in which they are born. Others, together with Original Sin, have alſo Actual Sins, which they commit afterwards by their own Will. Thou only, elect among all Women, by the ſingular Grace of thy Son (who is the Fountain of Grace itſelf, and by his Nature could not ſin) waſt exempted and freed from all Sin, Actual and Original, and prevented by the Benediction of the moſt bleſſed Fruit of thy Womb. May the Angels praiſe him, O Lady, and the Heavens and the Earth, and all Creatures, for this ſo ſignal a Favour, which he has done thee, and all the World by thee: For thou art *that pure and Virgin Earth*, of which the true Father of our Life, and our ſecond *Adam* was formed; bleſſed Earth, and without the leaſt Suſpicion of Malediction; undefiled Earth, and gathered together only by the Hands of God. Thou art that *Paradiſe of Delights*, planted by our Lord, towards the true Eaſt which is CHRIST, who never obſcured, nor hid himſelf from thee. Thou art *that Sacerdotal Earth*, that in ſo great a Dearth of Grace, all *Egypt* being tributary, alone was exempt from Tax, that is freed from Sin. Thou art *that* Hebrew *Woman*, *Mother of* Moſes, who although ſhe were in *Egypt*, was never a Slave to *Pharaoh*, but exempt, and free to bring up her Son, and to paſs the *Red Sea* with him. Thou art *that thorny Buſh*, which burning in the Deſert by a new Miracle was not conſumed. For the Flames of Original Sin burning others, thou alone was preſerved. Thou art *that Ark of the Teſtament*, made of incorruptible Wood, to conſerve,

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not the corruptible Manna, but the living, and heavenly Bread. Thou art *that light Cloud* of the Day, upon which our Lord was to deſcend into *Egypt*. For although thou hadſt thy Origin from the Earth, thou waſt raiſed to the high Heaven; and art Light, without the Weight and Gravity of Sin. Truly the Cloud of the Day, becauſe thou waſt never obſcured, but always cloathed with Light and Clarity. Thou art *that Land of Promiſe* that flows, and brings forth for us Milk and Honey; Milk of the Humanity, and Honey of the Divinity of thy moſt worthy Son. Thou art *the glorious Throne of the peaceful* Solomon. Thou art the ſmooth and ſtreight *Rod of the Root of* Jeſſe, that never had any Knot nor Crookedneſs of Sin, and brought forth for us the moſt fragrant and beautiful Flower of the World, JESUS CHRIST our Redeemer. Thou art *Bethlehem* the City of the living Bread. Thou art *holy Sion*, the Fortreſs of King *David*, the City of God, of which ſuch Praiſes, and ſo great Wonders are depredicated. *Moſt clean and fine Linnen*, without either Wrinkle, or Spot, and *the new Sepulchre*, in which the ſacred Body of thy Son was wrapped, and laid. The *Lilly* amongſt Thorns. The *encloſed Garden*. The *cloſe Gate of the Eaſt*, through which only God could enter. The *ſealed Fountain*, of which the old Serpent could at no Time drink. Thou, O Lady, art more white than the Lilly, more beautiful than the Roſe, more fragrant than Balm, and more ſweet than Honey. Thou art the Fountain of Paradiſe, the Well of living Waters, the moſt pure Veſſel void of all Bitterneſs, and full of all Sweetneſs. Thou art the Glory of Mankind, the Ornament of Heaven, and ſingular Beauty of all Creatures.

Great and very ſignal Favours does God do to all thoſe, that are devout to his moſt bleſſed Mother, and eſpecially to her moſt pure Conception. And ſo the Father Mr. *John Avila*, Apoſtolical Preacher of our Days in *Andaluſia*, treating of carnal Temptations, when they are importune and troubleſome, and of the great Force of the Interceſſion of the Saints, and principally of the Virgin to overcome them, ſays theſe Words: *I have eſpecially ſeen to have arrived much Profit by Means of this Lady, to Perſons moleſted with the Frailty of the Fleſh, by reciting ſome Thing, in Memory of the Purity with which ſhe was conceived without Sin, and the Virginal Purity with which ſhe did conceive the Son of God. And it is certain that our Lord has wrought ſome Miracles to teſtify this Verity.*

Into the Virgin in her moſt pure Conception was infuſed, not only Grace to preſerve her from Original Sin, but alſo all moral Virtues were infuſed into her, and the Uſe of Reaſon, and the true Knowledge of God, much more perfectly than they were in St. *John Baptiſt*. The Virgin had from her very Conception ſuch a Knowledge of natural and moral Things as is neceſſary to the perfect Underſtanding of the holy Scriptures, and for prudent exterior Government; and ſo great a Grace, that it cauſed in her ſo admirable and divine a Compoſure, that ſhe never had any inordinate Motion, nor bad Thought, nor ſpoke an idle Word, not fell into the leaſt Imperfection, nor into any Thing that ſcented of Sin; but from the Moment of her Conception ſhe began to merit Glory, and began her Courſe to obtain the Jewel of Happineſs with ſo great Steps, that ſhe left all other Saints behind her.

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Both the *Latins* and the *Greeks* celebrate the Conception of the Virgin, although the *Latins* upon the eighth, and the *Greeks* upon the ninth of *December*; and there are found certain Orations or Sermons of *Leo* the Emperor, and of *George* Biſhop of *Nicomedia* in the Praiſe of this Feaſt. Some think it began to be celebrated in the *Latin* Church by the Ordination of Pope *Sixtus* IV. but it is much more ancient. It had its Beginning in *England*, in the Time of St. *Anſelm*, who died in the Year MCIX, upon Occaſion of a Revelation which ſome ſay the ſame St. *Anſelm* had. But the Revelation was only made to a certain Abbot who was an *Engliſhman*, and called *Elſinus*, or *Elpinus*, who in the Year of our Lord MLXX, ſailing upon the Sea, and the Ship in which he was, being in great Danger of being caſt away by a furious Tempeſt that aroſe, there appeared to him one very glorious in pontifical Robes, who bad him promiſe to God to keep every Year the Feaſt of the Conception of our Lady, and to exhort others to keep it, and that by this Means they ſhould be delivered out of that Danger, and arrive at their deſired Haven. And *Elpinus* aſking who he was, and upon what Day that Feaſt was to be celebrated, he ſaid he was Biſhop *Nicholas*, ſent by the Virgin (to whom they had recommended themſelves to be delivered) and that the Day on which the Feaſt was to be celebrated, was the eighth of *December*, on which the Virgin had been conceived. The holy Abbot, and thoſe that went with him in the Ship, made their Vow and Promiſe to God, according to what had been revealed to them, and immediately they ſaw themſelves out of Danger. And St. *Anſelm* being Archbiſhop of *Canterbury*, and Primate of *England*, much favoured this Feaſt, and from Hand to Hand it began to be propagated; and the Church of *Lyons* in *France* admitted it in the Time of St. *Bernard*, about the Year of our Lord MCXLV. And

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the Saint being very zealous and very obedient to the Church of *Rome*, writ an Epiſtle to the Canons of *Lyons*, reprehending them for having introduced a new Feaſt, without the Authority of the *Roman* Church (which is the Mother and Miſtreſs of all others) and makes Mention of the Revelation we ſpoke of, although he does not explicate it. Nor is this the only Revelation that has been had concerning this Myſtery, but there are others alſo recounted; and amongſt the Revelations of St. *Bridget* there is one that was made to that Saint concerning it. Afterwards this Devotion of the Feaſt of the Conception encreaſed and extended itſelf more and more, as the Light which encreaſes with the Day; and the holy Church, enlightened by the Holy Ghoſt, knew more clearly this Truth, as in the Courſe of Time ſhe has come to know many others. For, as St. *Gregory* ſays, *the Holy Ghoſt goes teaching by little and little.* But this Verity was much more eſtabliſhed by the Conſtitutions, and Extravagants of Pope *Sixtus* IV. of happy Memory; who does not only permit the Celebration of this Feaſt, but alſo invites the Faithful to celebrate it, and grants Indulgences to thoſe that ſhall celebrate it. And the holy and Oecumenical Council of *Trent* confirms the ſaid Conſtitutions of *Sixtus*, and commands them to be kept, and declares it is not their Intention to comprehend the immaculate Virgin *Mary*, our Lady, in that Decree wherein they treat of Original Sin. Whence is ſeen the Inclination and common Conſent of all the Univerſal Church, and with what Piety this Feaſt may be celebrated; and with what Reverence and Devotion it would be received and preached by certain Saints, if they lived now, who in the Beginning (for that it had not been received by the holy Apoſtolick Seat) made Difficulty in celebrating it. For they were ſo obſervant Children of the *Roman* Church, that it ſeemed to them that no Feaſt ought to be introduced without her Authority. And St. *Thomas* ſeeing certain particular Churches in his Time celebrated this Feaſt, and the *Roman* Church tolerated this Cuſtom, ſays, that for this Cauſe alone it ought not to be reproved. And in another Place he ſays theſe Words: *The Cuſtom of the Church has very great Authority, and in all Things ought to be followed; for the very Doctrine of Catholick Doctors has its Authority from the Church; and accordingly we ought more to rely upon the Authority of the Church, than upon that of* Auguſtine, *or* Jerome, *or of any other Doctor.* If then St. *Thomas* reprove not the Feaſt of the Conception, which ſome particular Churches celebrated, becauſe the *Roman* Church tolerated it; and wills that in all Things we ſhould follow the Authority of the Church, more than the Authority of any Catholick Doctor whoſoever. What would he ſay, and what would he do, if he ſhould live now, and ſee that the *Roman* Church not only permits the Feaſt of the immaculate Conception, but that ſhe alſo propoſes it to all the Faithful, and commands it to be kept as a Holy-day of Precept, and invites them to celebrate it by Graces and Indulgences? And that the Council of *Trent* confirms the Conſtitutions of Popes, made about this Matter, and will not comprehend the Virgin in Original Sin? Without doubt St. *Thomas*, and St. *Bernard*, or any other Saint, who at the Beginning were doubtful and wary in admitting this Feaſt, would now humbly ſubmit themſelves, and admit and ſolemnize it, and would rejoyce that they could be able (without leaving, yea by conforming to the Practice of the holy Catholick Church) to give to the Virgin a Privilege of ſo great Excellency, and ſo due to the Dignity of the Mother of God. And the ſame ought we to do, if we be zealous of the Glory of God, and devout to his moſt bleſſed Mother. For what Chriſtian is there, that being able piouſly to attribute this Grace to the Virgin, would not do it? Who, being able to believe ſhe had it, does not rejoyce at it? and does not congratulate with her for it? And for having been preſerved by the ſingular Exemption of that Lord, who choſe her for his Mother, and exalted her to the Height of ſo ſovereign a Dignity? And ſeeing we may not only do it without Fear, but that alſo it is good we ſhould do it with Promptitude and Alacrity, to conform our ſelves to the common Senſe of the whole univerſal Church; he that ſhould not do it, would diſcover his little Devotion towards the Mother of God, or his great Eſteem of his own proper Judgment, and his Diſeſteem of the Judgment of others. Let us beſeech the Lord, who choſe this Lady, and our Queen, for his Mother, and preſerved her, and adorned her with ſo many and ſuch divine Gifts, that by the Interceſſion of her who had no Sin, he would pardon Sinners; and give us a Cordial Devotion towards her, and a great Confidence in her Patronage; ſeeing no Body was ever truly devout to her, that did not arrive at the Port of Salvation.

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The

The Life of St. LEOCADIA *Virgin, and Martyr.*

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THE bleſſed Virgin St. *Leocadia* was born in the City of *Toledo*, of a very good Houſe, and a great Servant of our Lord. The Preſident *Dacian*, who like a ſavage Beaſt could never be ſatiated with the Blood of the Chriſtians, commanded her to be apprehended; and ſhe being brought into his Preſence, he ſet before her *her Nobility and Blood, and the Baſeneſs and Ignominy of the Superſtition*, as he called it, *of the Chriſtians*, and now by Flatteries, and then by Threats, by Sweetneſs, and by Terror endeavoured to perſuade her to leave the Faith of CHRIST, and to adore his Gods. The holy Virgin was not moved by any Thing the Preſident ſaid to her; and all his Art vaniſhed into Smoak, without being able to make any Breach in her ſacred Breaſt. He commanded her to be put into a dark and horrid Priſon, thereby to torment her; and if this would not ſuffice, to kill her by cruel Torment. St. *Leocadia* rejoyced much when ſhe ſaw herſelf carried to the Priſon; acknowledging it was a great Favour of God, and giving him Thanks for it. And ſeeing certain Perſons that followed her to weep and lament, ſhe turned herſelf towards them with a cheerful and pleaſant Countenance, and ſaid to them: *O Soldiers of* CHRIST, *be not ſorry for my Sufferings, but rather rejoyce, and congratulate with me, ſeeing God has made me worthy to ſuffer for the Confeſſion of his Name.* Some ſay ſhe was cruelly whipped before ſhe entered into the Priſon; and by the Cruelty of *Dacian* it may well be believed that it was ſo. She remained ſome Time in that hard and ſharp Priſon, and hearing the Butchery that *Dacian* continually made of the Chriſtians, and the moſt cruel Torments with which he put to Death the glorious Virgin St. *Eulalia* of *Merida*; melted and tranſpierced with Grief, ſhe beſought our Lord *to take her to himſelf, if ſo it were convenient, that ſhe might not ſee the Deſtruction of his Church, and the Diminution of the Faith of his holy Religion.* God accompliſhed the Deſire of the holy Virgin, and heard her Prayer; and ſo as ſhe was praying ſhe made a Croſs with her Finger in a hard Stone of the Wall of the Priſon, which remained there engraved, and kiſſing it with great Tenderneſs and Devotion, ſhe gave up her bleſſed Soul to God. Her Body was found near to that Croſs fallen down, and lying upon the Ground, and the Chriſtians buried it in the beſt Manner they could. The Death of St. *Leocadia* was upon the ninth of *December*, in the Year of our Lord CCCV, in the Reign of *Diocleſian* and *Maximian*. The holy Virgin *Leocadia* has three Churches of her Name in the City of *Toledo*. One where her Houſe was, another where ſhe was impriſoned, and a third where ſhe was buried. And out of Reverence and Devotion to her, certain holy Archbiſhops of *Toledo*, commanded themſelves to be interred in the ſame Church (where her holy Body was for many Years) as *Eugenius* III. *Alphonſus* and *Julian*, moſt holy Prelates; and in the Time of the *Gothiſh* Kings, many *Toletan* Councils were celebrated in it, which have ever been had in great Veneration in the Catholick Church. In this Church happened a ſtrange Thing, and worthy of all Admiration. Upon St. *Leocadia*'s Day the King *Receſuindus*, accompanied by all the Nobility of his Court, went to celebrate the Feaſt of the holy Virgin; and many People being in the Church, both Eccleſiaſtical and Secular, the bleſſed St. *Ildefonſe*, who at that Time was Archbiſhop of *Toledo*, ſet himſelf to Prayer before the Sepulchre of St. *Leocadia*; and all on the ſudden her Tomb-Stone, which (as *Cixilas* ſays) thirty Men could hardly have lifted up, roſe up of itſelf, and the glorious Virgin came forth of herſelf, and looking upon St. *Ildefonſus*, ſtretched forth her own Hand, and touched his, and ſaid to him: *O* Ildefonſe, *by thee lives the Glory of my Lady*; giving to underſtand, St. *Ildefonſe*'s having defended the Purity and Glory of the Virginity of our Lady againſt the Hereticks, who by their ſacrilegious Tongues went about to beſpot it. All that were preſent fell upon the Ground, aſtoniſhed at the Novelty of the Prodigy. But St. *Ildefonſe* ſpake to St. *Leocadia*, and ſaid to her: *O glorious Virgin, and worthy to reign in Heaven with God, ſeeing thou deſpiſedſt, and gaveſt thy Life for his Love; happy was this City, for that thou waſt born in it, and didſt conſecrate it with thy Death, and doeſt now comfort it with thy Preſence. Caſt down thy Eyes from Heaven upon it, and by thy Interceſſion defend thy Countrey-Men, and the King, who with ſo great Devotion celebrates thy Feaſt.* St. *Leocadia* having heard theſe Words began to retire, and to return to her Sepulchre; and St. *Ildefonſe*, with a Dagger which the King gave him, cut off a Piece of the Veil with which the Virgin was covered, that the Memory of ſo illuſtrious a Miracle might remain, and the City of *Toledo* might be comforted, by having (as it has in the Sacriſty of the holy Church) that celeſtial Treaſure.

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The

DECEMBER 9. The Body of St. *Leocadia* remained many Years in the City of *Toledo* in her Sepulchre, and in a ſumptuous Church, which King *Siſebutus* afterwards built in her Honour. From thence it was carried by the Chriſtians to the City of *Oviedo*, for Fear the *Moors*, who had conquered *Spain*, ſhould burn it (as they had done the Bodies of other Saints.) In *Oviedo* alſo it remained ſome time, and in that City there is a Church, and ſome Signs and certain Arguments of it. From hence the ſacred Body of this glorious Virgin was tranſlated into *Flanders*, and was placed in a Monaſtery of St. *Giſlen*, which is of *Benedictine* Monks, called *Cela*, of the City of *Mons*, in the Province of *Henault*; and of this Tranſlation Doctor *John Molan* makes Mention in his Additions to the Martyrology of *Uſuard*. The Occaſion of the carrying of the holy Body into *Flanders*, is not certainly known, nor who carried it, nor at what Time it was carried. They ſay there came a potent Gentleman out of thoſe Countries into *Spain*, to help the Chriſtians againſt the *Moors*, and that in Recompence of his good Services, a King of *Leon* gave him the Body of St. *Leocadia*. In that Monaſtery of St *Giſlen* the Body of this moſt pure Virgin was honoured and reverenced by all the People thereabouts, and by her Interceſſion they received many and very great Favours from our Lord, eſpecially againſt the Plague, with which before they were much afflicted. Until the moſt gracious Queen *Jane*, Daughter, and Heireſs to the Catholick Princes *Ferdinand* and *Iſabel*, and Mother of the Emperor *Charles* V. of glorious Memory, being governeſs of the Eſtates of *Flanders*, by being married to Prince *Philip* in the Year MD, upon the fifteenth of *October*, ſhe obtained of the Abbot and Monks of that Monaſtery of *Cela*, the Ancle-Bone of the right Foot of S. *Leocadia*, which ſhe gave as a moſt precious Treaſure to the holy Church of *Toledo*. Finally, by the great Providence and Mercy of our Lord, the holy Body, by the Authority of his Holineſs *Gregory* XIII. and of his Catholick Majeſty *Philip* II. was taken out of that Monaſtery where it was, by a Father of the Society of JESUS, called *Michael Hernandez*, and after ſo many Years, was reſtored to its own Country and City of *Toledo*, and placed in the holy Church with great rejoicing, feſtival Pomp, and Solemnity. For beſides the Expences which the holy Church made in fetching the holy Body, and in keeping it many Days with due Ceremonies and Reverence, until the Preparations were made of its Reception in the Houſe and Church of JESUS *of Mount Lawrence of Trajuna*, (which is of the Order of the Society of JESUS) and all the Way along until it came to the City of *Toledo*; the Reception of it there was moſt ſolemn, and with great Concourſe of People, and Variety of feſtival Ceremonies, and was graced and authorized with the Preſence of his Catholick Majeſty King *Philip*, and alſo with the Preſence of Prince *Philip*, and the *Infanta Iſabel*'s Children, and of the Empreſs *Mary* of *Auſtria*'s Siſter, who came to *Toledo* to ſolemnize that Feaſt more magnificently, giving, in all Things, a rare Example of their Piety, Devotion, and Humility, with which the King, and the Prince, with other Grandees of the Kingdom, carried upon their Shoulders the Body of the holy Virgin, eſteeming it a great Glory to them to ſerve her in that humble and honourable Office. This Tranſlation was made upon the ſix and twentieth of *April*, in the Year of our Lord MDLXXXVII, *Sixtus Quintus* being Pope, and *Philip* II. King of *Spain*, and *Gaſpar* of *Quiroga* Archbiſhop of *Toledo*: Afterwards the ſame *Sixtus Quintus* commanded that the Feaſt of this Tranſlation ſhould be celebrated in the Church, and Archbiſhoprick of *Toledo*.

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The Life of St. MELCHIADES *Pope, and Martyr.*

DECEMBER 10. ST. *Melchiades* was an *African* by Nation, and ſucceeded *Euſebius* in the Popedom. He was a moſt holy Man, and endured great Labours for the Glory of our Lord. He ordained the Chriſtians ſhould not faſt upon Sunday, nor Thurſday, that they might not imitate the Pagans, who faſted upon thoſe Days, and held that Faſt for a ſacred Faſt; although afterwards the Reaſon of not Faſting upon Thurſday ceaſing, that Prohibition alſo ceaſed. There were in *Rome* many *Manichean* Hereticks, and the holy Pope endeavoured to repreſs them, and to reduce them to the Way of Truth. St. *Melchiades* writ an Epiſtle to the Biſhops of *Spain*, in which he teaches, *That all the Apoſtles acknowledged the Pre-eminency, and Superiority of St.* Peter, *and that the Sacrament of Baptiſm is of greater Neceſſity than that of Confirmation, for without it no body can be ſaved; but that the Sacrament of Confirmation, if we regard the Miniſter of it, is of greater Dignity, becauſe it cannot be conferred but by a Biſhop.* And afterwards he ſets down the Effects both of the one and the other Sacrament, and then treats of the Effects the Holy Ghoſt wrought by his coming upon the Apoſtles, and thoſe which the Chriſtians receive

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The Life of St. DAMASUS, *Pope.*

DECEMBER 11. THE moſt holy and moſt learned Pope *Damaſus*, was a *Spaniard* by Nation, and his Father was called *Antony*, ſome ſay that he was born at *Tarragona*, others, at *Madrid*; and in the Church of our Saviour, of this City, there is a Writing that ſays as much. Others make him a *Portugueſe*, and Native of *Guimarans*, which is betwixt *Duere* and *Migno*. St. *Damaſus* was a very worthy Pope, and much praiſed by the Writers of his Time. *Theodoret* ſays, they called him *an admirable Man, and worthy of all Praiſe, and that he ſhone in all Virtue.* St. *Jerome*, his Secretary, and great Friend, amongſt other Praiſes, ſays of him, that he was *a Virgin, like a true Biſhop of the Church, pure, and without Spot.* St. *Ambroſe* ſays, *he was choſen by the divine Judgment:* And in the ſixth *Conſtantinopolitan* Council, they call him *Diamond of the Faith*, for his great firmneſs and Conſtancy againſt the Hereticks, that in his Time troubled the Church of our Lord. And other Authors make no End of praiſing his Greatneſſes and Excellencies. He ſucceeded in the Popedom to *Liberius*, whoſe Vicar and Prieſt he had been. After his Election, a Deacon called *Urſin*, or *Urſicin*, a turbulent and ambitious Man, endeavoured to make himſelf be choſen, and there were many that favoured and aſſiſted him, and cauſed a great Tumult in the City of *Rome*, in ſuch Sort, that thoſe of the one Faction, and of the other, came to Blows, and there were wounded and killed both of the one Side and of the other, and a Schiſm was cauſed in the Church of our Lord, (againſt the Will of the holy Pope *Damaſus*) of whom St. *Jerome* writes, that *he was mild, and overcame his Adverſaries, and did them no Harm after he had overcome them.* But afterwards the Schiſm ceaſed, and the Truth prevailed, and by the Authority of the Emperor *Valentinian* the Elder, the Evils were ſtopped, which might have grown from ſo bad a Root, and St. *Damaſus* remained in his lawful Poſſeſſion. But for all this, the Bad, and thoſe that affected *Urſicin*, would not be quiet; but ſeeing they were not able to take away the Apoſtolical Chair from St. *Damaſus*, they went about to defame him, and to deſpoil him of the Opinion that all had of his Sanctity. To this Purpoſe they ſuborned two Deacons called *Concordius*, and *Calixtus*, perverſe and wicked Men, who accuſed him of Diſhoneſty, and that he had committed Adultery. But the holy Pope cauſed a Council to be aſſembled in *Rome* of forty Biſhops, and in it publickly defended himſelf; and the Truth being averr'd, and his Accuſers convinc'd of Calumny, they were caſt out of the Boſom of the Church. And to ſhut the Door againſt ſuch like Calumnies, it was ordain'd in that Council, that the ſame Puniſhment that was to be incurr'd by the Accuſed in Caſe the Fault were prov'd againſt him, ſhould be inflicted upon the Accuſer, if his Accuſation appeared to be a Calumny and Falſhood. There were many Hereticks in the Time of St. *Damaſus*, who by new and falſe Opinions, infected and diſturb'd the Peace of the Catholick Church, eſpecially in the Provinces of the *Eaſt*. To cut them up by the Root, St. *Damaſus* perſuaded the great and moſt religious Emperor *Theodoſius* (who was alſo a *Spaniard*) to gather a General Council at *Conſtantinople*; and accordingly a Council was celebrated, in which were preſent a hundred and fifty Biſhops, and they all unanimouſly confeſſed the Faith of the Council of *Nice*, and condemned *Macedonius*, and other Hereticks. And St. *Damaſus* confirmed what was decreed in that Council, which is one of *the four General Councils*, which St. *Gregory* ſays, *he reverenced as the four Holy Goſpels.* And the Emperor DECEMBER 11.

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peror *Theodoſius*, with the Emperors *Gratian* and *Valentinian*, made a Law, whereby they commanded all the Subjects of their Empire *to follow that Religion which St.* Peter *taught at* Rome, *and Pope* Damaſus *followed, condemning all other Doctrines contrary to it.* There was celebrated alſo in his Time another Council in the City of *Aquileia*, at which St. *Ambroſe* was preſent, who was a great Friend of St. *Damaſus*, and helped him, and ſerved him with great Diligence and Care in perſecuting the Hereticks, and baniſhing them out of *Milan*, and his Dioceſe, where they had got Footing by the Favour and Power of *Juſtina*, Mother of the Emperor *Valentinian*, (who was an *Arian* Heretick, and governed her Son, as being under Age) and had done much Harm in Prejudice of our holy Religion.

Beſides the Diligence and Care that our holy Pope uſed in rooting out of the Field of our Lord the Cockle of Hereſies, he alſo endeavoured to take away certain Abuſes which had been introduced into the Church through the Careleſneſs of the Prelates. And ſo he commanded, that from thenceforward there ſhould be no *Chorepiſcopi*, who were a certain Kind of Prieſts that were anciently in Towns and little Villages, to help and ſerve the Biſhops. But they had arrogated more Power to themſelves than belong'd to them, and had temerariouſly uſurp'd the Offices that are proper to Biſhops, as to conſecrate Deacons, Subdeacons, Nuns, Churches, and Chryſm. In an Epiſtle which St. *Damaſus* writes, he ſharply reprehends thoſe Biſhops, who, to avoid Labour, take to themſelves Companions, that are rather Mercenaries than Paſtors: And adds: *Good Biſhops, and careful Paſtors, ought to keep their Flock with the ſame Care that* Jacob *told his Father-in-Law* Laban *he had in feeding his Sheep, and not to caſt the Charge upon others, and give themſelves to an idle Life.* He writ alſo to the Biſhops of *Africa*, advertiſing them that *great Matters, and of Importance, and the Affairs of Biſhops, could not be determined without the Authority of the Biſhop of* Rome. He built two Churches, one within the City of *Rome*, in Honour of the invincible Martyr St. *Laurence*, and another out of it, in the Way *Ardeatina*, at the *Catacumbæ*, where he conſecrated the *Platonia*, which had been the Sepulchre of the Apoſtle St. *Peter*, and enriched them with diverſe and coſtly Gifts. He found many Bodies of Martyrs, whoſe Sepulchres he illuſtrated with elegant Verſes. He writ ſome Works, one in Verſe at the Sepulchre of the Princes of the Apoſtles, St. *Peter*, and St. *Paul*; and another Book, in which he writ the Acts of the Popes until his own Time. The Truth is, that Cardinal *Baronius*, and Cardinal *Bellarmine*, and other learned and grave Authors of our Age, do not hold it worthy of St. *Damaſus* He made Uſe of St. *Jerome* to anſwer the Doubts and Conſultations of all the Churches of Chriſtendom, who had Recourſe to the See Apoſtolick, and eſteemed and honoured him ſo much for his great Knowledge, and Sanctity, that himſelf being the ſupreme Paſtor, and Maſter of the whole Church, as if he had been his Scholar, (ſo great was his Humility) he propoſed to him the Difficulties he had in the holy Scripture, that he might explicate them to him. He gave Authority to the Tranſlation of the old Teſtament, which the holy Doctor had made, that of the ſeventy Interpreters having been commonly uſed in the Church until that Time. Finally, having moſt holily governed the Ship of St. *Peter* eighteen Years, or as the reformed Breviary of his Holineſs *Clement* VIII. ſays, ſeventeen Years, two Months, and ſix and twenty Days; and being now fourſcore Years old, full of Virtues, and Merits, he paſſed out of this temporal Life to the eternal, upon the eleventh Day of the Month of *December*, in the Year of our Lord CCCLXXXIV, in the Reign of *Theodoſius* the Elder. He conferr'd Orders five Times, and in them he made one and thirty Prieſts, eleven Deacons, and ſix and twenty Biſhops. He was buried in the Church which he founded in the Way *Ardeatina*, near to his Mother, and one of his Siſters. Afterwards his Body was tranſlated to the other Church of St. *Laurence in Damaſus*, which himſelf had built within *Rome*. Our Lord wrought Miracles for this holy Pope after his Death, healing the Sick, and freeing thoſe that were tormented by the Devils; and whilſt he was alive he reſtor'd Sight to a blind Man, that had wanted it for thirteen Years. Of St. *Damaſus* do write all the Martyrologies, the *Roman*, that of *Bede*, *Uſuard*, and *Ado*, and the Authors that have written the Lives of the Popes, and the Eccleſiaſtical Hiſtory, and Cardinal *Baronius* in his Annotations upon the Martyrology, and in the fourth Tome of his Annals, and the other Saints, cited in the Beginning of this Life.

DECEMBER 11.

The Life of St. LUCY *Virgin, and Martyr.*

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THE glorious Virgin and Martyr, St. *Lucy*, was born of honourable and rich Parents, in the City of *Syracuſa* in *Sicily*. She was a Chriſtian from her Infancy, and

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December 13. and much inclined to all Things of Virtue and Piety, especially to conserve the Purity of her Soul, and to offer to God the Flower of her Virginity. Her Father being dead, her Mother, who was called *Eutychia*, against the Will of the Damsel, promised to marry her to a young Gentleman of prime Quality, although a Pagan; but she went on deferring it, and seeking Occasion to hinder it from taking Effect. And our Lord presented her with a very fit one, by sending her Mother *Eutychia* a long and troublesome Flux of Blood, which lasted her four Years, without finding any Remedy in Physicians and Medicines. At this Time was spread throughout all *Sicily* the Fame of the blessed St. *Agatha*, who in the Time of the Emperor *Decius* had been martyred for Christ in the City of *Catana*, which is about thirteen Leagues distant from the City of *Syracusa*. God wrought great Miracles at the Sepulchre of St. *Agatha*, and they flocked from all Parts to it to obtain Health, and other Favours of our Lord through her Intercession. St. *Lucy* counselled her Mother, to go to *Catana* to visit the Body of St. *Agatha*, *for without Doubt she should find divine Remedy against her Infirmity, now that all human Medicines had nothing availed her.* They went in Pilgrimage to *Catana*, visited the Church of St. *Agatha*, prostrated themselves at her Sepulchre, and made long, and devout Prayers, beseeching the holy Virgin, with great Affection and many Tears, that she would be pleased to succour *Eutychia* in that Necessity. When they were praying in this Manner, St. *Lucy* was overtaken with a sweet Sleep, and in it St *Agatha* appeared to her very glorious, and richly attired, and accompanied by a great Number of Angels, and with a pleasant and gracious Countenance, said to her: *Sister* Lucy, *and Virgin consecrated to God, why doest thou ask that of me, which thou canst so easily thyself give to thy Mother, whom thy Faith has already helped, and given Health to? As the City of* Catana *has been illustrated by me, so the City of* Syracusa *shall be ennobled, and exalted by thee; for by thy Purity and Chastity thou hast prepared a worthy Habitation for our Lord, and art a Temple of the Holy Ghost.* At these Words St. *Lucy* awaked, and with great Joy said to her Mother: *Dear Mother, you are cured*; and so it was; and both Mother and Daughter gave Thanks to God, and to the glorious St. *Agatha* for it, through whose Intercession our Lord had cured *Eutychia*. They both returned to *Syracusa*, and the holy Daughter besought her Mother that *she would not propose to her any carnal Spouse or Husband; and that the Dowry which she intended to give her, marrying her to a mortal and earthly Man, she would give it her to employ in the Service of the heavenly and immortal Spouse, which she had made Choice of.* It seemed hard to *Eutychia* to despoil herself of her Goods, and to give them to her, whilst she was alive, and therefore desired her Daughter that she would expect a while until she had closed her Eyes, and after her Death she might dispose of all as she pleased. But the holy Damsel told her, *that the Alms-Deeds which are done after Death are not so acceptable to God, as those that are done whilst we are alive; for in Death we leave what we cannot carry along with us, but in Life we give away what we might enjoy; and that he that goes by Night, ought to carry the Torch before him that it may give him Light, and that he may see the Way he goes in.* And St. *Lucy* said so much to her Mother, that she persuaded her to give her her Dowry; and she began to sell it, and to distribute it with a large Hand to the Poor. The Gentleman, with whom her Mother had agreed to marry her, came to know this, and although at the first when it was told him, he believed her selling her Jewels, and other Things of small Value was to purchase some rich and more profitable Inheritance; yet after he understood the Truth, that St. *Lucy* was a Christian, and gave all her Goods to the Poor, he conceived a great Rage and Hatred against her, and accused her before the Prefect called *Paschasius*, as *a Sorceress, and a sacrilegious Person, and an Enemy of the Gods of the Roman Empire.* The President commanded her to be called, and having her in his Presence he endeavoured by fair Words to persuade her to to leave the vain Superstition of the Christians, and to sacrifice to the Gods; but his Words found no Entrance into the couragious Breast of the holy Virgin. But rather with great Spirit and Freedom she answered him, that *the true Sacrifice, and pleasing to God, was to visit Widows and Orphans, and miserable Persons, and to comfort them in their Afflictions, and that she had employed herself three Years in this Sacrifice, distributing to the Poor what she had, and that now she had nothing left to give but her own Person; which she desired to offer up as a perpetual living Sacrifice to God.* And *Paschasius* telling her, that *these were Dreams, and fond Imaginations of the Christians, and foolish Words, not to be spoken to him, and that she should observe the ancient Religion, and the Commands of the Emperors.* St. *Lucy* with wonderful Constancy answered him: *Thou keepest the Laws of the Princes, and I those of my God. Thou fearest the Emperors of the Earth, and I the Emperor of Heaven. Thou wiltest not offend a mortal Man, and I will not offend the immortal King. Thou desirest to please thy Lord, and I my Creator. Thou doest what thou thinkest to be good for thee, and I do what I judge to be convenient for me. Do not*

DECEMBER 13. *not weary thyſelf, nor think that thou canſt be able by thy Reaſons to ſeparate me from the Love of my Lord* JESUS CHRIST. The Prefect was enraged, and converting his firſt and feigned Kindneſs into Rage and Fury, he gave reproachful Language to the holy Damſel, treating her like a lewd Woman, and one that had waſted her Patrimony in living wickedly. Here St. *Lucy* ſaid to him: *I have put my Patrimony in a ſecure Place; and have ever deteſted thoſe that corrupt and infect Souls, ſuch as you are; ſeeing you would perſuade us to leave our Creator, and true Spouſe* JESUS CHRIST, *and to commit Adultery with the Creatures, adoring them, and holding them for true Gods: I have alſo ſhunned the Converſation of thoſe that corrupt Bodies; who give themſelves to Pleaſures of the Fleſh, and ingulphed in them, and captived, and enſlaved to their filthy Paſſions, prefer a foul and ſhort Pleaſure before pure and eternal Delights. This Multitude of Words* (ſaid *Paſchaſius*) *will ceaſe, when we ſhall come to Blows. The Words of God* (replied St. *Lucy*) *cannot fail, nor be wanting to thoſe that are the Temple of the Holy Ghoſt, as are all thoſe that reverence him as they ought, and live chaſtly. If it be ſo* (ſaid the Judge) *I will cauſe thee to be carried to publick Stews, that there thou mayſt looſe thy Chaſtity, and this holy Spirit may fly from thee who (thou ſayeſt) is ſuch a Lover of thoſe that keep their Chaſtity. Chaſtity is not loſt* (replied the Virgin) *nor is the Body defiled, without the Conſent of the Soul. And if thou ſhouldeſt put Incenſe into my Hand, and by Force ſhouldeſt make me caſt it into the Fire to ſacrifice to thy Gods, the true God who ſees it, would mock at it; and ſo I ſay to thee, that if thou ſhouldeſt pretend to make me loſe my Chaſtity, I ſhould have two Crowns in Heaven; one for Chaſtity, and another for having ſuffered Violence in the Defence of my Chaſtity.* In fine, the wicked Judge commanded the holy Virgin to be carried to that deteſtable and filthy Houſe. There flocked together a great Multitude of People, and of laſcivious and ſenſual young Men, who thought to make a Prize of the moſt pure Virgin. They laid Hands on her to carry her away; but (O the Power of God) our Lord made her ſo immoveable, that no Force of Men, nor Ropes, nor Yokes of Oxen which they brought, were able to move her from the Place where ſhe was. The Prefect attributed the divine Virtue to the Power of the Devil, and believed that St. *Lucy* as a Witch, and a Sorcereſs, defended herſelf againſt his Power, ſeeing ſhe being a Woman, and a weak one too, did reſiſt ſo many ſtout and ſtrong Men, who with all their Forces endeavoured to move her, but could not.

He commanded his Enchanters and Necromancers to be called, to undo thoſe Witchcrafts, and they did their Office, and uſed all their diabolical Arts, but in vain. *Paſchaſius* was amazed, and as it were out of himſelf, roared like a Lion, ſeeing himſelf overcome by a delicate Damſel. And the holy Virgin turning towards him, ſaid to him: *Why doeſt thou trouble and torment thyſelf? If thou knoweſt that I am the Temple of God, believe it; and if thou art not yet aſſured of it, make other Proofs until thou doeſt acknowledge it. They are not Witchcrafts, nor is it the Devil that makes me immoveable, but the Spirit of God, who being lodged in my Soul, can make me ſo ſtrong, that all the World ſhould not be able to move me from the Place where I am.* The Judge commanded much Wood, Reſin and Oyl to be put round about the Saint, and all to be ſet on Fire to burn her. But ſhe, as if ſhe had been in a Garden of Pleaſure and Delight, remained ſafe, and without receiving any Harm from the Fire, and ſaid to the Judge: *I have beſought my Lord* JESUS CHRIST, *that this Fire may not hurt me, and that he would prolong my Martyrdom, to the End the Faithful may be ſtrengthened in their Faith, and may not fear thy Torments, and the Infidels may be confounded, ſeeing how little they are able to do againſt the Servants of the moſt High.* The Judge commanded a Sword to be run through her Throat; and the bleſſed Virgin being wounded to Death, prayed as long as ſhe would, and ſpoke as much as ſhe pleaſed to the Chriſtians that were preſent, bidding them *be of good Comfort, for ſhortly the Church ſhould have Peace, and the Emperors that made War againſt it, ſhould leave their Command and Sovereignty; and that as the City of* Catana *had her Siſter St.* Agatha *for their Patroneſs, ſo ſhe ſhould be the Patroneſs of* Syracuſa, *if it would convert itſelf to the Faith of* CHRIST. And that the Judgment of God, the juſt Judge, might be ſeen upon unjuſt and perverſe Judges, St. *Lucy* being ſurrounded with Fire, and wounded, and ſhedding her precious Blood, and with admirable Sweetneſs, and divine Conſtancy, animating and comforting the Chriſtians; at the ſame Time the *Sicilians* laid hold of *Paſchaſius*, and loaded him with Chains, as a Robber and Deſtroyer of all that Province, and led him by, in the Sight of the holy Virgin; and being accuſed at *Rome*, he was condemned to die. St. *Lucy*, after ſhe had received the moſt ſacred Body of our Lord from the Hand of the Prieſts, who ſecretly brought it to her, ſhe gave up her bleſſed Soul to God. Her Body was buried in the ſame City of *Syracuſa*, where at preſent ſhe has two Churches; one very ſumptuous without the City in the Place of her Martyrdom; and another within it. Her Body remained many Years at *Syracuſa*, and God our Lord did great Favours, through her Interceſſion,

DECEMBER 13. tercession, to the Faithful who recommended themselves to her. From thence it was carried to *Constantinople*; and from *Constantinople*, afterwards in Process of Time it was translated to *Venice*, where it was held in great Veneration.

The Martyrdom of St. *Lucy* was upon the thirteenth of *December* (on which the holy Church celebrates her Feast) in the End of the Empire of *Diocleſian* and *Maximian*; who (as the ſame Saint had propheſied) voluntarily deprived themſelves of the Command and Sovereignty which they had, and afterwards by the juſt Judgment of God died miſerably. Of St. *Lucy* do write the Martyrologies, the *Roman*, thoſe of *Bede*, *Uſuard*, and *Ado*; and Cardinal *Baronius* in his Annotations upon the Martyrology, and in the End of the ſecond Tome of his Annals; and in the ſixth Tome of *Surius*, the Hiſtory of her Life and Martyrdom is taken out of very ancient and authentical Books, and out of theſe Authors this Life is collected.

This worthy Virgin is taken for an Advocate for the Sight, and ſhe is commonly painted with her Eyes in a Diſh, which ſhe holds in her Hands. The Cauſe of painting her thus, her Hiſtory does not recount; nor alſo that ſhe plucked out her Eyes to deliver herſelf from a laſcivious young Man, who perſecuted her, as ſome do write. And *Pratum Spirituale*, or the ſpiritual Meadow, which is an ancient Book, and of good Authority, attributes this Act to a certain Damſel of *Alexandria*. But we have daily Experience of new Graces and Favours which our Lord does thoſe that have ſore Eyes, and devoutly recommend themſelves to St. *Lucy*. And ſo we all ought to have great Devotion to her, not only that ſhe would defend, by Means of her Prayers, our corporal Sight, but alſo much more that ſhe would obtain for us ſpiritual and eternal Sight. Doctor *John Eckius*, a learned and grave Man of our Times, writes, that St. *Lucy* and St. *Laurence* are Advocates againſt Fire.

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The Life of St. EUSEBIUS *of* Vercells, *Martyr.*

DECEMBER 15. THE Life of St. *Euſebius*, Biſhop of *Vercells*, which is a City in *Lombardy*, we will take out of what was printed a few Years ago, by Order of the Biſhop of that Church *John Francis Bonhomius*, and out of what *Vincent* of *Beauvais* recounts in his Hiſtory, and Father *Laurence Surius* in his fourth Tome, and out of what Cardinal *Baronius* writes in his Annotations upon the *Roman* Martyrology, and in the third and fourth Tome of his Annals, and is as follows.

Euſebius, a *Grecian* by Nation, being Pope, who began his Papal Reign in the Year of our Lord CCCIX, there came from *Sardinia* to *Rome* a certain noble and honourable Woman called *Reſtituta*, and brought with her a Son of hers, and offered him to the holy Pope *Euſebius*, beſeeching him that he would take him under his Protection, and command him to be brought up, and to be inſtructed in all Virtue. *Euſebius* did ſo, baptized him, and called him by his own Name *Euſebius*, and before he baptized him, had a Revelation how famous a Man he was to be; and they ſay that the Angels themſelves took him out of the Waters of Baptiſm. The holy Pope commanded him to be educated and inſtructed in good Learning, and virtuous Manners; and his Education was ſuch, that through God's Grace, and his own great Wit and Induſtry, he came in Time to be a Light of the Catholick Church, a moſt holy Monk, and a moſt excellent Prelate, and a Counterpoiſon and Mallet of the *Arian* Hereticks; from whom he ſuffered moſt grievous Perſecutions for our holy Religion. He ſo excelled in Chaſtity, that he was always a Virgin; and the more warily to preſerve his Virginal Purity, he would never kiſs in the Face even his own Mother; and a certain diſhoneſt Woman, who went about to ſtain the Chaſtity of *Euſebius*, could not in all the Night find his Lodging, the Angels ſtill diverting her from it, and in the Morning acknowledging her Fault, ſhe caſt herſelf at his Feet, and aſked him Pardon. He took the Habit of a Monk, and was choſen Biſhop of *Vercells*, (which at that Time was a Church of great Authority) and he did not for this lay aſide the holy Exerciſes of the Monaſtery, but as St. *Ambroſe* writes, praiſing him very much, *he was the firſt in* Italy *that knew how to joyn the Penance of Monks with the Dignity and Employments of Clergymen*, as St. *Martin* did in *France*, and St. *Auguſtine* in *Africa*. At this Time the *Arian* Hereſy, by the Favour of the Emperor *Conſtantius*, Son to *Conſtantine* the Great, like a dreadful Fire burnt up all the Provinces of the Eaſt, and threatened alſo thoſe of the Weſt. The *Arian* Hereticks then ſeeing that *Euſebius* was nominated for Biſhop of *Vercells*, they went about to hinder his Enterance, that he might not ſit in that Chair; and to this Purpoſe ſtrongly made faſt the Doors of the Cathedral Church; but the Saint by his Prayers opened them, falling down upon his Knees before the Church,

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and ſo took Poſſeſſion of it. *Liberius* Pope preſided at that Time in the Chair of St. *Peter*, and deſiring to quench the Fire that burned, and every Day increaſed more and more, he ſent a ſolemn Embaſſy to the Emperor *Conſtantius*, beſeeching him *to think good, that a Council ſhould be aſſembled in* Milan, *and that in it ſhould be treated of giving Quiet and Tranquillity to the Catholick Church, that was ſo troubled by the contrary Winds of new and falſe Opinions that had riſen up*. And *Euſebius* being a Man of known Sanctity and Authority, *Liberius* writ a Letter to him, commanding him to go to the Emperor with this Embaſſage, in the Company of his Legates, to procure the Peace and Quiet of the holy Catholick Church. *Euſebius*, without having any Regard to his Years, the Labour, or the Danger, obeyed the Command of *Liberius*, and obtained of *Conſtantius* what he deſired. A Council was aſſembled at *Milan*, to which the Emperor himſelf came, and the *Arian* Biſhops armed with his Favour and Fury, endeavoured to have *Athanaſius* condemned, (who was the greateſt Enemy they had, and whom they hated moſt) and they deceived and perverted certain of the Catholicks, but could not overcome our *Euſebius*, and draw him to their Will; and ſo they turned their Fury againſt him, and baniſhed him, and caſt him out of his Church, together with *Lucifer* Biſhop of *Cagliari* in *Sardinia*, and *Paulinus* Biſhop of *Trevers*, and *Denys* Biſhop of *Milan*, who would not conſent to, and approve the Condemnation of *Athanaſius*. The Biſhops being baniſhed, great was the Lamentation of all the Catholicks, who took great Pity of them, and ſuccoured them with their Means, and by whereſoever they paſſed, lodged and entertained them as holy Prelates, and Confeſſors of CHRIST, who ſuffered for his holy Faith. But ſetting aſide the reſt (whoſe Lives we do not here write) our *Euſebius* arrived at *Scythopolis*, the Place of his Baniſhment, and fell into the Hands of an *Arian* Biſhop, called *Patrophilus*, who on the one Side was the moſt ſubtle, and obſtinate Heretick of them all, and on the other Side was a Man (if he may be called a Man) ſo cruel and barbarous, that he took *Euſebius*, and caſt him into Priſon, and treated him ſo hardly in it, that many Days he had nothing to eat, to the End he ſhould die of Hunger, or elſe eat of the Meats he gave him, pretending in Caſe he did eat of them, to publiſh that *Euſebius* had now yielded up himſelf, and was of the ſame Opinion with him, and by this Means to deceive the Catholicks, but if he did not eat, and ſhould die, to give out that he was dead of Deſpair. But *Euſebius* would not eat of the Meats of the Hereticks, that he might not do Harm to the Catholicks; and he writ a Letter to *Patrophilus* worthy of his Sanctity and Conſtancy, advertiſing him, *that if he ſhould die of Hunger in the Priſon, all the World ſhould know, that he had killed him, and that himſelf had not been the Author of his own Death:* And together he writ another Epiſtle to his own Church of *Vercells*, comforting his Flock, and exhorting and animating them to die for the Catholick Faith, and recounting to them what he had ſuffered for it, and amongſt others he ſays theſe Words to them: *The Hereticks ſay many Things to me, and boaſt of their Power, but I have endeavoured to ſhew them, that they neither are nothing, nor can do nothing, delivering up my Body to them as to Hangmen and Executioners without ſaying a Word, and ſome Days that they treated me very hardly, I ſhewed the Courage with which I received their Injuries, by not ſpeaking a Word to them.* And afterwards he goes on giving an Account of the Letter he writ to *Patrophilus*, in which he gives him the Reaſon why he would not eat of what he ſent him, and ſignifies the Cruelty the *Arian* Hereticks uſed towards him, and ſays *they were more cruel than the Heathens and Pagans, who perſecuted the holy Martyrs*; ſo rudely was the Saint handled by them. For having tried his Conſtancy, and endeavoured to perſuade him to yield and to conſent to their Perfidiouſneſs, and not being able to make any Breach in his ſacred Breaſt, by a great Impiety they dragged him by the Feet down a Pair of Stairs; and aſking him again, and often the ſame Thing, and he anſwering what he had anſwered before, *they dragged him down ſo many Times* (as ſays St. *Maximus* in a Sermon) *as were the Times he denied that he would conſent to them.* And (as St. *Jerome* writes) to torment him, and to make him ſuffer the more, they ſent him from *Scythopolis* to *Cappadocia* into Baniſhment, and even from thence they carried him into the upper *Thebais* of *Egypt*. But by the Death of *Conſtantius*, he was freed out of the Hands of the *Arians*, and went to *Alexandria* where St. *Athanaſius* (who had been reſtored to his Church) gathered a Council; and from thence to *Antioch*, to compoſe certain Eccleſiaſtical Controverſies that were there. And by Order of the Council celebrated at *Alexandria*, and of *Liberius* Pope, he went viſiting the Churches of the Eaſt, which by the Tempeſt of the *Arians* were fallen down and ruinated, to raiſe them up, and to put Catholick Paſtors in them, and to oppoſe the Hereticks. And the holy Biſhop having ended this Buſineſs with great Zeal and Vigilancy, he returned into *Italy*, and was there received as a moſt glorious Confeſſor, and a valiant Champion of CHRIST, the Catholicks laying aſide at his Coming (as St. *Jerome* ſays) the mourning

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The Feaſt of the Expectation of the Delivery of our LADY, *by another Name called the Feaſt of the* O.

DECEMBER 18. IN the Archbiſhoprick of *Toledo*, and in other Churches of *Spain*, upon the eighteenth of *December*, is celebrated the Feaſt of the Expectation of the Delivery of the moſt ſacred Virgin *Mary* our Queen, which was inſtituted under the Name of the Annunciation of our Lady in the tenth Council of *Toledo*. For the holy Fathers, that were aſſembled in that Council conſidering the ſtrict Obligation that all we Chriſtians have, to ſolemnize that happy and bleſſed Day, in which the eternal Word cloathed himſelf with our Fleſh, in the moſt pure Womb of the Virgin, which was upon the five and twentieth of *March*; and that becauſe the Church commonly about that Time being taken up in lamenting the Paſſion of our Lord, cannot celebrate it with that Joy and Exultation which is fitting; they ordained that upon the eighteenth of *December*, and eight Days before our Lord's Nativity, this Feaſt ſhould be celebrated with all Solemnity poſſible. Eſpecially ſeeing ſome Councils had decreed, that in Lent which is a Time of Faſting and Penance, no Feaſts of Martyrs (which were the only Feaſts that were in thoſe Days obſerved) ſhould be celebrated, and that the Annunciation always fell in Lent; and that as the Council there ſays, this Feaſt was already kept in ſome particular Churches of *Spain*. This Council was celebrated in the eighth Year of King *Recenſuinthus*, and it was the laſt of the Archbiſhop *Eugenius*, whom St. *Ildefonſus* ſucceeded; who having diſputed with, and convinced, and baniſhed certain Hereticks, who put a Stain upon the Purity of the Virgin, whom the ſaid Biſhop defended with great Devotion, Learning and Courage, he ordained that this Feaſt of the Annunciation of the Virgin, ſhould be celebrated under the Title of *the Expectation of her Delivery*. This Feaſt is alſo called *our Lady's of the* O, becauſe from the firſt Veſpers of it, are begun to be ſaid in the divine Office at *Magnificat* certain Antiphons, which begin with *O*, until the Veſpers of the Nativity; and for a particular Ceremony of the holy Church of *Toledo*. For, the Prayer of the Veſpers of the Feaſt of the Expectation being ſaid, all the Eccleſiaſticks that aſſiſt in the Quire, without Order, or Conſort, pronounce this Letter *O*, to denote the great and anxious Deſire, which the holy Fathers in *Limbus*, and all the World had of the Coming, and Birth of their univerſal Repairer and Redeemer. DECEMBER 18.

For immediately ſo ſoon as Man was fallen, and had eaten of the forbidden Fruit, and by his Diſobedience had condemned all his Poſterity, and all his Children that were to be born of him; our Lord, out of his immenſe Bounty and Clemency, gave him Hopes of a Remedy, when he ſaid to the Serpent theſe Words: Gen. iii. *I will put Enmity between thee, and the Woman, and betwixt her Seed and thy Seed; and ſhe ſhall break in Pieces thy Head, and thou ſhalt lie in wait for her Heel:* That is, thou ſhalt

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ſet Snares in all their Paths and Ways. This Sentence of God, pronounced againſt the Devil, was, after that general Fall, the firſt Light, and the firſt Grace and Pledge of Hope, which the divine Goodneſs gave to the World, and eſpecially to thoſe who were Murtherers of their Children, before they were their Parents: Who by this Promiſe of God, underſtood, that the Fruit of a Woman, their Daughter, was to confound the Devil, and to repair the Damages of their Diſobedience, and to reſtore to Mankind that which through their Fault was loſt; and began to deſire, and to ask of our Lord very anxiouſly, that he would haſten and accelerate this Remedy. Afterwards our Lord gave other Signs, and redoubled his Promiſes, inſomuch, that all the Saints, and Friends of God, underſtood this incomparable Favour, which God would do Mankind, and exceedingly deſir'd to ſee that happy Day, in which he was to be born whom God had promiſed, and would ſend to ennoble and repair the World, and to deliver it from the heavy Yoke and Tyranny of *Satan*, who held it Captive. For this Cauſe our Saviour ſpeaking to his Diſciples, ſaid, *Bleſſed are the Eyes that ſee that which you ſee; for many Kings and Prophets deſired to ſee it, and could not obtain it.* For the ſame Cauſe he told the *Jews*, that *Abraham had deſired to ſee his Day, and that he did ſee it, and rejoiced when he ſaw it.* For this the Patriarch *Jacob*, in the laſt Benediction, which, when he was ready to die, he gave his Children, ſaid: *The Sceptre ſhall not be taken from* Judah, *nor a Captain fail of his Race and Family, until he come who is to be ſent, and he ſhall be the Expectation of all Nations.* And he adds: *I will expect, O Lord, your Salvation, and your Saviour.* For this *Moſes*, when God appeared to him in the Deſert, and commanded him to go into *Egypt*, to deliver his People, ſaid to God, *I beſeech thee, O Lord, that thou wouldeſt ſend him, whom thou art to ſend.* Out of this ſame Deſire *David* cried out, *Stir up thy Power, O Lord, and come to ſave us.* And his Son the wiſe *Solomon*, ſpeaking of the *eternal Wiſdom*, that is, JESUS CHRIST, the only begotten Son of God, ſaid, *ſend it, O Lord, from thy holy Heavens, and from the Throne of thy Greatneſs and Majeſty, that it may be with me, and may labour with me.* This ſame Deſire did *Tobias* manifeſt, when at the Hour of his Death he ſaid, *Bleſs our Lord, O my Soul, for he will deliver* Jeruſalem *out of its Tribulations.* And he added: *O how happy, and how bleſſed ſhould I be, if any one of my Line, and of my Children, ſhould live to ſee the Clarity and Glory of* Jeruſalem *when God ſhall viſit it.* For this the Prophet *Eſay* cried out, and ſighing, ſaid, *Send, O Lord, that moſt innocent Lamb, that is to rule the whole World.* And converting himſelf to the Heavens, and ſpeaking to them, he ſaid, *O ye Heavens, ſend your Dew from on high, and let the Clouds rain the Juſt one, let the Earth be open'd, and bud forth a Saviour, and let Juſtice ſpring up with him.* And in another Place inflamed, and burning with this Deſire, it ſeeming to him that our Lord delayed much his coming, with a hearty Affection, and anxious Sighs, ſpeaking to our Lord, he ſaid, *O that thou wouldeſt break the Heavens, O Lord, and wouldeſt deſcend, and reſolve to come forthwith.* Finally, all the Patriarchs begg'd of God with deep Sighs the coming of our Saviour. All the Prophets promiſed him, and repreſented him with various Figures. All the Saints of the old Teſtament longed for him. All Nations deſir'd him; and for this the Prophet *Aggeus* calls him, *the deſired of all Nations: Et veniet deſideratus cunctis gentibus, & implebo domum iſtam gloria, dicit Dominus exercituum. The deſired of all Nations ſhall come, and with his Preſence ſhall illuſtrate, and fill this Temple with Glory, ſays the Lord of Armies.* And ſo it is no Wonder, that at the Time this Lord was to be born, and to enjoy the Air of this Life, to accompliſh the Deſires of all his Servants; at the Time this Light of the World was to come out of the Womb of his bleſſed Mother to illuminate the World, all Creatures ſhould be in Suſpenſe, and longing for this moſt happy Birth, on which depended the Sum of their Salvation, and eternal Happineſs. Nor can we wonder that the holy Church ſhould keep a particular Feaſt, and put us in Mind of the Expectation, and Anxiety with which the whole Univerſe attended the Delivery of the Virgin, that hereby we may underſtand, the Devotion, Joy, and Thankſgiving, with which we ought to celebrate it, and receive it.

But if all the other Saints and Prophets had ſuch a great Thirſt after the Fountain of Life, and out of an exceſſive Deſire of his coming, ſo cried out to God; what ſhall we think that ſhe did, who was more holy than them all, and had more Light from Heaven to know, and eſteem this ſovereign Benefit; and more Charity to deſire the Remedy of all our Loſſes, and Miſeries? What did ſhe who knew, that he whom ſhe carried in her ſacred Womb was her true Son, and of her alone, and alſo the only begotten of the eternal Father? And that now approached the happy Day, in which ſhe was to bring forth, and to ſhew to the World its Reformer, its Saviour, its Life, its Glory, and all its Happineſs? How was her Spirit melted into Joy, and Jubilee, ſeeing now were to be heard the Groans of all Ages and Nations, and the Petitions and Prayers of the Juſt, and the continual Supplications and Tears, with which ſhe had moſt humbly beſought our Lord, that he would delay no longer to come, and to manifeſt himſelf cloathed with our Fleſh, ſo to give

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The Life of St. THOMAS, *Apoſtle.*

DECEMBER 21. ST. *Thomas* was for his Countrey a *Galileau*, a poor Fiſherman; and one of the twelve Apoſtles, whom God our Lord made Choice of to be Preachers of his Goſpel, and Conquerors of the World. And it ſeems that he was one of the chief Apoſtles, ſeeing the holy Church in the Canon of the Maſs, and in the Litanies, puts him immediately after St. *John*, and in the fifth Place. That which we find concerning this glorious Apoſtle in the holy Goſpel, is firſt of all, that when CHRIST our Lord was minded to return into *Judea* to raiſe *Lazarus* to Life, the other Diſciples ſaying to him that he ſhould not go, but that he *ſhould remember, that a little before the* Jews *would have ſtoned him:* St. *Thomas* alone, with great Courage, ſaid, *Let us go alſo, and die with him*; which is a Sign of the great Love he had towards his divine Majeſty, ſeeing he was willing to lay down his Life for him, and of his great Conſtancy and Fortitude. For thoſe Words are not the Words of one that feared, but of one that loved; not of one that was diſmayed, but of one that did animate the reſt; not of one that believed little, but of one that confided much. After this, in the Night of the Supper, our Lord having ordained his Apoſtles Prieſts and communicated them, and making them, after Supper, that moſt ſweet, and moſt loving Sermon, amongſt other Things he told them, that *he went to prepare a Place for them, and that they knew the Way by which he went.* Here St. *Thomas* ſhewing the Deſire he had to know, and to profit, ſaid, *Lord, we know not whither thou goeſt; how is it poſſible then we ſhould know the Way?* And upon Occaſion of this Queſtion our Saviour anſwered a wonderful and moſt ſweet Sentence, and of great Conſolation to all the Faithful: *I am* (ſays he) *the Way, the Truth, and the Life.* For (as St. *Cyril* ſays) CHRIST *is the Way to us, teaching us that which we ought to do; he is the Truth, which with the Light of Faith illuminates us; and he is the Life which ſanctifies us.* And (as St. *Leo* Pope, ſays) *he is the Way of holy Converſation, and the Truth of divine Doctrine, and the Life of eternal Bleſſedneſs.* And (as St. *Bernard* ſays) *he is the Way in his Example, and the Truth in his Promiſe, and the Life in his Reward. He is the Way of Beginners, and the Truth of Proficients, and the Life of the Perfect.* And (as St. *Auguſtine* ſays) *according to humane Nature, he is the Way, and according to the divine, he is the Truth and Life.* Beſides this, upon the very Day of the Reſurrection of our Lord, the other Apoſtles being aſſembled together, our Lord appeared to them, and ſhewed them his Wounds, giving them to underſtand, that he was the very ſame who had before treated and converſed with them, and that he was now riſen again to Life. St. *Thomas* was not at this Viſion, for he was abſent (the Cauſe is not known.) But when he returned, and underſtood of the Apoſtles, how CHRIST our Lord had appeared to them, alive, triumphing, and glorious, and with the Marks of the Wounds which he had ſuffer'd on the Croſs, reſplendent and beautiful, *Thomas* ſaid theſe Words, recorded by the Evangeliſt St. *John: If I ſhall not ſee with my Eyes the Wounds of the Nails in his Hands, and thruſt theſe my Fingers into them; and if I ſhall not put my Hand into his Side, I will not believe that it is he, or that he is riſen again.* The which Words, 'tis true, ſome holy Doctors, to excuſe St. *Thomas*, have endeavoured favourably to interpret; as St. *Ambroſe*, who ſays, that St. *Thomas doubted not of the Reſurrection of* CHRIST, *but of the Manner how he was reſuſcitated:* And St. *Auguſtine*, who ſays, *that St.* Thomas *did not ſay theſe Words becauſe he doubted, but to take away from others all Doubt and Incredulity; and that they were Words of one that asked, and not of one that denied.* And St. *Cyril* of *Alexandria*, and St. *Gaudentius*, and *Metaphraſtes*, who by diverſe Ways excuſe them. But it is not needful to ſeek out theſe Interpretations, and Excuſes, but we may confeſs plainly, that *Thomas* doubted, and DECEMBER. 21.

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ſet Snares in all their Paths and Ways. This Sentence of God, pronounced againſt the Devil, was, after that general Fall, the firſt Light, and the firſt Grace and Pledge of Hope, which the divine Goodneſs gave to the World, and eſpecially to thoſe who were Murtherers of their Children, before they were their Parents: Who by this Promiſe of God, underſtood, that the Fruit of a Woman, their Daughter, was to confound the Devil, and to repair the Damages of their Diſobedience, and to reſtore to Mankind that which through their Fault was loſt; and began to deſire, and to ask of our Lord very anxiouſly, that he would haſten and accelerate this Remedy. Afterwards our Lord gave other Signs, and redoubled his Promiſes, inſomuch, that all the Saints, and Friends of God, underſtood this incomparable Favour, which God would do Mankind, and exceedingly deſir'd to ſee that happy Day, in which he was to be born whom God had promiſed, and would ſend to ennoble and repair the World, and to deliver it from the heavy Yoke and Tyranny of *Satan*, who held it Captive. For this Cauſe our Saviour ſpeaking to his Diſciples, ſaid, *Bleſſed are the Eyes that ſee that which you ſee; for many Kings and Prophets deſired to ſee it, and could not obtain it.* For the ſame Cauſe he told the *Jews*, that *Abraham had deſired to ſee his Day, and that he did ſee it, and rejoiced when he ſaw it.* For this the Patriarch *Jacob*, in the laſt Benediction, which, when he was ready to die, he gave his Children, ſaid: *The Sceptre ſhall not be taken from* Judah, *nor a Captain fail of his Race and Family, until he come who is to be ſent, and he ſhall be the Expectation of all Nations.* And he adds: *I will expect, O Lord, your Salvation, and your Saviour.* For this *Moſes*, when God appeared to him in the Deſert, and commanded him to go into *Egypt*, to deliver his People, ſaid to God, *I beſeech thee, O Lord, that thou wouldeſt ſend him, whom thou art to ſend.* Out of this ſame Deſire *David* cried out, *Stir up thy Power, O Lord, and come to ſave us.* And his Son the wiſe *Solomon*, ſpeaking of the *eternal Wiſdom*, that is, JESUS CHRIST, the only begotten Son of God, ſaid, *ſend it, O Lord, from thy holy Heavens, and from the Throne of thy Greatneſs and Majeſty, that it may be with me, and may labour with me.* This ſame Deſire did *Tobias* manifeſt, when at the Hour of his Death he ſaid, *Bleſs our Lord, O my Soul, for he will deliver* Jeruſalem *out of its Tribulations.* And he added: *O how happy, and how bleſſed ſhould I be, if any one of my Line, and of my Children, ſhould live to ſee the Clarity and Glory of* Jeruſalem *when God ſhall viſit it.* For this the Prophet *Eſay* cried out, and ſighing, ſaid, *Send, O Lord, that moſt innocent Lamb, that is to rule the whole World.* And converting himſelf to the Heavens, and ſpeaking to them, he ſaid, *O ye Heavens, ſend your Dew from on high, and let the Clouds rain the Juſt one, let the Earth be open'd, and bud forth a Saviour, and let Juſtice ſpring up with him.* And in another Place inflamed, and burning with this Deſire, it ſeeming to him that our Lord delayed much his coming, with a hearty Affection, and anxious Sighs, ſpeaking to our Lord, he ſaid, *O that thou wouldeſt break the Heavens, O Lord, and wouldeſt deſcend, and reſolve to come forthwith.* Finally, all the Patriarchs begg'd of God with deep Sighs the coming of our Saviour. All the Prophets promiſed him, and repreſented him with various Figures. All the Saints of the old Teſtament longed for him. All Nations deſir'd him; and for this the Prophet *Aggeus* calls him, *the deſired of all Nations: Et veniet deſideratus cunctis gentibus, & implebo domum iſtam gloria, dicit Dominus exercituum. The deſired of all Nations ſhall come, and with his Preſence ſhall illuſtrate, and fill this Temple with Glory, ſays the Lord of Armies.* And ſo it is no Wonder, that at the Time this Lord was to be born, and to enjoy the Air of this Life, to accompliſh the Deſires of all his Servants; at the Time this Light of the World was to come out of the Womb of his bleſſed Mother to illuminate the World, all Creatures ſhould be in Suſpenſe, and longing for this moſt happy Birth, on which depended the Sum of their Salvation, and eternal Happineſs. Nor can we wonder that the holy Church ſhould keep a particular Feaſt, and put us in Mind of the Expectation, and Anxiety with which the whole Univerſe attended the Delivery of the Virgin, that hereby we may underſtand, the Devotion, Joy, and Thankſgiving, with which we ought to celebrate it, and receive it.

But if all the other Saints and Prophets had ſuch a great Thirſt after the Fountain of Life, and out of an exceſſive Deſire of his coming, ſo cried out to God; what ſhall we think that ſhe did, who was more holy than them all, and had more Light from Heaven to know, and eſteem this ſovereign Benefit; and more Charity to deſire the Remedy of all our Loſſes, and Miſeries? What did ſhe who knew, that he whom ſhe carried in her ſacred Womb was her true Son, and of her alone, and alſo the only begotten of the eternal Father? And that now approached the happy Day, in which ſhe was to bring forth, and to ſhew to the World its Reformer, its Saviour, its Life, its Glory, and all its Happineſs? How was her Spirit melted into Joy, and Jubilee, ſeeing now were to be heard the Groans of all Ages and Nations, and the Petitions and Prayers of the Juſt, and the continual Supplications and Tears, with which ſhe had moſt humbly beſought our Lord, that he would delay no longer to come, and to manifeſt himſelf cloathed with our Fleſh, ſo to give

Spirit

DECEMBER 18. Spirit to carnal Men, and to make them the Children of God? How abſorpt, and tranſported out of herſelf, was this Lady, contemplating this Myſtery? What Lights? What Splendors? What Rays illuminated her clear Underſtanding? What Ardours? What Burnings? What Flames did ſet on Fire her moſt pure Will? What Languiſhings and Exultations, and Reſentments of Love did her Heart ſuffer, with the Hopes of her ſpeedy and ſacred Delivery? For ſhe neither feared the Dolours, nor bad Succeſs, nor the other Miſeries which other Women with Child fear in the bringing forth of their Children. She deſired with an incredible Deſire now to ſee him, that ſhe might adore him as her God, reverence him as her Lord, and embrace him and kiſs him as her moſt dear Son. This is the Feaſt of *the Expectation of the Delivery of the Virgin*, which this Day the Church celebrates, and we ought to celebrate it with ſpecial Joy and Devotion. DECEMBER 18.

The Life of St. THOMAS, *Apoſtle.*

DECEMBER 21. ST. *Thomas* was for his Countrey a *Galileau*, a poor Fiſherman; and one of the twelve Apoſtles, whom God our Lord made Choice of to be Preachers of his Goſpel, and Conquerors of the World. And it ſeems that he was one of the chief Apoſtles, ſeeing the holy Church in the Canon of the Maſs, and in the Litanies, puts him immediately after St. *John*, and in the fifth Place. That which we find concerning this glorious Apoſtle in the holy Goſpel, is firſt of all, that when CHRIST our Lord was minded to return into *Judea* to raiſe *Lazarus* to Life, the other Diſciples ſaying to him that he ſhould not go, but that he *ſhould remember, that a little before the* Jews *would have ſtoned him:* St. *Thomas* alone, with great Courage, ſaid, *Let us go alſo, and die with him*; which is a Sign of the great Love he had towards his divine Majeſty, ſeeing he was willing to lay down his Life for him, and of his great Conſtancy and Fortitude. For thoſe Words are not the Words of one that feared, but of one that loved; not of one that was diſmayed, but of one that did animate the reſt; not of one that believed little, but of one that confided much. After this, in the Night of the Supper, our Lord having ordained his Apoſtles Prieſts and communicated them, and making them, after Supper, that moſt ſweet, and moſt loving Sermon, amongſt other Things he told them, that *he went to prepare a Place for them, and that they knew the Way by which he went.* Here St. *Thomas* ſhewing the Deſire he had to know, and to profit, ſaid, *Lord, we know not whither thou goeſt; how is it poſſible then we ſhould know the Way?* And upon Occaſion of this Queſtion our Saviour anſwered a wonderful and moſt ſweet Sentence, and of great Conſolation to all the Faithful: *I am* (ſays he) *the Way, the Truth, and the Life.* For (as St. *Cyril* ſays) CHRIST *is the Way to us, teaching us that which we ought to do; he is the Truth, which with the Light of Faith illuminates us; and he is the Life which ſanctifies us.* And (as St. *Leo* Pope, ſays) *he is the Way of holy Converſation, and the Truth of divine Doctrine, and the Life of eternal Bleſſedneſs.* And (as St. *Bernard* ſays) *he is the Way in his Example, and the Truth in his Promiſe, and the Life in his Reward. He is the Way of Beginners, and the Truth of Proficients, and the Life of the Perfect.* And (as St. *Auguſtine* ſays) *according to humane Nature, he is the Way, and according to the divine, he is the Truth and Life.* Beſides this, upon the very Day of the Reſurrection of our Lord, the other Apoſtles being aſſembled together, our Lord appeared to them, and ſhewed them his Wounds, giving them to underſtand, that he was the very ſame who had before treated and converſed with them, and that he was now riſen again to Life. St. *Thomas* was not at this Viſion, for he was abſent (the Cauſe is not known.) But when he returned, and underſtood of the Apoſtles, how CHRIST our Lord had appeared to them, alive, triumphing, and glorious, and with the Marks of the Wounds which he had ſuffer'd on the Croſs, reſplendent and beautiful, *Thomas* ſaid theſe Words, recorded by the Evangeliſt St. *John: If I ſhall not ſee with my Eyes the Wounds of the Nails in his Hands, and thruſt theſe my Fingers into them; and if I ſhall not put my Hand into his Side, I will not believe that it is he, or that he is riſen again.* The which Words, 'tis true, ſome holy Doctors, to excuſe St. *Thomas*, have endeavoured favourably to interpret; as St. *Ambroſe*, who ſays, that St. *Thomas doubted not of the Reſurrection of* CHRIST, *but of the Manner how he was reſuſcitated:* And St. *Auguſtine*, who ſays, *that St.* Thomas *did not ſay theſe Words becauſe he doubted, but to take away from others all Doubt and Incredulity, and that they were Words of one that asked, and not of one that denied.* And St. *Cyril* of *Alexandria*, and St. *Gaudentius*, and *Metaphraſtes*, who by diverſe Ways excuſe them. But it is not needful to ſeek out theſe Interpretations, and Excuſes, but we may confeſs plainly, that *Thomas* doubted, and DECEMBER. 21.

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was incredulous, as CHRIST our Redeemer ſaid to him, *Noli eſſe incredulus, ſed fidelis: Be not incredulous, but faithful.* Our Lord permitted that he ſhould fall, that we ſhould not fall, and that he ſhould not believe at firſt, and ſhould touch with his Hands the Wounds, to confirm our Faith, and cure the Infidelity of many. And ſo St. *Gregory* ſays: *Do you think that it was by Chance, that* Thomas *the choſen Diſciple of* CHRIST, *was wanting when he came to his Apoſtles? And that coming afterwards, he heard, and hearing, he doubted, and doubting, he felt, and feeling, he believed? This was not done by Chance, but by divine Diſpenſation. But the ſovereign Clemency of our Lord diſpoſed of Things in this Manner, that the Diſciple doubting, ſhould touch in his Maſter the Wounds of his Fleſh, to cure in us the Wounds of Infidelity. For the Infidelity of* Thomas *profited us more to awaken our Faith, than the Faith of the other Diſciples. For he recovering Faith by touching the Wounds, our Hearts were eſtabliſhed in the ſame Faith, and caſt out all Doubts that might diſquiet us.* Thus *St.* Gregory. And St. *Auguſtine* ſays, *How good was that Ignorance, that inſtructed the Ignorant, and taught the Incredulous? How profitable was that Incredulity, that ſerved the Faith of all Ages?* But if *Thomas* failed, and was incredulous for a little Time, he quickly roſe again, and recompenſed that Fault by a moſt perfect, and a moſt excellent Confeſſion of his Faith. For our moſt benign Saviour, as a vigilant and loving Shepherd, ſeeing that Sheep going aſtray, he took it and brought it back to his Flock: And after eight Days appearing again to his Apoſtles, St. *Thomas* being with them, and having ſaluted them, turning himſelf towards him, he ſaid to him, *Put here thy Finger, and behold my Hands; ſtretch out thy Hand, and touch my Side, and be not incredulous, but faithful.* St. *Thomas* was aſtoniſhed at this Apparition and Sweetneſs of our Saviour, and underſtood that he was God who had ſeen his Heart, and being abſent, knew what he had ſaid; and touched (to obey our Lord ſo commanding him,) the enamelled and reſplendent Wounds in that ſacred and glorious Body. For although the having ſeen them was ſufficient for his Faith, (as St. *Leo* ſays) yet for us it imported much that he ſhould touch them with his Hands; and tranſported with Love, and aſtoniſhed at the Novelty of the Thing, and melting with Joy, he raiſed his Voice, and ſaid, *Dominus meus, & Deus meus: My Lord, and my God.* Confeſſing that that Lord who had been crucified, and whom he now ſaw riſen again, was his true Lord, and the Lord of the whole Creation; and that together he was true God, and in all Things equal to his Father. And although it ſeems that St. *Thomas* believed what he ſaw, yet (as St. *Auguſtine* ſays) *he ſaw one thing, and believed another; he ſaw a Man, and believed that he was God; and by his Confeſſion and touching of the Wounds, he taught us what we ought to believe;* and confuted all the Errors which the Hereticks were to invent concerning the Reſurrection of our Fleſh, and the Glory of CHRIST. And for this Reaſon the Article of the Reſurrection of CHRIST, in which we confeſs in the Creed, that he roſe again, and ſay thoſe Words, *Reſurrexit a mortuis*, is by St. *Auguſtine* and others, attributed to St. *Thomas.* There is Mention made another Time in the Goſpel, of St. *Thomas*; for St. *Peter* going a fiſhing, he took with him ſome of the Apoſtles and Diſciples, and amongſt them was St. *Thomas.* They ſpent all the Night in fiſhing, without catching any Thing. Our Saviour appeared to them in the Morning, and being upon the Shore, bade them caſt their Net on the right Side of the Ship; they did ſo, and took a great Multitude of Fiſhes, and carried them to Land, where the Son of God expected them, and there gave the Dignity of ſupreme Paſtor to St. *Peter.* This is what we find concerning St. *Thomas* in the holy Goſpel; the reſt we muſt gather out of grave and ancient Authors, omitting Things which are Apocryphal, and without Ground, that others write in his Life.

After the holy Apoſtle St. *Thomas* had received the Holy Ghoſt with the reſt of the Apoſtles, and had preached in *Jeruſalem* and *Judea* that heavenly Doctrine which he had heard from his Maſter and Lord, ſeparating himſelf from the reſt, he went through diverſe and different Provinces and Nations of the World, to draw them out of the Blindneſs in which they were, and to illuminate them with the Light of the Goſpel. Firſt of all he went into the *Eaſt*, where he found the three bleſſed Kings the Sages, who guided by a Star, had come out of that Countrey to *Bethlehem*, to do Homage to, and to adore the new-born Infant God; and the holy Apoſtle baptized them, and took them for Companions in his Labours and Preaching. So ſays the Author upon St. *Matthew*, that under the Name of St. *John Chryſoſtome* goes amongſt his Works; and *Dorotheus*, and *Sophronius*, and an ancient Calender ſay the ſame. Moreover this glorious Apoſtle ſent *Thaddæus*, one of the ſeventy Diſciples, to *Abagarus* King of *Edeſſa*, to preach the Goſpel to him, as CHRIST our Redeemer had promiſed him by a Letter, as *Euſebius Ceſarienſis* in his Hiſtory, and *Nicephorus Calixtus* affirm. After this, he illuſtrated with the reſplendent Rays of the Evangelical Light the *Parthians*, *Medes*, *Perſians*, and *Hircanians*, and the *Roman* Martyrology adds the *Brachmans*, and many other Nations, and penetrated even into *India*, as the ſame *Roman* Martyrology ſays, and it is

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gathered out of *Origen*, and *Euſebius Ceſarienſis*, and St. *Gregory Nazianzen*. St. *John Chryſoſtome* adds, that the *Ethiopians* were waſhed and made white by this holy Apoſtle, with the Water of Baptiſm. And the *Abyſſins*, which are the People of *Ethiopia*, ſubject to *Preſter John*, at this preſent bear a particular Devotion and Reverence to St. *Thomas*, as to their firſt and proper Apoſtle. The *Germans* alſo honour him as their Apoſtle, as ſays the Biſhop *William Lindan*, a very learned Man; and in that Province there are very ancient Churches dedicated to St. *Thomas* the Apoſtle. And even in the moſt *Northern* Countries, and in a manner, under the very *Arctick* Pole, there are Churches of St. *Thomas*; thoſe Nations acknowledging the Benefit which they received through the Means of his Preaching. Nor did the holy Apoſtle preach only to all thoſe Provinces and Nations but in *Braſil*: Father *Emanuel* of *Nobrega*, Provincial of the Society of JESUS, who went into that Countrey, writes, that the Natives thereof have Knowledge of St. *Thomas*, and of his paſſing through that Countrey, and that they ſhew ſome Tokens and Signs of it, which the Father himſelf ſaw with his own Eyes. But the Place where he lived longeſt, was in *Eaſt India*, as in the proper and particular Province which our Lord had commended to him, to labour and cultivate, and to ſow in it the Seed of Heaven. In this Province, *Simeon Metaphraſtes* ſays, that St. *Thomas* entered very humble, and very poor, his Hair long, and neglected, his Face pale, and dry, his Body ſo extenuated, that it ſeemed rather a Shadow than a Body, covered with an old and broken Garment. In this Manner, contemptible in the Eyes of the World, and rich with the Treaſure of CHRIST, which he carried in his Heart, he began to preach, that *the Gods which they adored, were falſe, and that there was but one living and true God, Creator of Heaven and Earth, and Saviour of Mankind*, JESUS CHRIST: Confirming by innumerable Miracles his Apoſtolical Preaching, and converting many to our holy Religion. For this Cauſe the Enemies of it, and Friends of the Worſhip of the falſe Gods, wounded him with Launces, and killed him; and the holy Apoſtle, freed from the Miſeries of this temporal and ſhort Life, went to enjoy the eternal: And his Martyrdom was in the City of *Calamina*, which is now called *Meliapor*, upon the one and twentieth of *December*, and in the Year of CHRIST LXXV, according to *Onuphrius*, *Veſpaſian* being Emperor. This is what is held for certain, gathered out of good and grave Authors. Other Things are either fabulous, or leſs certain and probable; and *Gelaſius* Pope, declares Apocryphal the Acts of St. *Thomas*; and before *Gelaſius*, St. *Auguſtine* held them for ſuſpected. Other Books under the Name of this Saint, intitled, *Circuitus*, *Actus*, *Evangelium & Apocalypſis Thomæ*, are diſallowed by St. *Athanaſius*, *Epiphanius*, *Innocent* Pope, *Cyril*, and by *Gelaſius* Pope. And although in the Life of St. *Thomas*, which *Abdias* of *Babylon* writ, whom other modern Authors have followed, it may be that there are ſome Things that are true, yet we knowing not which they are, and they being mingled with others that are falſe, and diſallowed by the Church, it is ſafeſt to omit them, that we may not affirm what is uncertain for certain, and what is falſe for true. But it ſhall not be againſt this, to relate here, what in *India*, where the holy Apoſtle preached, is commonly held for certain concerning his Preaching, Life, and Death, according to what the Fathers of the Society of JESUS do write, who at preſent live in thoſe very Countries, enlightening the Pagans, and reforming the Chriſtians, and doing the Office of Apoſtles of our Lord. They ſay then, that the Apoſtle St. *Thomas* began to preach in *India* in the Iſland of *Zocotora*, and that there he made ſome Chriſtians, and from thence paſſed to the Kingdoms of *Cranganor*, and *Colon*, which are *Malavars*; and that afterwards he croſſed the high Mountains of *India*, and paſſed the Kingdoms of *Narſinga*, and made his Seat in the City of *Meliapor*, by another Name *Calamina*, which is joined to the Gulph of *Bengal*, or *Coromandel*. In this City they ſay he built a Church, upon Occaſion of a certain Miracle that he wrought, drawing very eaſily a Beam of an immenſe Greatneſs, which a great Number of Men and Elephants was not able to ſtir; and that in this Church he put a Croſs of Stone, with this Inſcription: *When the Sea ſhall come to this Stone, by the divine Ordination ſhall come white Men from very remote Countries to preach the Doctrine which I have now taught, and to renew the Memory of it.* They ſay moreover, that when the *Portugueſes* conquered that Countrey, then the Sea came up to that Stone, to the great Admiration and Comfort of the Chriſtians. And they add, that the King *Sagamus* having been converted, who at that Time was Lord of that Countrey, and many others with him, by the Preaching of the holy Apoſtle, the Brachmans and Prieſts conceived a great Hatred and Rage againſt him, and having not been able by their Calumnies and Deceits to overthrow him, they reſolved to kill him, it ſeeming to them, that as long as he lived, neither they, nor their Gods, would be eſteemed as they were wont to be. And ſo one Day the holy Apoſtle being in a Cave, about half a League from the City, making his Prayer (as his Cuſtom was) before a Croſs

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a Croſs, which was engraven in a Stone, like ravenous Wolves they fell upon him with Cudgels and Stones, and one of them ran him through with a Lance, of which Wound he fell down dead. His Diſciples took his holy Body, and buried it in the Church which himſelf had built, and with it put a Piece of the Lance with which he was killed, and his walking Staff, and a Veſſel into which they gathered ſome of the Earth which had been watered with his precious Blood. This is what they write out of *India*, and which the Natives have in their Annals, and which the *Malavars* Children commonly ſing about the Streets in their own Language.

The *Roman* Martyrology ſays, that the Body of this glorious Apoſtle was tranſlated out of *India* to the City of *Edeſſa* in *Meſopotamia*; and that from thence his precious Relicks were carried to the City of *Ortona*. And *Socrates*, and *Sozomenus*, and *Ruffinus*, and other grave Authors make Mention of this Tranſlation, and write that in *Edeſſa* was built a fair Church, to which the Faithful came in Pilgrimage from many and remote Countries of Chriſtendom, out of Devotion to him. And St. *Chryſoſtome* adds, that they had the Sepulchre of St. *Thomas* in as great Veneration, as that of the Apoſtles St. *Peter* and St. *Paul*. And recounts a Miracle which was wrought in a dry Vine-Branch, which they put into the Hands of the Apoſtle every Year, upon the Eve of his Feaſt, and upon the Day itſelf it was found green, and with a Bunch of Grapes upon it, to the great Admiration of all, ſuppoſing that the Body of the holy Apoſtle was at *Edeſſa*. It might well be, that becauſe there was a Church built in *Edeſſa* to St. *Thomas*, and becauſe he had ſent *Thaddæus* (as we have ſaid) to King *Abagarus*, and converted that City, they believed his holy Body was buried there; or elſe (which is the more probable) becauſe ſome Relick, and Part of his Body, had been brought thither out of *India*. But grave modern Authors, and worthy of Credit, affirm, that it is even unto this very Day in the City of *Meliapor*, where he was martyred; and bring ſo certain Teſtimonies, that no Body can doubt of it. For *John* III. being King of *Portugal*, in the Year MDXXIII, as they were digging within a certain Chappel, and breaking a Wall, under two great Stones was found the Body of the holy Apoſtle, and cloſe by the Lance with which he was martyred, and his walking Staff. And *Duart de Meneſes*, who was then Viceroy, commanded a Church to be built there, and the Body of the holy Apoſtle to be placed in it in a Cheſt of Silver; for which Devotion many *Portugueſe* came to dwell in that City, and in Honour of the holy Apoſtle, it was afterwards called *the City of St.* Thomas. This is recounted by *John de Barros*, a diligent *Portugueſe* Hiſtoriographer, in the third Decade of *Aſia*. And the Biſhop *Jerome Oſorius*, a very learned Man, and of great Authority, in the End of the third Book of the Hiſtory of King *Emanuel* of *Portugal*, writes, that in the Year of our Lord MDLXII, the Biſhop of *Cochin* (which is in *India*) ſent to Prince *Henry* Cardinal (who afterwards was King of *Portugal*) an authentical Information, in which was contained: That in the City of *Meliapor*, or *of St.* Thomas, in the Church, which by Tradition is held to be the Place where he was martyred, is to be ſeen a Croſs carved in Stone, with ſome Specks of Blood; the Ends whereof are certain Flower-deluces, and in the middle of it a Dove, and over it an Arch with certain unknown Letters all of one Stone. All the City has Devotion to aſſiſt at a Maſs, which is ſaid with great Solemnity, in Honour of the Annunciation of the Virgin, every Year upon the Feaſt of her Expectation, the eighteenth of *December*, three Days before the Feaſt of St. *Thomas*. It happened that in the Year of CHRIST MDLXI, at the Time that in the Maſs the Goſpel was read, all that were preſent ſeeing it, the Croſs began to diſtil Blood, through thoſe Specks which we ſaid it had in it; and this in ſo great a Quantity, that the Prieſt who ſaid the Maſs, wiping it with Corporals, they became all bathed in Blood, and the Croſs appeared with greater Luſtre than before. This cauſed great Admiration and Devotion to thoſe that were there, and they all praiſed God. The ſame happened in other Years, upon the ſame Day, and at the ſame Hour. Thoſe unknown Characters we ſpoke of, were read by two *Brachmans* very learned amongſt the *Indians*, and without knowing of one another, they agreed that they ſaid this: Thomas, *a divine Man, ſent by the Son of God, and his Diſciple, went to King* Sagamus, *to give the Knowledge of the true God to his People, where he wrought great Wonders; and at laſt as he was kneeling upon this Stone, and making his Prayer to God, he was thruſt through with a Lance by a* Brachman *and killed.* All this is related by *Jerome Oſorius* Biſhop. And the Fathers of the Society of JESUS write the ſame, as a Thing moſt certain; and ſay, that this Miracle of the Croſs has ſometimes happened, as they were ſaying Maſs upon the Day of the Expectation upon the Delivery of our Lady. And it is a wonderful Thing, that the Goſpel of the ſolemn Maſs being begun to be read, and not before, the holy Croſs alſo begins by little and little to change its natural Colour

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lour (which is white) turning into yellow, and afterwards into black, and from black into Azure Colour; until the Sacrifice of the Maſs being ended, it returns to its own natural Colour. And that which augments both Admiration and Devotion is, that as the holy Croſs changes its Colours, it diſtils certain little Drops of Blood, and by little and little they grow thicker, until they fall in ſo great Abundance, that the Cloaths with which they wipe it, are dyed with the ſame Blood. And if any Year this Miracle fail, it is held as a certain Sign of ſome great Calamity that is to come upon them, as Experience has ſhewed them. By Reaſon of this ſo notorious, and ſo ordinary a Miracle, which our Lord works to glorify his holy Apoſtle, all thoſe Chriſtians have a great Devotion to him, aud repair to his Sepulchre. And not the Chriſtians only, but alſo the very *Saracens* and *Pagans* viſit that Church, and keep a great Feaſt to the Saint upon the firſt Day of *July*; and although they do not follow, nor obey his Doctrine, yet they have him in great Veneration. St. *Francis Xaverius*, one of the firſt Companions of the bleſſed Father St. *Ignatius* of *Loyola*, in founding the Order of the Society of JESUS, and the firſt of that Company that went into the *Eaſt-Indies*, and illuminated them with the reſplendent Rays of the Goſpel, and with many and great Miracles, and converted innumerable Souls to the Faith of JESUS CHRIST; when he would undertake any Enterprize of great Importance to the Service of our Lord, and the Profit of thoſe People, he went in Pilgrimage to viſit the Body of the holy Apoſtle St. *Thomas*, and continued there many Days and Nights in Prayer; beſeeching our Lord, *by the Merits of his Apoſtle, that he would give him Part of his Spirit, Zeal and Fervour, to renew the Faith of his holy Name, which the Apoſtle had planted.* And praying the ſame Apoſtle, *ſeeing our Lord had recommended to him the Vineyard of that Gentility, to cultivate it, and it was now ſo ſpoiled, and waſted, that he would obtain Grace for him to follow his Footſteps, to imitate his Virtues, and to renew that ruinated Vineyard, to the Benefit of Souls, and to the Glory of the ſame Lord; ſeeing that all he ſhould do, he would do it as his Miniſter, and aided by his Favour, and Chriſtian Religion flouriſhing again in thoſe Parts, his accidental Glory ſhould be increaſed.* St. *Francis Xaverius* then animated by the Favour of this holy Apoſtle, and urged by the Spirit of Heaven, undertook, and accompliſhed ſo great Things, as is to be ſeen in his Life; and all this redounds to the Glory of St. *Thomas*, to whom he did in ſo good Earneſt recommend himſelf, and deſire to imitate.

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Innumerable were the Miracles which the holy Apoſtle wrought in his Life, and after his Death. St. *Gregory* of *Tours* in his Book of the Glory of the Martyrs, recounts ſome, and ſays, that in his Time the Lamp that burned before his Sepulchre, Night and Day, had no Need of having Oyl poured into it, or any other Liquor, for that it perpetually burned without it; and that on the Fair that was kept upon the Day of his Feaſt, and for the thirty Days following, many Merchants flocking together to buy and ſell their Merchandize, there was not found a Fly that was troubleſome to them that came; and that there was a great Plenty of Water to be found every where, the Earth being of its own Nature very dry; and that thirty Days being paſt, the Want of Water returned, and the Multitude of Flies, and that God ſent a plentiful Rain to cleanſe the City of the Filth which the Fair had cauſed. *Marcus Venetus* (who travelled through thoſe Parts of *India*, before the *Portugueſe* diſcovered them) writes that in the Province of *Malavar*, in which is the Kingdom of *Calicut*, there was a Generation of Men, who were deſcended from thoſe that killed St. *Thomas*, and that by all the Force that could be uſed, it was not poſſible to carry them, and to make them enter into the Church of *Meliapor*, where the Body of the holy Apoſtle is. Some Authors write another Thing more notable and ſingular, and ſay, that in the Year MCXX, *Calixtus* II. being Pope, there came to *Rome*, out of Devotion, a Patriarch of *India*, called *John*, and that in publick Conſiſtory he told the Pope, and many Cardinals and Prelates that were preſent, *that the glorious Apoſtle St.* Thomas *every Year appeared viſibly, and with his own Hand communicated his People, giving the ſacred Hoſt to the worthy, and omitting to give it to the unworthy.* This many Authors recount, and it may be that it was true; for to God, who is Omnipotent, and a great Honourer of his Saints, nothing is impoſſible nor hard. Of the Apoſtle St. *Thomas* do make Mention the Authors cited above; and *Iſidore*, and *Simeon Metaphraſtes* writ his Life.

The Nativity of our Lord JESUS CHRIST.

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IN the moſt devout and moſt ſweet Myſtery of the Nativity of JESUS CHRIST our Redeemer, when he came forth of the moſt pure Womb of the Virgin *Mary* our Lady, his Mother, we ought chiefly to conſider three Things. The firſt, why this Lord, and immortal God, having reſolved of his immenſe Bounty, to clothe himſelf with our mortal Fleſh, and to make himſelf akin to us, would be born in extreme Poverty, and in a moſt profound, and painful Humility, in the Stall of *Bethlehem*, and be laid in a Manger of Beaſts. The ſecond Thing is to conſider attentively the Hiſtory of the Goſpel, and the Manner how this Lord was born. And the third, the Examples which he gave us in this his Birth, and the Virtues which are moſt reſplendent in it, and which we ought to imitate.

The Cauſes why that ſupreme and infinite Good, and Sovereign King of all Things created, came down from Heaven to Earth, and did not diſdain to clothe himſelf with our Nature, we have handled (according to our weak Capacity) upon the Feaſt of the Annunciation of our Lady, the five and twentieth of *March*; although all is but a Cypher, that is, or can be ſaid of ſo profound a Myſtery, for that it is ineffable, and incomprehenſible. Laying aſide then the Reaſons and Motives which our Lord had to make himſelf Man, and to clothe himſelf with the Sack of our Fleſh; ſome Wonder why he was not born in great Pomp and State, in all Conveniencies and Delights, as the King of Heaven and Earth, in whoſe Power it was to chuſe, and take what he pleaſed. But although he was born as he was in ſo great Poverty, and naked, in a vile Stable, and in a ſharp and rigorous Seaſon, we muſt know that it was convenient he ſhould be born ſo, and that this Manner was the beſt: Yet devout Souls, and ſuch as are deſirous to know the Myſteries of our Lord, would gladly underſtand the Reaſon he had to do a Thing, which without Doubt did aſtoniſh Heaven and Earth, and held all Creatures in Suſpenſe. We find two Cauſes of this admirable Poverty, and ſtupendous Humility and Auſterity, with which our Lord was born (to which as to their Ends all the Works which God does are to be reduced.) The firſt is, *the Glory of his divine Majeſty*; and the ſecond is *our Benefit*; for God always in his Works, with the Honour and Exaltation of his holy Name, joins our Profit. The Glory of our Lord without Doubt is manifeſted more in this Humility, Poverty and Incommodities, with which he was born, than if he had been born with great Magnificence and courtly Splendour, and in the Abundance and Delights of all Things neceſſary for his ſacred Nativity, which are found in the Palaces of Kings and Princes. For the Sovereign Majeſty of our God ought not to be meaſured by ſo ſhort a Meaſure, nor is that infinite Immenſity to be ſquared by the Rule of Men. *My Thoughts* (ſays our Lord *Iſa.* lv) *are not like your Thoughts, nor my Ways as your Ways; becauſe as the Heavens are exalted above the Earth, ſo are my Ways above your Ways, and my Thoughts above your Thoughts.* God was to conquer the World, and to ſubdue it to his Obedience, he would make War againſt that Tyrant who had empowered himſelf of it, and ſeated himſelf in the Royal Throne, and taken away the Scepter and Empire from the true Lord; and to overcome and to overthrow this proud Giant, he would not fight with the gilded Arms of *Saul* (which are the Greatneſſes, Dignities, and Vanities of the World) but with Nakedneſs, with Poverty, with Suffering and Abjection; and like another *David* with a Sling and a Stone, lay him at his Feet, and cut off his Head. For a Victory gained over an Enemy is by ſo much the greater and the more glorious, by how much the Weapons with which it is gotten, are more weak. That which ſeems to be Power in the great Kings and Monarchs of the World, if it be well conſidered, is Weakneſs and Want of Power. For if they will beſiege a City, or conquer a Kingdom, they have Need of a great Number of Soldiers, Foot and Horſe, of Artillery, of Baggage, of Ammunition and Victuals, and other Proviſions of War, and of an infinite Treaſure, to be able to maintain it. But all this Power, when they have it, comes to them from without; and without it, they can neither chaſtiſe Rebels and turbulent Spirits, nor conſerve the Commonwealth in Peace, nor do Juſtice, nor indeed be Kings. But JESUS CHRIST is ſo powerful, that to ſubjugate the World, to conquer all the Powers of Hell, and to do whatſoever he pleaſes in Heaven and in Earth, he has Need of no Body, for by himſelf alone he is All-ſufficient; and tender Infant that he is, weeping and trembling for Cold, bound in ſwadling Clouts, and laid in the Manger of Beaſts, he ſends the Angels to make him heavenly Muſick; he draws the three Kings the Sages, from the Eaſt; and illuminates and inflames

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flames the Shepherds; and in extreme Poverty ſhews himſelf Rich, in Weakneſs Strong, and in Infancy eternal God. The Council of *Epheſus* points out this Reaſon in theſe Words: *He choſe all Things poor, and vile, all Things low, and in the Judgment of many obſcure; to the End we ſhould underſtand, that the Divinity has converted, and transformed the World. For this he choſe a poor Mother, and a poorer Countrey; and like a Beggar he would have no Money; and of this the Manger may be a good Witneſs.*

The other Cauſe is our Profit; for God coming for what he did, he was to come in this Manner. He came to gain Man, and to cure him of Self-Love, which is the moſt univerſal, and the moſt radicated Evil, which remains in us by Sin; which Self-Love is the Poiſon and Bane of the Love of God; which Self-Love begets three Children, which are three other bad Loves; that is to ſay, an inordinate Love of Honour, of Wealth, and of ſenſual Delights; and from theſe three Branches, which ſpring from this peſtilent Stock, does grow all the Fruit of Death, and all the Corruption of our Life. For Men placing Honour, not in Virtue (which alone deſerves to be honoured) but in Vanity, and in the blind Judgment of the World; to obtain it, they throw themſelves headlong into an Abyſs of Wickedneſſes and Sins, and leave the Things that are neceſſary for the Good of their Souls, when they appear to them contrary to what they judge to be Honour. Then what ſhall I ſay of Covetouſneſs, and of the inſatiable *Thirſt of Money?* of which the Apoſtle ſays, that *it is the Root of all Evils; and that many for it have apoſtatized from the Faith.* What ſhall I ſay of the inordinate Deſire of Delights, which is another Seed of innumerable Evils? For worldly Men, making no Account of the true Delights of a *good Conſcience* (which as the wiſe Man ſays, *is a perpetual Banquet)* they looſe the Reins to the Delights of the Fleſh, to Eating and Drinking, to Sleeping and Clothing, and give themſelves up to ſenſual and beſtial Pleaſures, and to all kind of Paſtimes, which the Fleſh infected with Sin does deſire, and entertain and recreate themſelves in them Day and Night. And this is what St. *John* ſaid, that *whatſoever is in the World is either the Concupiſcence of the Fleſh, or the Covetouſneſs of the Eyes, or the Pride of Life.* Now we being oppreſſed by ſuch cruel Tyrants, and bound with ſuch ſtrong Chains, and tormented by ſuch mercileſs Miniſters of Cruelty as theſe, that diſturb the Peace of our Souls, and hinder us from taking Care of our Salvation, and many Times make us hold for God, Honour, Money, and our Belly; what was that Sovereign Phyſician to do, who came from Heaven to cure a Malady ſo univerſal of all Mankind, and ſpringing from our very Fleſh, and from Self-Love, which is the firſt begotten Child of Sin, and the Fountain from whence it proceeds? Aſſuredly he was to do what wiſe Phyſicians do, which is to enquire into, and to diſcover the Cauſes of the Diſeaſe, and to apply contrary Remedies, to give Health to the ſick. And for this our heavenly Phyſician taught and preach'd to us Humility againſt Pride; and Poverty of Spirit againſt Covetouſneſs; and Auſterity and Penance, againſt inordinate Delight and Pleaſure: And becauſe Examples are more efficacious than Counſels, and Works than Words, this moſt wiſe Phyſician, and divine Maſter began preſently in his firſt Entrance into the World to teach us by his Example, what in his whole Life, and in his Death, he was to preach to us. And in the Stable where he was born, he placed a Chair of heavenly Wiſdom, and contrary to the vain Philoſophy of the Fleſh; that we ſeeing in him ſuch a profound Humility, and ſo extreme Poverty, and a Want and Abandonment ſo extraordinary, might underſtand our Infirmity; and ſeeing our Phyſician take ſo bitter a Medicine, (not for any Need he himſelf had of it, but that the Sick might take it) we might animate our ſelves to take it without Reluctancy and Loathing. And ſeeing he came for this, after what other Manner was he to come? Was he to come in Pomp and State, coming to cure our Pride? Was he to come abounding with Riches, coming to baniſh the inordinate Deſire of them? Was he to come full of Pleaſures and Delights? Was he to come with Feaſtings and Delights, coming to condemn our Exceſs in them? For if one contrary be cured by another, how ought the Phyſician of theſe Evils to come, but with the Medicine of Virtues contrary to them? How could he have perſuaded what he taught us to be the beſt, if he had taken the contrary for himſelf? How could he have prevailed with Men to clothe themſelves with this Habit of the new Man, if himſelf had come clothed with the Old, and uſed in the World? In fine ſuch he ought to come, as he deſired to make us to be, and ſuch ought his Manner of Life to be as was his Doctrine. For had he come in another Manner, he had been contrary to himſelf, and had deſtroyed by his Works what he preached by his Doctrine. Aſſuredly if he had not come ſo, he had not ſhewed himſelf to be the eternal Wiſdom of the Father, for he had not come in that Manner which was convenient, ſeeing he was to teach us by his Doctrine, and much more by his Example, the Way of true Sanctity and Happineſs, and to undeceive the miſerable Men of the World, who ſo much eſteem the frail and periſhing Things of it; and are ſo tied and fettered

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to Riches, Delights, and vain Honours, that they hold Thorns for Roſes, and Gall for Honey, and Bitterneſs for Sweetneſs, and Labour for Reſt, and Affliction for Recreation and Comfort. So that if our Lord came to be the Leader, the Captain, the Guide and Example of all the Saints, and the Mirror and Pattern of all Virtues, (whence they were to copy out theirs) he could not come after another Manner than he did come, to plant in the Hearts of Men the Contempt of all Things created, and the Eſteem and perfect Love of the Creator. And ſo the great Father St. *Auguſtine*, ſpeaking of this Medicine, ſays: *O Medicine, that remedies all Things; that gathers up all Things that are ſcattered; that repairs all the feeble and infirm; that cuts off all the ſuperfluous, and corrects all the depraved.* And St. *Bernard* ſays (in his firſt Sermon of the Nativity) *Wherefore Brethren, or what Neceſſity was there that the Lord of Majeſty ſhould abaſe himſelf, ſhould humble himſelf, and abbreviate himſelf, but that you ſhould do that which he did? Now he cries with his Example, what afterwards he is to preach with his Words; that it may be found true which was ſaid, that* JESUS *began to do and to teach. Wherefore with all Affection I beſeech you, that you would not let paſs ſo admirable an Example without Fruit, but that you would conform yourſelves to it, and be renewed in the Spirit of your Mind. For what is there more ugly, and more abominable, and more worthy of Puniſhment, than to ſee the God of Heaven made an Infant, and to deſire to make oneſelf great upon Earth? An intolerable Shame it is, that when Majeſty humbles itſelf, a Worm of the Earth ſhould ſwell, and be puffed up with Vanity.* Hitherto are the Words of St. *Bernard*. How ſhall Pride be cured, if this Humility of the Son of God do not cure it? How ſhall Covetouſneſs be cured, if the Poverty of the Stable, and Manger of this Lord do not cure it? Who can be ſo ungrateful, and diſreſpectful, as ſeeing the Creator of the Heavens, the Lord of the Angels, the Glory of the Bleſſed, in this humble Habit and Figure, to ſuffer from his very Birth ſo many Kinds of Grievances, not to force himſelf in ſome Degree to imitate what he ſees in him? This Example of our Lord has had ſo much Power, and the Doctrine, which (as we ſaid) from the Manger, as from a divine Chair he taught us, that innumerable Monks, and Diſciples of his, that they might imitate him, divorced themſelves from all the Things of the World, and of rich made themſelves poor, and of powerful and eſteemed, made themſelves abject and humble, and embraced the Abnegation of themſelves, and the Croſs of CHRIST; inſomuch that all their Contentments and Delights were to afflict themſelves, and to be Martyrs for his Love, finding Delight in Pains, Content in Mortification, and Life in Death. And this is the firſt Thing which we ought to conſider in the ſacred Nativity of the eternal Word.

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The ſecond Thing is, to ponder what the Evangeliſt St. *Luke* tells us concerning the Delivery of the Virgin, and the Circumſtances which concurred in the Birth of her moſt pretious Son. But before we unfold this moſt ſweet Story, and repreſent to the Faithful this Spectacle, which ſtrikes with Admiration Angels and Men, Heaven and Earth; we muſt preſuppoſe, that our Saviour was not born ſubject either to Time or Place, as all other Creatures are; for (as St. *Bernard* ſays) *the Creature that is in the Womb of the Mother, cannot come forth to Light, and enter into this Life when it will, and where it will, and how it will. But the Saviour of the World, as Lord of Time, and of all Things created, could chuſe the Time and the Place in which he would be born*; and diſpoſe Things in ſuch a Manner, that all Things ſhould ſerve him, and be Inſtruments of his divine Providence, which is ſweet and powerful; and on one Side brings to paſs whatſoever he pleaſes, ſo infallibly that nothing can hinder him; and on the other Side he diſpoſes, and orders it with ſuch admirable Suavity, that ſometimes Things ſeem to work of themſelves, as if the divine Providence did not guide them, and work in them. And this Conſideration is very efficacious, and of great Force to Quiet and appeaſe certain afflicted Souls, and zealous of the Glory of our Lord; when they ſee in the World certain Accidents ſo ſtrange, and ſo exorbitant, as if God had not a Hand in them, and as if they were out of the Juriſdiction of his Providence, which (as we ſaid) is ſtrong, and by Means of it our Lord, as a moſt wiſe and ſkilful Pilot, holds the Stern, and conducts the Ship to the Haven, when he will, and how he will, how furious ſoever the Winds be, and rough the Sea: For as the Prophet *Eſay* ſays, *Conſilium meum ſtabit & omnis Voluntas mea fiet. My Counſel ſhall ſtand, and whatſoever I will, that ſhall be done.*

To return then to our Diſcourſe, this divine Providence choſe the Time and the Place in which the only-begotten Son of God, and of the Virgin *Mary* was to be born; and ordained that the Emperor of *Rome*, and all Creatures ſhould ſerve the Birth of their King and Lord, and ſhould teſtify that he that was born was God. For firſt as to the Time, he would be born after ſo many Ages and Thouſands of Years which had paſſed ſince the Sin of our firſt Parents; that our Sickneſs might be the better known, and the Neceſſity underſtood, that Mankind had of a Remedy; and that it was not in the Power of Nature to give it them; and to the End they

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they ſhould deſire and beg of God this heavenly Phyſician and Repairer of all our Evils; and that as *the deſired of all Nations*, he ſhould be the better received and embraced. He choſe alſo the Time of Peace, as a peaceable King, and the Mediator betwixt God and Man; and to this Purpoſe he ordained, that the Emperor *Octavian Auguſtus*, having overcome and ſubdued all his Enemies, ſhould enjoy great Peace and Quiet. And becauſe he came as a Maſter from Heaven to teach us Auſterity and Mortification of the Fleſh (as we have ſaid) he choſe to be born in the Month of *December*, a ſharp, bleak, and cold Time, and very contrary to the Tenderneſs of the Infant, and of the Mother. For the ſame Cauſe, and to ſhew himſelf to be the true Son of *David* (to whom it had been promiſed that of his Line ſhould be born the Meſſias) he choſe *Bethlehem*, a little Village, near to *Jeruſalem*; that he might give us in all Things an Example of Humility, and of Contempt of the Vanity of the Sons of *Adam*, who ſo much vaunt themſelves to have been born in Places of Note and of great Renown. And that the Counſel of God in all Things ſhould be accompliſhed, and that by the Novelty and Strangeneſs of the Things that did happen, the World might be ſtruck with Admiration and Aſtoniſhment, and be in great Expectation, and that all Creatures might ſerve the Birth of their Creator. At that very Time, or a little before he was born, there happened rare Prodigies, and wonderful Things, which are to be ſeen in the Authors of Eccleſiaſtical and prophane Hiſtories, and ſome of them, that are authentical and true, we recited in the Life we have written of CHRIST our Redeemer; for others that are received for ſuch are not ſo. And becauſe the moſt ſacred Virgin, and her Spouſe St. *Joſeph* dwelt at *Nazareth*, (to the End that might be accompliſhed which God had determined, and the Prophet *Micah* had propheſied, *that the Meſſias and Captain of the People of* Iſrael *ſhould be born in the little and abject Town of* Bethlehem) our Lord diſpoſed of Things in that Manner, that the Emperor *Octavian*, by Reaſon of the great Peace he had in his Empire, commanded an Edict to be publiſhed, by which he ordained, that all his Subjects ſhould be enrolled, every one in the City where the Head of his Family was, and whence they had their Origin and Deſcent. For by this Means the Emperor pretended, either to know the Number of People which he had in all his Empire fit for War, and the Forces he could raiſe, when it ſhould be neceſſary; or (which is more probable) he would hereby increaſe his Revenues, laying ſome Tax, or new Tribute, upon every Head of his Subjects. Upon this Occaſion, which ſweetly ſerved to that which our Lord had determined, the moſt holy Virgin departed from the City of *Nazareth* for *Bethlehem*, being great with Child, and near her Time, with her Spouſe St. *Joſeph*; becauſe ſhe was deſcended of the Houſe and Family of King *David*, who was born in *Bethlehem*, where was the Root and Foundation of all their Family; and not only the Men were to appear, and to be regiſtred, but alſo the Women, as ſome grave Authors ſay; and the holy Goſpel ſeems to ſignifie as much. From *Nazareth* to *Bethlehem* it was four Days Journey, and the Way was rough, the Seaſon ſharp and cold, the Travellers poor and ill-provided, and the moſt ſacred Virgin very young, and of nine Months with Child, and with ſo many and ſo great Inconveniencies, as may be imagined. But no Impediment was ſufficient to hinder her from obeying the Command of the prophane Emperor. For having in her Womb that Lord who came by his Obedience to ſave the World which was loſt through the Want of it, he moved and incited her to do that before his Birth, which he was to do his whole Life, and by his Example was to teach us *to give to* Cæſar *that which is* Cæſar's, *and to God that which is God's*. Many believe, and not without good Ground, that all that long Way, the Virgin went it on Foot; for her Poverty was great, and her being great with Child did not hinder her, nor was the Child ſhe had in her ſacred Womb, a Burden to her, but an Eaſe; nor did he take from her, but gave her Forces againſt whatſoever Difficulties of the Way. The Truth is, the Evangeliſt does not ſay that ſhe went on Foot; and that ſhe rid upon an Aſs (as commonly they paint her) was not repugnant to her Poverty; and ſome Authors are of this Opinion.

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The divine Travellers arrived at *Bethlehem*, in great Want of worldly Refreſhments, but full of celeſtial Sweetneſs and Comfort, which they brought along with them. They found the Town, which was but little, full of People, who came from all Parts to be enrolled. All the Inns were taken up, and how much ſoever they ſought, never a Lodging, nor a Houſe could they find; for ſeeing them to be poor, every Body rejected them, no Body receiving them, nor taking Pity of them; and ſo they were forced to retire themſelves into a Stable, joyning to the Suburbs, and near *Bethlehem*; which was built upon the Side of a Hill, at one End whereof towards the Eaſt there was a Cave, where commonly poor Pilgrims and Shepherds ſheltered themſelves in Time of Neceſſity. Into this Palace entered the Queen of Angels; this poor and vile Place, and proper Receptacle of Beaſts, made Choice of to be born in, the Creator of the Univerſe, and he who for his Immenſity cannot be comprehended in Heaven nor

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Earth. Being here, the Evangeliſt ſays, that the Hour came, upon which depended the Salvation of the World, the Reparation of Heaven, the Victory over the Devil, the Triumph over Death and Sin. The happy and bleſſed Hour came, in which the Virgin was to bring forth her only begotten Son; whether it was that the Time of her Delivery was accompliſhed the ſame Night ſhe came thither (as ſome contemplate) or that it was accompliſhed (as St. *Luke* ſeems to ſignify) whilſt they were in that Cave or Stable, ſome Days after their coming thither. The moſt holy and moſt pure Virgin underſtood that the Hour approached, in which God would manifeſt to the World his Riches and Treaſures; and inflamed with an amorous and moſt ſweet Affection of ſeeing her moſt bleſſed Son, ſhe put herſelf in a moſt high Contemplation of that ineffable Myſtery. After having been a while abſorpt, and tranſported into God, St. *Bridget* ſays in her Revelations, that the Virgin put off her Shoes, and took off the white Mantle which ſhe wore, and the Veil off her Head, and that being in her Coat, and in her Hair, ſhe took out the woollen and linen Swathing-Clouts, poor and homely, but proper and clean, which ſhe had prepared to wrap the Infant in. Then falling upon her Knees, and turning herſelf towards the *Eaſt*, with Hands and Eyes lifted up to Heaven, filled with a divine Sweetneſs, ſhe began to beſeech our Lord that the Light of the World might come forth to Light, with theſe or other ſuch like Words: *O eternal Father, who haſt vouchſafed to give me for my Son thy only begotten Son, and to incloſe in my Womb thy Treaſure, and in this vile Shell of my Body, the ineſtimable Pearl of thy Figure and Subſtance: I moſt humbly beſeech thee, that thou wouldeſt diſcover to the World this thy moſt perfect Image, to the End that by it they may know thee. Let the Creator of all Things come forth of his Creature, and the main Fountain out of a little Stream, and the Root out of its Branch, and the true Vine out of its Leaf, the Sun out of a Star, and the Spouſe out of his nuptial Bed. Let the World ſee its Maker, the Angels their King and Head, crowned with the Diadem of our Humanity, the Sinner his Redeemer, the Juſt his Juſtifier, the Afflicted his Comforter, the* Gentile *his Illuminator, the* Jew *his Glorifier, and may I, thy humble Servant and Handmaid, ſee my only begotten Son.* The Midnight became more clear than the Mid-day, when all Things ceaſe from Labour, and enjoy Silence and Reſt: And the Virgin having ended her Prayer, the Heavens began to diſtil Honey and Sweetneſs, and ſhe without Pain, without Pangs, without Corruption and Diminution of her virginal Purity, ſaw before her, her bleſſed Fruit come forth of her Womb, for the Good and Remedy of the World, more bright and reſplendent than the Sun itſelf, trembling with Cold, and already beginning with his Tears to do the Office of Redeemer. It cannot be expreſſed with Words, nor can Man's Underſtanding comprehend the Joy that the moſt pure Virgin took at that Time, nor the Admiration and Amazement which was cauſed in her, to ſee him whom ſhe knew to be true God, ſo abaſed and humbled; and proſtrating herſelf before him with moſt profound Reverence, it is conceived that ſhe ſaid, *Bene Veneris Deus meus, Dominus meus, & Filius meus: Welcome my God, welcome my Lord, and my Son.* And ſo ſhe adored him, and kiſſed his Feet as her God, and his Hands as her Lord, his Face as her Son; and embracing him, and laying him to her virginal Breaſts, ſhe wrapp'd him in thoſe Swathing-Clouts ſhe had prepared. The holy Infant ſmiled like a Child upon his Mother, recreated her with his Countenance, and turned his ſweet and pleaſant Eyes to look upon her. And as St. *Cyprian* ſays, *The Child ſucking in the Mother's Arms, fed upon the Milk provided him by Heaven, and the Fountain of her ſacred Breaſt poured into the Mouth of the Infant a moſt pure Liquor. The Son gave to the Mother, that which the Mother gave to the Son; he fill'd the Breaſt of his Mother, and ſhe ſuſtained her Son with the divine Milk which himſelf had provided.* But the tender Infant trembling for Cold, and whimpering, the Virgin laid him, ſwadled as he was, in the Manger, to the End, that with ſome Straw or Hay that was there, and with the Breath of the Ox and Aſs, he might be a little warmed, and the Force of the ſharp Cold might be mitigated. O bleſſed Manger! O Stable more glorious than all the Palaces of Kings! where God ſeated his Chair of heavenly Philoſophy, where the Word of God became dumb, ſpeaks ſo much more clearly, by how much more ſilently he admoniſhes us. *O Lord our God* (ſays St. *Cyprian*) *how admirable is thy Name in all the Earth! Truly thou art a God that works Wonders. I wonder no more at the Figure of the World, nor at the Firmneſs of the Earth, compaſſed about by ſo moveable a Heaven, nor at the Succeſſion of Days, nor at the Change of Seaſons, in which ſome Things wither, and others grow green, ſome die, and others live. I wonder at nothing of all this: But I wonder to ſee God in the Womb of a Virgin; I wonder to ſee the Omnipotent in a Cradle; I wonder how the Word of God could be joined to Fleſh; and how God, being a ſpiritual Subſtance, did receive a corporeal Cloathing; I wonder at ſuch great Expences, and at ſo long a Proceſs, and at ſo long Spaces of Time ſpent in this Work.* Thus St. *Cyprian.* O inexplicable Myſtery, and hidden to the Eyes of Fleſh; O Matter not to be ſaid, but felt! Not to be declared by Words, but by Silence and Admiration! What more admirable than to ſee that Lord, whom the

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Stars of the Morning do praiſe, who is ſeated above the Cherubins, who flies upon the Wings of the Winds, who holds the round Earth with three Fingers, whoſe Seat is Heaven, and whoſe Royal Cloth of State is the Earth, that he would come to ſuch extreme Poverty, that when he was born (ſeeing he would be born in this World) his Mother ſhould lay him in a Manger, becauſe ſhe had no fitter Place in that Stable, in which ſhe brought him forth? What Perſon, how low ſoever, was ever brought to ſuch extreme Poverty, that for want of a better Bed, ſhe was forced to lay her Child in a Manger? Who ever joined in one, two Extremes ſo diſtant as are *God*, and *a Manger?* What is lower than a Manger, which is the Place of Beaſts, and what is higher than God, who is ſeated above the Cherubins? How is it then that Man does not go out of himſelf, conſidering thoſe two Extremes ſo diſtant, God in a Stable, God in a Manger, God weeping, and ſhaking for Cold, and wrapped in Swadling-Clouts. So *Lewis* of *Granada.* Where art thou then, O Heart of Man, when thou art not in thyſelf, or when thou art not with thy God? Doſt thou perhaps doubt whether this be thy God whom thou ſeeſt here newly born, wrapp'd in ſwadling-Clots, laid in a Manger, and trembling for Cold between two Beaſts? Do not doubt, for this very Child whom thou ſeeſt new born of the Womb of his Mother, was born eternally of the Immortality of his Father. Of his Mother without a Father, and of his Father without a Mother; of his Father without Time, and of his Mother in the End of Times. Of his Father as the Beginning of Life, of his Mother as the End of Death. And he whom thou now ſeeſt mortal, and viſible, and ſubject (by his own Will) to Froſt and Cold, as he is the Son of *Mary*, underſtand that he is impaſſible, inviſible, and the moſt high, and exempt from all Injuries of Seaſons, as he is the Son of God. He is a Child, and appears to be a Child in this Form of a Servant; but he is great and immenſe in the Form of God; the very ſame that here takes the Teat, and is ſuſtained with the Milk of a Virgin, is he who governs the Heavens, and the Courſe of the Sun and Stars, and ſuſtains and conſerves the whole Univerſe with his powerful Hand. And that we may better underſtand what is compriſed in this Infant, and with what Eyes we ought to look upon him, and that he is true God, and the Saviour of the World, born for our Good, let us conſider the Integrity of his Mother, for although ſhe be a Mother, ſhe is alſo a Virgin; ſhe is a Mother, becauſe ſhe brought forth the Son whom ſhe had conceived, and held nine Months in her Womb; and ſhe is a Virgin, becauſe this Son is God, and God being to be born, he was to be born of a Virgin. *There was no Need of Baths, nor Lavers* (ſays St. *Cyprian*) *which are wont to be prepared for Women newly delivered, for the Mother received no Damage from her Saviour, who brought forth without Pain, as ſhe had conceived without Delight. The Fruit being now ripe, and in its Seaſon, fell from the Tree that bore it, and there was no Neceſſity of plucking off by Violence, which of its own Accord offered itſelf. No Tribute was paid in this Birth, nor did precedent Delight (which had not been) demand any Uſury of Sorrow.* And for the greater Certification of this Verity, the ſacred Evangeliſt adds: *That there were in that Country certain Shepherds, who at that Time were watching, and kept the Watches of the Night over their Flock, and the Angel of our Lord came unto them, and the Brightneſs of God ſhin'd round about them, and they were afraid with a great Fear: And the Angel ſaid unto them, Do not fear, for behold I bring unto you News of great Joy, which ſhall be to all People, that to Day is born unto you a Saviour, who is* CHRIST *our Lord, in the City of* David, *and this ſhall be a Sign unto you, that you ſhall find the Child wrapp'd in Swadling-Clouts, and laid in a Manger. And immediately there was with the Angel a Multitude of the heavenly Army, who praiſed God, and ſaid, Glory be to God in the higheſt, and on Earth Peace to Men of good Will.* All theſe Words are taken out of the ſacred Evangeliſt. To the End that Men might know God upon Earth newly born, and laid in a Manger, an Angel comes from Heaven to manifeſt him, and to declare to us who he is. Our Lord came to redeem the World, and to ſave loſt Man, and as ſoon as he was born he began to do the Office of Saviour, diſcovering who he was, and taking Witneſſes of the Majeſty that was encloſed in that moſt profound Humility. He would not manifeſt himſelf to all, becauſe all were not capable of ſo great a Good, and becauſe he would not hinder his Croſs and Paſſion: He choſe for Witneſſes certain poor and deſpicable Shepherds, who guarded their Flock there by, and watched near a Tower, which was called *Eder*, where *Jacob* had fed his Flock. For being the ſupreme Shepherd, and Prince of Shepherds, to whom ſhould he manifeſt himſelf, but to thoſe of his own Occupation? Being the Lamb of God, who ought to have Notice of him before the Shepherds? To whom ought the divine Myſteries firſt of all to be revealed, but to thoſe who feed the Flock of God, and watch over it, to the End they may communicate them, and declare them to their Sheep? To whom was the Humility of CHRIST, and the Poverty of the Manger to be preach'd, but to the humble and poor, who by their Simplicity and plainneſs were diſpoſed to receive the Light of Heaven, and to believe what they heard of the Angel, and to adore the Infant newly born? How would

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King *Herod* have believed the Angel, and have gone to ſeek and adore in a Hovel the new-born Child, ſeeing that for having only heard of him, he was troubled, and out of himſelf? How would the proud Scribes and Phariſees have acknowlegded and adored him in that abject and vile Figure, ſeeing that being a Man, and working ſo many and ſo great Miracles, they rejected him, and nailed him to a Croſs? The Angel then of our Lord (who, according to St. *Cyprian*, and St. *Ambroſe*, and others, was the *Angel Gabriel)* appeared to the Shepherds in humane Shape, ſhining with admirable Splendor, to ſhew that he was ſent by God, and that the little Infant whom he came to announce to them, was God, and more than a Man. The Shepherds ſeeing the Angel, feared above Meaſure, for their Weakneſs could not bear that Excellency and Majeſty. But the Angel took away their Fear, and ſaid to them: *Do not fear: Behold I announce unto you News of great Joy which ſhall be to all People, that to Day is born for you, and for your Good, a Saviour, who is* CHRIST *our Lord, in the City of* David. Do not fear, but rejoice, ſeeing you have ſo great Reaſons of Joy and Gladneſs; a Saviour is born, and he is born for you, and for your Salvation, and being God, he has become Man, and of your very Nature, which he has elevated and exalted above ours. And that your Joy may be full, and complete, I let you know, that to Day, in this very Hour, is born *the* CHRIST *of our Lord*, and the *Meſſias* ſo much deſired; who, as he is God, is your and our Lord: And that they might find him and know him, he gave them for a Sign that they ſhould *find the Infant wrapp'd in Swadling-Clouts, and laid in a Manger*. O ſecret and ineſtimable Myſteries of God! the Angel gives Swadling-Clouts, a Manger, and Poverty, for Signs of the Saviour of the World's being born, and of that moſt potent and moſt wiſe King, who was to ſpoil Hell, and to ſubdue the Devils, and to give Life and Salvation to the World. The Shepherds went in great Haſte, and *found* Mary *and* Joſeph, *and the Child laid in a Manger*; and ſeeing him, they knew that to be true which had been revealed to them concerning this Child. It is a Matter of great Admiration that the Shepherds ſhould know that this Child wrapp'd in Swadling-Clouts, and laid in a Manger, was God, and Lord of Heaven and Earth, becauſe all they ſaw might rather make them to believe, he was not God, but a poor little Child, forſaken and abandon'd amongſt the Beaſts. But having been advertiſed by the Angel, and amazed by the Splendor of Heaven, and by the Muſick, and Praiſes of the Angels, and above all, illuminated by the Light of Faith, and inflamed with Love by the Sight of the ſame Infant, they knew he was God, and for ſuch ador'd him, and preach'd him to others.

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What then ought we to learn in this moſt high School of the new-born Infant? How ought we to prepare ourſelves to receive him in our Hearts? How ought we to imitate theſe ſo admirable Examples which we here ſee, and the Virtues which are every where reſplendent in this ſacred Nativity? Which is the laſt Part of the three we propounded above. The firſt Thing we ought to do, that he, who to Day was born in the Stall of *Bethlehem*, may be born in our Souls, is to rejoice, and to be glad with a ſpiritual Joy, that we have a God ſo good, ſo benign, and ſo loving, that being in himſelf eternal, and unchangeable, to Day cloathed with our Fleſh, he has made himſelf an Infant of a Day old, and ſubject to the Inclemency of the Air, and the Injuries of Time. Let us rejoice that a Saviour is born to us, and a true Saviour, who will deliver us not only from temporal Damages, but alſo from our Sins, and from the Enmity we have with God for them, and will pluck us out of the Claws of *Satan*, and open to us the Gate of Heaven. For if when a King, or Prince that is Heir, is born, there is ſuch Feaſting and Rejoicing in all the Kingdom to celebrate the Nativity of a Man, who is like the reſt, and it is not known whether he ſhall not be the Ruin and Deſtruction of the ſame Kingdom, and the Cauſe (by his bad Government) of as great Lamentation, as his Birth was of Joy: What ought we to do at the Nativity of that ſovereign King, who has written upon his Thigh, *King of Kings, and Lord of Lords*? What ought we to do, when that Prince is born, who will not burthen his Subjects, nor lay Taxes or Tributes upon them, but will take their Burthens upon himſelf, and in his own Body pay the Penalties which they deſerve? What ought we to do, ſeeing him born, in whom are hidden all the Treaſures of the Wiſdom and Knowledge of God? He who is the Mirror without Spot, in which is repreſented to us all Truth, who is the Fountain of all Sweetneſs, and the Ark in which is ſhut up whatſoever God has that is precious? Who is the living Law, who gives Life to all Laws, and redreſſes them, and corrects all our Actions? Who is the Manna that contains in it all Savours, and the celeſtial Bread which only can ſatiate, and the Medicine which cures all the Maladies of our Souls? Who is the Flower of the Field, that with his Fragrancy and ſweet Odour recreates the World, and draws all Hearts after him? Who is the Sun of Juſtice that diſſipates all Darkneſs, and the admirable and immenſe Beauty that takes away all our Deformities, and finally, is our King, our Maſter, our Phyſician, our Paſtor, Friend, Brother, Spouſe, Father, and Lord; and all this is comprehended in the

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the Name of *Saviour*. And for all theſe Titles we ought to rejoyce; and becauſe to Day he has given himſelf to us, now he is our own, and we may be as glad as of a Thing that is properly ours. For if the Angels came this Day from Heaven to keep a Feaſt on Earth, and to praiſe the new-born Infant, and to make him Muſick, although our Lord did not take their Nature, what ought we to do, ſeeing our Nature ſo ennobled and exalted, that we are now the Allies of God? The ſecond Thing is, to acknowledge what we owe to this Lord for this Benefit, and the Obligation we have by Reaſon of this Alliance with God; for if ſome great King ſhould take to Wife a poor Maid, all her Kindred would be honoured by that Marriage, and would endeavour to deport themſelves, not as before, but as the Kindred of the Queen; the ſame ought we to do, endeavouring to leave the old Faſhions of our paſt Vileneſs and Baſeneſs, and to live like thoſe of the Blood Royal, after the King of Heaven has made himſelf Partaker of our Nature. And ſo ſays St. *Leo* Pope. *O Chriſtian, know thy Dignity, and being now made Partaker of the divine Nature, do not return to the old Cuſtoms of thy paſt Baſeneſs. Conſider of what Head, and of what Body thou art a Member; and conſider that the Price of thy Ranſom is the Blood of* CHRIST, *who will judge thee with Truth, as he has redeemed thee with Mercy.* But we ought principally to caſt our Eyes upon the Manger, and hearken attentively to the Leſſon, which this divine Maſter teaches us from that celeſtial Chair, not ſpeaking, but holding his Peace; he is an Infant, but withal the Word of the Father, whoſe Infancy ſpeaks; and all the Things that intervene in this ſacred Birth, cry out aloud, and preach to us Contempt, Humility, Poverty and Sufferings. The Stable, the Crib, the ſwadling Clouts, the Nakedneſs, the Want of Shelter, the Cold, and the Company of Beaſts, what other Things are they, but ſo many Voices of the new-born Infant, and a heavenly Doctrine, which teaches us, that Poverty is not ſo great an Evil as we imagine, nor are the rich ſo happy, as the World believes them to be, and that Humility is the Ladder of Heaven, and Delights the Murtherers of Virtue. *The Infancy of* CHRIST (ſays St. *Bernard) does not comfort Bablers; nor do his Tears comfort thoſe who give themſelves to much Laughter; his Rags do not comfort thoſe that go gallantly attired; nor do the Crib and Stable comfort thoſe who love the firſt Seats in the Synagogues; but thoſe who with Patience, in Silence and Tears, expect the divine Conſolation. Either* CHRIST *is deceived* (ſays the ſame St. *Bernard) or the World errs.* CHRIST cannot be deceived, becauſe he is the eternal Wiſdom; and ſeeing he choſe for himſelf Poverty, Humility, and Auſterity, from his very Entrance into this Life, until his going out of it, always clothing himſelf with this Livery, and exhorting us both by Works and Words to clothe ourſelves with it; it is clear that what he choſe is the beſt, and that we, following the fooliſh Opinion of the World, do err. For how can he be happy who has the greateſt Honour in the World? He who feeds upon the Wind, that he may put his Foot before his Equal? He who pretends Charges, and Government, and makes himſelf a Slave to many, that he may command and have Power? And oftentimes buys it with ſo many, and with ſuch anxious Cares, and with his Goods, with his Life, and with his Soul? How can Riches give Content to a Man, ſeeing they are gotten with Labour, and kept with Fear, and loſt with Grief? How can the Soul of Man, which was created for God alone, be ſatiated by a Thing ſo vile, and of ſo little Worth as Riches are, which are ſubject to ſo many Chances, Misfortunes and Hazards of being loſt? In fine, how can thoſe Things make a Man happy, which cannot make him virtuous, and which are not in him? Then what ſhall I ſay of the Pleaſures and Delights of our Fleſh, which do ſo take up, and carry us away after them? How foul, how ſhort, how deceitful are they, and how unworthy of the Excellency of Man, who was born to labour, as the Bird to fly? Let this then be ſettled in our Breaſts, and well fixed in our Hearts, that our Happineſs conſiſts in knowing, loving, and ſerving our Lord; and that although Honours and Riches are indifferent Goods, and which may be uſed either well or ill; yet that commonly they are Occaſions of great Sins, and that a poor and humble Eſtate is more ſecure, and better prepared to find God in the Stable of *Bethlehem.* And to teach us this, our Lord would be laid in a Manger, and that his ſacred Nativity ſhould be revealed by an Angel to Shepherds, an humble and poor Kind of People, and that they ſhould be the firſt that ſhould ſeek, find, and adore him. And with all by this he would teach us, that the Office of a good Shepherd is to watch and to feed his Flock; and that ſpiritual Prelates, and temporal Princes, and all Governours of the Commonwealth, and Maſters of Families, ought to watch, and to endeavour with great Care and Solicitude to give wholſome Feeding to their Sheep, and to cure them of the Scab, and to defend them from their Wolves, that they may give a good Account of them to this Child born to Day, for he is the ſupreme Paſtor, who has committed them to their Charge. And he who has not this Obligation, becauſe he has no Charge of others, muſt be a Paſtor to himſelf, and watch over himſelf, hear and obey the Voice of the Angel,

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-gel, ſeek out our Lord, and adore and praiſe him; becauſe he was born to ſave him, and for his Good.

But amongſt other Things for which we ought to rejoyce in the Nativity of our Saviour, one is, for the Excellencies and Greatneſſes of the moſt ſacred Virgin; and to congratulate with her for her new and happy Son, whom with ſo many Privileges, and divine Prerogatives ſhe gave to the World. For as ſhe is the Gate of Heaven, by which this great Light was communicated to us; ſo by her we are to enter in, to ſee the ſame Light, and to be Partakers of the ineffable Joy ſhe received in her bringing forth of her divine Son; which without Doubt was immenſe, ineffable, and incomprehenſible. And to ſignify this to us, the Evangeliſt concludes his Narration of the Nativity of our Lord, with telling us that this Lady *conſerved in her Heart the Myſteries and Wonders which ſhe ſaw, conferring them together*, the more to praiſe and magnify our Lord. Who can worthily explicate the Joys and Exultations of that moſt holy Virgin, who was on all Sides ſurrounded with ſo great Wonders? And in a deep Sea of ſo great Myſteries, and overwhelmed with the Waves of ſo great and ſo ſignal Benefits? What did her pious and humble Soul feel, when ſhe ſaw him in her Arms, whom by Reaſon of his immenſe Majeſty Heaven and Earth cannot contain? When ſhe ſaw him wrapped in ſwadling Clothes, who clothes all Creatures; and him lying in a Manger, who is ſeated above the Cherubins and Seraphins? What did ſhe feel, ſeeing whether the Bowels of our Lord's Mercy did reach, who for his vile Handmaid had ſo much humbled and abaſed himſelf? When ſhe conſidered the ſingular Grace ſhe had found in the Eyes of God, ſeeing that amongſt all the Women created, and to be created, ſhe alone was choſen for his Mother, with what Humility did ſhe acknowledge this Greatneſs? With what Eyes did ſhe look upon him, who had ſo looked upon her? What Thanks did ſhe give him, what Canticles did ſhe ſing to him? With what Love did ſhe anſwer him? What Words did ſhe ſay to him? What Lights, what Illuſtrations, what Heats, what Feelings, and Affections, what Tenderneſſes and Sweetneſſes had this moſt pure Virgin, when ſhe conſidered that ſhe had conceived by the Power of the Holy Ghoſt, and kept in her Womb, nine Months, the Son of God, without Incumbrance or Trouble, and brought him forth without Pain, and being a Mother remained a Virgin? When ſhe ſaw the Angels that came down from Heaven to adore him, and ſerve him, and to make him Muſick; and to manifeſt him to the Shepherds; and when ſhe ſaw the ſame Shepherds come to reverence, and to do Homage to their Saviour and Lord? Let us then congratulate with this Lady, and be glad of her Joy, and humbly beſeech her, that ſeeing ſhe has brought forth her moſt pretious Son for us, ſhe would obtain for us Grace of her ſame Son, that we may not looſe through our Fault, that which he has gained for us by his Merits; and that he may be ſo born in our Souls, that we may be Partakers of all the Gifts and Goods, which by this ineffable Myſtery, and moſt humble Nativity he has brought us from Heaven.

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The Life of St. ANASTASIA, *Martyr.*

THE Church celebrates two *Anaſtaſia*'s, both *Romans*, both very noble, and Martyrs. The *Roman* Martyrology calls the firſt the *ancient Anaſtaſia*, to diſtinguiſh her from the ſecond, who was martyred afterwards. The firſt having made Choice of a Monaſtical and perfect Life (as *Metaphraſtes* ſays) and having been inſtructed by the Virgin St. *Sophia*, in the Perſecution of *Valerian*, by the Command of *Probus* Prefect, was apprehended, put into Chains, buffeted, tormented with Fire, and with Whips, and her Breaſts being cut off, her Nails torn off, her Teeth broken, and her Feet and Hands cut off, ſhe was beheaded, and aſcended to her Spouſe a Virgin and Martyr, adorned with as many precious Jewels, as were her Torments. The Day of her Martyrdom was upon the eight and twentieth of *October*, in the Year of our Lord CCLXII.

The other *Anaſtaſia* (whoſe Martyrdom the holy Church celebrates on this Day) was married to a Gentleman of prime Quality, and great Birth, called *Publius*, who was a fierce and cruel Man, and much given to the Adoration of his falſe Gods; and for this Cauſe hated St. *Anaſtaſia*, becauſe ſhe was a Chriſtian, and always employed herſelf in doing Good, and ſuccouring the holy Confeſſors, who in the moſt bloody Perſecution of *Diocleſian* and *Maximian* were kept in Priſon, and put to Torments for the Faith of JESUS CHRIST. *Metaphraſtes* ſays, that St. *Anaſtaſia* conſerved her Virginity, and that *Publius* her Huſband did not come near her, but afflicted her beyond Meaſure, ſhut her up in a Chamber of his Houſe, giving her

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The Life of St. STEPHEN, *the firſt Martyr.*

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out of a Zeal for their Law, and by the Inſtigation of the Devil, endeavoured to hinder the Apoſtles from preaching the Name of JESUS CHRIST to the People, and whipped them, and threatened them; and the ſame Apoſtles having received great Joy, to ſee themſelves ill handled for their Lord: St. *Luke* ſays, that *the Church of* CHRIST *encreaſed and flouriſhed every Day more and more, and the Number of the Chriſtians* (who at that Time were called *Diſciples) were multiplied.* For the Works of God are like a Flame, which increaſes by the Winds of Perſecutions, and like Gold, which by the Fire, and by melting is refined. The Multitude of thoſe that believed in CHRIST increaſed, not only in Number, but alſo in Sanctity and Perfection, in ſuch Sort, that the Faithful ſold their Poſſeſſions, and brought the Price of them, and caſt it at the Feet of the Apoſtles as a baſe and contemptible Thing, giving to underſtand, that they were thoſe who received the Favour, in that the Apoſtles would pleaſe to accept of it, and make uſe of it, for the Profit of the Poor and Needy. No Body had any Thing proper, and every Body had the Things of all, for to every one was given what he ſtood in Need of, without Acception of Perſons. Great Care was taken to provide eſpecially for the Widows, as ſtanding moſt in Need of Comfort and Relief. And the Number of the Faithful being now much increaſed, and thoſe that had the Charge of diſtributing the Alms, diſtributing them not with that Equality; the *Hebrews* that were born in *Greece* began to complain and to murmur, becauſe Regard was not had to them in providing for their Widows, as for the Widows of thoſe *Hebrews* that were Natives of *Judea*; it ſeeming to them they had Wrong done them, and that they were not treated equally with the reſt. For amongſt a great Multitude, although they be holy, it is no Wonder there ſhould be ſome Imperfections, Murmurings and Complaints. When the Apoſtles underſtood what had paſſed, and the Ground there was for it, they called together the Multitude of the Faithful, and told them, *it was not fitting that they ſhould leave off their giving of Food to Souls by their Preaching, to provide Food for Bodies, and to attend to Things of leſs Importance.* They ſhould therefore chooſe ſeven Men (not very young, nor very old, who would either want Knowledge or Forces to do that Miniſtery) and Perſons that were known, and approved, and full of the Holy Ghoſt and Wiſdom, who ſhould employ themſelves in that pious Office; and they diſcharged of it, might with more Liberty attend to Prayer, and to the Preaching of the Word of God. (for a Preacher that he may inflame his Auditors with his Words ought firſt to be enlightened and inflamed by God in Prayer, and to gather in it that which he is to diſpenſe to others.) The Multitude liked well of the Propoſition of the holy Apoſtles, and choſe ſeven Men of good Repute, and offered them to them; and the Apoſtles laid their Hands upon them, and ordained them Deacons, that beſides their taking Care to diſtribute the Alms, and to provide for the Faithful what they had Need of, they might employ themſelves alſo in the Preaching of the Goſpel, and in the other Things which are annexed to that Order. The principal and moſt eminent of them was St. *Stephen, a Man* (as the ſacred Text ſays) *full of Faith, and of the Holy Ghoſt.* Who began immediately to exerciſe his Office, with ſo great Vigilancy and Charity, that the Maintenance of the Poor was very well in his Hands; for he neither permitted it to be loſt through Careleſneſs, nor diſtributed it by Affection, nor was moved to Anger by the Words and Complaints of thoſe that received it; and treating neceſſarily with Women and Widows, to whom he gave their Suſtenance, he was ſo wary and ſo modeſt, that he was to all a Pattern of Chaſtity and Purity. Beſides this he employed himſelf in Preaching; and God wrought ſo many Miracles by him, and there ſhone in his Life ſo rare a Grace, and heavenly Fortitude, that he cauſed Admiration to all. In ſuch Sort, that St. *Clement* Pope, Diſciple to St. *Peter*, ſpeaking in the Perſon of the Apoſtles, that ordained the ſeven Deacons, ſays, that *in the Love of God St.* Stephen *was not inferior to the very Apoſtles.* There were in *Jeruſalem* certain Synagogues or Schools, in Manner of Colleges, to which came out of diverſe Provinces young Students, *Hebrews* by Nation, to the End that in that City, which was the Head of all their People, and where the Temple of God was, and the Obſervance of their Religion flouriſhed, they might learn the Law of *Moſes*, and the Ceremonies and Traditions, with which God would be ſerved. For this was the Learning which they pretended; as now thoſe that deſire to ſtudy diverſe Arts and Sciences, go to the Univerſities. Out of five of theſe Colleges or Synagogues (to wit, *of the* Libertins, *of the* Cyrenians, *of the* Alexandrians, *and of the Students out of* Cilicia *and* Aſia) there came to diſpute with St. *Stephen*, becauſe they ſaw him ſo well learned, and ſo fervorous; and who by the Grace and Force of his Preaching, accompanied with ſo many Prodigies and Miracles, made a great Stir amongſt the People, and converted many to the Faith of JESUS CHRIST, whom they held for their Enemy, and a Deſtroyer of their Law. They diſputed often with the holy *Levite*, and were ever worſted; without knowing what to anſwer to the Arguments he brought them, nor to the Wiſdom and

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dom and Spirit of him in whom God ſpoke. They were ſo aſhamed and confounded, that they reſolved to kill him, whom by their Reaſons and Arguments they were not able to overcome. To bring to paſs their wicked Intentions, they ſought out falſe Witneſſes, who ſhould accuſe him before the High Prieſt, and raiſing a Tumult amongſt the People, and the Ancients, and Scribes, they laid Hands on St. *Stephen*, and carried him to their Conſiſtory; calumniating him to have ſaid, that JESUS *of* Nazareth *was to deſtroy that Place, and to change the Traditions which* Moſes *had given them.* Both the one and the other was falſe, for St. *Stephen* had not ſaid ſo. The Truth is, that they thought and feared it, badly interpreting and changing the Words, which CHRIST our Lord had ſaid; as they are wont to do, who ſeek Occaſion to condemn him whom they hold for their Enemy. The holy *Levite* being in the Council, the High Prieſt, having heard the Accuſation, aſked him, *if that which the Witneſſes ſaid was true?* All that ſat there fixed their Eyes upon St. *Stephen* (as commonly we are wont to do, when a Criminal ſtands before the Judges, and being aſked gives an Account of himſelf) and the ſacred Text ſays, *that they ſaw his Face like the Face of an Angel:* For the Holy Ghoſt, who inhabited in his Soul, ſhone and darted forth his Rays into his Body; and he being innocent, and without Fault, and ſo Maſter of himſelf that he could not fear, he ſhewed, in his Countenance what he had in his Breaſt. *And* (as *Euſebius Emiſſenus* ſays) *out of the Abundance of the Heart came forth the Beauty of the Body, and the interior Purity redounded into the exterior Compoſition, and the Light that was hidden within, was ſeen as in a Looking-Glaſs, in his Forehead.* So he. But what Wonder is it that he ſhould reſemble an Angel, who was an Angel in Chaſtity? And he who like an Angel had no Care of his Body, and imitated the Fortitude and Virtue of the Angels? and being full of the Holy Ghoſt, already repreſented that angelical and celeſtial Life? For if the Face of *Moſes* ſo ſhone, when he brought the old Law out of the Mountain, what Wonder is it, that the Face of *Stephen* ſhone like the Face of an Angel, when he explicated the new Law, and magnified the true Lawgiver? When then the High Prieſt had aſked St. *Stephen, Whether that was true which was ſaid againſt him?* the Saint took the Liberty to ſpeak, and made a very long Diſcourſe, beginning from the Time that God appear'd to *Abraham*, and commanded him to leave his Countrey, and go to that which he ſhould ſhew him, relating from that Time the State of the People of *Iſrael*, and the Favours which God had done them, eſpecially by the Hand of *Moſes*, whom God had made Prince, and Deliverer of his People, and had ſent him into *Egypt* to deliver them, as he did deliver them, working ſo many Wonders and Prodigies. Finally, after he had ſhewed himſelf moſt ſkillful in the holy Scriptures, and magnified *Moſes* as a Miniſter of God, and a moſt excellent Prophet, who had foretold, *that God would ſend another Prophet of his Lineage and Blood* (who was the Meſſias) *whom they ought to hear and obey*, and had anſwered to the Things which they falſly objected againſt him; inflamed with Zeal, he ſharply reprehended them, as ungrateful and rebellious againſt God, and Men of a hard Neck, and Imitators of their Anceſtors, who had perſecuted, and cruelly killed the Prophets, whom God had ſent to them; and they, worſe than their Fathers, had laid Hands on, and crucified the holy and juſt One, of whom the ſame Prophets had propheſied, and foretold the People that he ſhould come. Thoſe that were preſent hearing this, it is not to be believed what a Deteſtation and Hatred they conceived againſt the holy Deacon. They were vexed at Heart, and gnaſhed their Teeth againſt him, deſiring to lay Hands on him, and to make an End of him. St. *Stephen* lifted up his Eyes to Heaven, and ſaw an immenſe corporeal Clarity, which repreſented the Glory of God, and JESUS CHRIST ſtanding at the right Hand of God, as one that was ready to favour him, and aid him in that hard Encounter. He had this Viſion, to the End that having ſaid a little before that the *Jews* had killed JESUS CHRIST, he might preach that he was alive, and not only revived, but alſo glorious in Heaven, and ſitting at the right Hand of the Father. And alſo to the End that by that Viſion he might be animated to die for that Lord who died for him; and that he might underſtand that Heaven was open to him, and that JESUS was very ready, and prepared to help him, and that there is no Tribulation nor Evil ſo great, which by the Help and Virtue of our Lord may not be overcome. So great was the Joy and Encouragement the holy *Levite* received by that Viſion, that he could not contain himſelf, but burſt forth, and ſaid, *Behold I ſee the Heavens open, and the Son of Man at the right Hand of God.* That perfidious People, who deſired to have an Occaſion to revenge themſelves of the valiant Soldier of our Lord, lifted up their Voice, and made an Outcry, ſaying, *May the Blaſphemer die, may he die*; for they held it for a Blaſphemy to ſay, that he was in Heaven, at the right Hand of God, whom they had condemned for a Malefactor. Wherefore they ſtopped their Ears, and ruſhed in upon him, and laid Hands on him, and drew him out of the City to ſtone him as a Blaſphemer,

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for ſo the Law commanded. And that they might do it the better, and be leſs encumbered, they caſt off their upper Garments, and gave them to *Saul* to keep, who was Couſin German to St. *Stephen*, (as *Oecumenius* ſays) and a fervorous young Man, whoſe Blood was hot by his Age, and by his Zeal of the Law, which he thought was deſtroyed by the preaching of St. *Stephen*; and for this Regard he deſired he ſhould die, poſtponing the Love of Blood and Kindred to his Study and Zeal of Religion. And for this Cauſe he kept the Garments of thoſe that ſtoned the Saint, that he might ſtone him by the Hands of them all, as St. *Auguſtine* ſays in theſe Words: Saul *ſo helped thoſe that ſtoned him, that he was not content to ſtone him with his own Hands; but that he might ſtone* Stephen *by the Hands of them all, he kept the Garments of them all; and was more cruel by helping them all, than if he had ſtoned him with his own Hands.* In great Haſte they gathered Stones, and began with great Fury to caſt them at St. *Stephen*, who invocated our Lord, and ſaid to him, *My Lord* JESUS CHRIST *receive my Spirit.* The *Jews* being hard and obdurate, and having Hearts of Stone, they caſt Stones; and the holy *Levite* being gentle and loving, and having a Heart of Fleſh, it diſtilled Sweetneſs and Goodneſs. They ran to the Stones, and *Stephen* to Prayer. They caſt hard Stones at him; and he like a Flint, and a harder and ſtronger Stone, ſtruck by their Stones, caſt forth Sparks, not of Anger but of Love, to mollify and ſet on Fire their Hearts more hard than the very Stones they threw. But after St. *Stephen* had recommended his own Soul to our Lord, falling upon his Knees on the Ground, he cried out with a loud Voice, and ſaid: *Lord pardon them this Sin, and do not puniſh them for it:* For himſelf he prayed ſtanding, and for his Enemies upon his Knees. For thoſe that ſtoned him, he raiſed his Voice, that God would pardon them, which he is not ſaid to have raiſed to intreat for himſelf; for he ſaw their great Danger and Obſtinacy, and being all on Fire with Charity, he had not ſo great a Solicitude about himſelf, as he had about the Perdition and eternal Damnation of his Brethren. Imitating herein the Lord of all Things created, who upon the Croſs beſought his eternal Father to pardon thoſe who crucified him; judging that he did but little in following the Steps of his Maſter, ſeeing there was ſo great a Difference between his Life and the Life of CHRIST. And it is to be believed, that our Lord heard that Prayer which came out of a Breaſt ſo inflamed with his Love, and ſo deſirous to imitate him; and that many of thoſe that were there, and ſtoned him, were converted, and illuminated with the Light of Heaven, received the Faith of CHRIST, and died for it: Since we ſee that *Saul* (who was he that incited them, and kept the Clothes of thoſe that ſtoned him) by the Prayer of St. *Stephen*, of a Wolf was made a Lamb, and of a Perſecutor of CHRIST, became an Apoſtle of CHRIST, and was perſecuted, and died for his Love. In ſuch Sort, that *the Converſion of* Paul *was an Effect of the Prayer of* Stephen, as St. *Ambroſe* writes. And St. *Auguſtine* ſays plainly, *that if* Stephen *had not prayed, the Church had not had* Paul; *and that therefore* Paul *was raiſed, becauſe* Stephen *bowing himſelf to the Ground, prayed for him, and was heard.* And it is no Wonder that our Lord ſhould hear him, whom himſelf had filled with Faith, Grace and Fortitude, and had adorned with ſo many Gifts of the Holy Ghoſt, and had made ſo like to himſelf in his Death. For JESUS CHRIST was accuſed of Blaſphemy, and condemned becauſe he ſaid, *I am* CHRIST *the Son of God; and you ſhall ſee the Son of Man ſitting at the right Hand of the Virtue of God*; and St. *Stephen* was ſtoned, for having ſaid *that he ſaw the Heavens open, and* JESUS *ſtanding at the right Hand of the Virtue of God.* To accuſe CHRIST, they ſought out falſe Witneſſes, and they did the ſame to condemn *Stephen.* They drew both the one and the other out of the City. Our Lord praying in the Garden was comforted by an Angel, and St. *Stephen* by our Lord himſelf, when he ſaw him at the Side of his Father to aſſiſt him. Our Lord and his Servant prayed for their Enemies, and recommended their Souls to God, that he would receive them. And ſo St. *Luke* concludes the Hiſtory of the Martyrdom of St. *Stephen* with theſe Words: *Et cum hæc dixiſſet, obdormivit in Domino. When he had ſaid theſe Words, and had ended the Prayer which he made for thoſe that ſtoned him, he reſted in our Lord.* He ſlept in our Lord, becauſe he died for our Lord, offering himſelf up in Sacrifice for his Faith, and for the Love of his Brethren. He ſlept in our Lord, becauſe his Death was a ſweet Sleep to him, and of great Price for us, and of great Profit to the whole Church, for having been watered with the Blood of this bleſſed and moſt valiant Martyr, who after the Aſcenſion of our Lord, was the firſt that for his Love with invincible Conſtancy ſhed his Blood, and for this Regard St. *Stephen* is called *Protomartyr*, and *the Captain of the Martyrs*; becauſe he was the firſt (as we have ſaid) that gave his Life for CHRIST, and in him were dedicated and offered up to our Lord the firſt Fruits of the Martyrs, and he by his Example opened the Way to the reſt. The moſt holy *Levite* and moſt valiant Protomartyr *Stephen* being dead, St. *Luke* ſays, that *certain Men who feared God, took his Body, and buried it with great Lamentation*; that is to ſay, *with great Solemnity*; as St. *Jerome* interprets it. The Place and Manner

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ner of his Interment, was revealed by *Gamaliel* to one *Lucian* a Prieſt, and we have recounted it upon the Day of the Invention of his pretious Relicks, upon the third of *Auguſt*. He was ſtoned without the North Gate of *Jeruſalem*. They left his Body in the Field a Day and a Night, that it might be eaten by the wild Beaſts, but none touched it; and *Gamaliel* ſent certain faithful Men, and gave them all Things neceſſary to fetch the Body in his Chariot to a Village of his, twenty Miles diſtant from *Jeruſalem*, where for the Space of ſeventy Days at his Coſt, they celebrated the Funerals of the Saint with great Reſentment, and put his Body in his Sepulchre. This is what *Lucian* relates, by the Revelation which *Gamaliel* made to him. But the Prieſts and Scribes were not ſatisfied with the Death of St. *Stephen*; but rather fleſhed, and licking the Blood they had ſhed, they were enraged againſt the other Chriſtians, and moved (as the Evangeliſt St. *Luke* writes) a moſt grievous Perſecution againſt the Church of our Lord, which was in *Jeruſalem*; inſomuch that the Faithful, excepting the Apoſtles (who were the Pillars) abſented themſelves from the City, and diſperſed themſelves through diverſe Provinces and Countries; God ſowing them through theſe different Regions, as a heavenly Seed, to gather a plentiful Harveſt by their Preaching. *Dorotheus* ſays (I know not whence he has it) that upon the Day that St. *Stephen* was ſtoned, *Nicanor* died with him, one of the ſeven Deacons, and two Thouſand other Chriſtians with them. As for *Nicanor Hippolytus*, the Martyr alſo ſays he died with St. *Stephen*. The Martyrdom of St. *Stephen* was upon the ſix and twentieth of *December*, on which the holy Church celebrates it, and it was in the ſame Year that our Saviour died and aſcended into Heaven, and the firſt Day of the Year xxxv after his Nativity. *Hippolytus Thebanus*, and *Evodius* write, that St. *Stephen* was ſtoned ſeven Years after he was ordained Deacon by the Apoſtles; but this has no Ground nor Probability. The Memory of St. *Stephen* was ſo reverenced by the Faithful from the very Beginning of the Church, that St. *Clement* Pope writes, that *the Apoſtles St.* Peter, *and St.* Paul *commanded the Day of his Feaſt ſhould be kept*. And St. *Ignatius* ſays, that St. *Stephen* was Miniſter to St. *James* the Leſs, the firſt Biſhop of *Jeruſalem*. St. *Fulgentius* affirms, that to obtain the Crown of Martyrdom, conformable to his Name (for *Stephen*, in *Greek*, is as much as to ſay *a Crown*) the holy *Levite* armed himſelf with Charity, for which he could not be overcome by the *Jews*, when they diſputed with him, and prayed for them when they ſtoned him. Charity made him reprehend them, that they might amend themſelves; for he was more grieved for their Sins, than for his own Wounds, and lamented more the Death of their Souls, than the Death of his own Body. But in the Martyrdom of St. *Stephen* did not only ſhine Charity towards his Enemies, but alſo Faith, Wiſdom, Fortitude, Liberty and Zeal of the Glory of our Lord, the Patience and Conſtancy with which he died, and other ſuch like moſt excellent Virtues, which we ought to endeavour to imitate. All the holy Fathers praiſe, magnify, and exalt above Meaſure this moſt glorious Martyr; as is to be ſeen in the Homilies written of him by St. *Auguſtine*, St. *Gregory Nyſſen*, St. *Fulgentius*, St. *Peter Chryſologus*, St. *Bernard*, *Euſebius Emiſſenus*, *Nicetas*, and many others. The Miracles which our Lord wrought by Means of the Relicks of St. *Stephen*, when he revealed his Body, were innumerable. St. *Auguſtine* recounts ſome of them as an Eye-Witneſs, and we have treated of them upon the Day of the Invention of his Body, and therefore will not repeat them here.

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The Life of St. JOHN *Apoſtle, and Evangeliſt.*

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THE bleſſed Prophet, Apoſtle, Evangeliſt, Doctor, Virgin and Martyr St. *John*, and by another Name *the beloved Diſciple of our Lord*, was by Nation *a Galilean*, and Native of *Bethſaida*; as alſo were St. *Peter* and St. *Andrew*. He was the Son of *Zebedee*, and *Mary Salome*, and younger Brother to St. *James* the Great. The Life of this great Apoſtle, and Favourite of JESUS CHRIST, is to be taken principally out of what the Evangeliſts write of him in the ſacred Hiſtory of the Goſpel, and St. *Luke* in the Book of the *Acts of the Apoſtles*, and St. *Paul* in his Epiſtles; and out of what St. *John* himſelf in his Goſpel, in his Epiſtles, and in the Apocalypſe, writes of himſelf; and out of what the holy Doctors, and the Authors of the Eccleſiaſtical Hiſtory ſay of this incomparable Man, and Diſciple ſo beloved and favoured by the Son of God.

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The firſt Thing that St. *Matthew* in his Goſpel tells us of St. *John*, is, that he and St. *James* his Brother were Fiſhermen; as

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was alſo *Zebedee* their Father. St. *Jerome* ſays they were Noble, and that for his Nobility St. *John* was known to *Caiphas* the High Prieſt; and for this Regard could enter, and make St. *Peter* enter into his Houſe, at the Time of our Lord's Paſſion. St. *John* then being with *James* his Brother, and with his Father *Zebedee*, in a Ship preparing and mending their Nets to fiſh, our Lord called the two Brothers, and commanded them to follow him, and they were ſo obedient to that powerful Voice of God, that immediately they left their Ship, their Office and Employment of Fiſhing; and that which is more, their Houſe, Father and Mother; and began to follow him, and to be his Diſciples, giving us an Example of the Promptitude and Readineſs with which we are to obey the Lord of all Things created, when he calls us, and propoſes to us any Thing of his Service; as did St. *John*, who becauſe he was young, and in the Flower of his Youth, is more to be eſteemed for what he did. Some Doctors, as *Bede* and *Rupert*, ſay, that St. *John* was the Bridegroom of the Marriage of *Cana* in *Galilee*, to which was invited the Virgin our Lady, and her bleſſed Son, with his Diſciples; and that our Lord choſe him, and called him to the Apoſtleſhip, honouring on the one Side Marriage with his Preſence, and manifeſting on the other Side, that Virginity ought to be preferred before Matrimony. And many modern Authors follow this; and would even make St. *Jerome* and St. *Auguſtine* to be of this Opinion, although theſe Saints clearly do not ſay it. But it is probable (in my poor Judgment) that St. *John* was not the Bridegroom in that Marriage; to which he came not as the Bridegroom, but as one that was already a Diſciple of CHRIST, accompanying his Maſter. Beſides that St. *John* was not Native of *Cana*, but of *Bethſaida* (as we have ſaid) and our Lord having come to honour Marriages, and to ſanctify them with his Preſence, and to ſtop the Mouths of the Hereticks which afterwards were to riſe up, and to condemn them as unlawful; it does not ſeem a likely Thing that he would diſſolve the nuptial Tye, calling the Bridegroom, and ſeparating him from his Bride, and ſo give Occaſion by this Fact to the Hereticks to diſpraiſe Matrimony. St. *Mark* adds, that after CHRIST our Saviour had called St. *John*, and his Brother, he gave them the Name of *Boanerges*; which (as the ſame Evangeliſt interprets it) is to ſay, *Sons of Thunder*, which according to the *Hebrew* Phraſe, is as much as *Flaſhes of Lightning*. And it is worthy of Conſideration, that amongſt all the Apoſtles our Lord changed the Name of none of them, but of St. *Peter*, and of theſe two Brothers: *Of St.* Peter, calling him *Cephas, a Stone or Rock*, and of *St.* John *and St.* James, calling them *Sons of Thunder*. The Cauſe of his giving that Name to St. *Peter* is clear, becauſe he was to be the Head of the Church, and the ſecondary fundamental Stone, upon which after CHRIST it was to be founded. But the Reaſon of his calling theſe two Apoſtles, and bleſſed Brethren, *Sons of Thunder*, was becauſe, after St. *Peter*, they were to be his moſt familiar and greateſt Favourites, and moſt regaled as they were; ſeeing our Lord carried theſe three Apoſtles, *Peter*, *John*, and *James*, along with him to his moſt ſecret and intimate Affairs, leaving the reſt; as when he was transfigured in the Mountain of *Thabor*, and when he raiſed to Life the Daughter of the Prince of the Synagogue *Jairus*; and when in the Garden he made his Prayer to his eternal Father, beſeeching him that the bitter Cup of his Paſſion might paſs from him. He alſo called them *Sons of Thunder*, becauſe they were to be the principal Captains and Conquerors of the World, amongſt thoſe whom he ſent to ſubjugate it, and to reduce it to his Obedience; and that St. *John* eſpecially, like a ſounding and dreadful Thunder, was to declare to us the eternal Generation of JESUS CHRIST, and intone thoſe Words, which aſtoniſhed the World, IN PRINCIPIO ERAT VERBUM, as we ſhall ſee afterwards. Theſe holy Apoſtles made it well appear, that they were *Flaſhes of Lightning, and Sons of Thunder*, in what St. *Luke* writes they pretended to do. For our Saviour being to paſs through the City of *Samaria*, in his Way to *Jeruſalem*, he ſent ſome before to prepare what they were to eat. When the *Samaritans* ſaw them, and knew by their Habit that they were *Jews*, and of a different Religion from theirs, they would not receive our Lord. The two Brothers did ſo reſent that Diſcourteſy and Incivility they had uſed towards their Maſter, that inflamed with Zeal, they deſired to take Vengeance of the *Samaritans*, and ſaid to our Lord, *that if he pleaſed, they would command Fire to come down from Heaven, to conſume them*, in Puniſhment of ſo grievous a Crime. But our Saviour anſwered them, *that their Spirit was not of the New Teſtament, but of the Old*; *of* Elias, *and not of his Diſciples*; *for he was come to give Life to Mens Souls, and not Death to their Bodies*; *and that his Evangelical Law was to be planted with Sweetneſs, Benignity, and Gentleneſs.* Another Time St. *John* ſeeing one caſt out Devils in the Name of CHRIST, who did not follow CHRIST, nor was of the Number of his Diſciples; he prohibited him, and told him that *ſeeing he was not of their Company, he ought not to make Uſe of the Name of our Lord againſt the Devils.* But our Lord himſelf, when St. *John* recounted to him what he

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he had done, advertiſed him, *that he ſhould hold him for his Friend who was not his Enemy, and that he was for him who was not againſt him, and that he ſhould not hinder another in what he did.* So great were the Favours JESUS CHRIST did to St. *John* and St. *James*, that *Mary Salome* their Mother, confiding in them, and in the Alliance they had to him, took the Boldneſs to beſeech him, that he would make thoſe two the chief Perſons of his Kingdom; and that *one of them might ſit at his right Hand, and the other at his left.* Whether it was becauſe the Sons themſelves had beſought their Mother to do ſo, thinking that as a Woman ſhe would more eaſily obtain it, and that they ſhould remain without Confuſion, and without the Complaints of the other Apoſtles againſt them (as ſome Saints interpret it) or whether it was becauſe the Mother herſelf, of her own Accord, as Mother, was careful and ſolicitous for the Good of her Sons, and endeavoured to procure it, without their having any Part in what ſhe did; as other Doctors ſay. But our Lord turned himſelf to the Sons, to whoſe Good the Petition of the Mother was directed, and told them, *that they knew not what they aſked him.* For if they thought his Kingdom was temporal, and of the Earth, and aſked the chief and moſt eminent Places in it, they were deceived; for that his Kingdom was ſpiritual, and of Heaven. If they believed it to be what it was, and would be preferred in it, becauſe they were his Kinſmen, they were out of the Way; becauſe they would have the Crown before the Battle, and have that by Favour, which is not given but for Deſerts. And for this Reaſon he aſked them, *if they were ready to drink the Chalice of the Paſſion which he was to drink?* And they very couragiouſly anſwered him, *yes.* But our Lord ſtopped their Mouths by telling them, *they ſhould indeed drink his Chalice, but that the firſt Seats of his Kingdom were not to be given but to thoſe who conformably to the Diſpoſition of his Eternal Father ſhould have deſerved them.* The Evangeliſt ſays moreover, that when our Lord was to celebrate the laſt Paſch, in which he was fully to diſcover the Love he had to thoſe that were his, and to inſtitute the ineffable Sacrament of his moſt ſacred Body and Blood, he ſent *Peter* and *John* to prepare what was neceſſary to celebrate that Paſch, which for this Regard was much different and much more excellent than the reſt. And our Lord's joyning *Peter* and *John* together was a Sign, that for ſo great a Thing he choſe his two moſt beloved and moſt familiar Apoſtles.

But a greater Demonſtration of the Familiarity of St. *John*, and of the ſingular Love which our Lord bore him, was what he did to him in that ſacred Supper; for of all the Apoſtles he that was neareſt to CHRIST was *John.* And having ſaid, *that one of the twelve that were at Table with him, would ſell him*, and be a Traitor, without ſignifying who it was; St. *Peter* deſiring to know him, to tear him in Pieces (as St. *Chryſoſtome* ſays) and to eat him up, dared not to aſk our Lord who it was; but by Signs he intreated St. *John*, that he as more familiar and more favoured would aſk it him; and he did ſo, and our Lord anſwered him, *that it was he to whom he ſhould give a Morſel of Bread dipped in the Diſh*; and immediately he gave the Morſel to *Judas*; and St. *John* underſtood that he was the Traytor. Whence is manifeſt the Familiarity and Privacy, which this glorious Apoſtle and Evangeliſt above all the reſt had with CHRIST; ſeeing the Prince and Head of all the Apoſtles took him for Mediator, to know by him what by himſelf he dared not to aſk our Lord. But all this does not ſo much declare to us his Familiarity and Favour, as what St. *John* himſelf ſays of himſelf, that in that myſterious Supper *he leaned upon the Breaſt of our Lord.* He laid himſelf down upon the Arms and Breaſt of CHRIST as his deareſt Child and moſt regaled by his Father. And hearing of our Lord that one of the Apoſtles was to ſell him, and that the ſad Hour was approaching, in which his Life was to die, he became very ſad and ſorrowful, and ſhut his corporal Eyes to all viſible Things, and opened the Eyes of his Soul to the inviſible. All his exterior Senſes remained as it were aſleep and dead, that his interior Powers might be more wakened and quickened, and might ſee in that divine Breaſt the ineffable Myſtery of the Generation of the Word; and all the other ſecret and moſt profound Sacraments, which afterwards the holy Apoſtle was to manifeſt to us; and to enlighten the whole Church with that Light which there had been communicated to him; and to water it, and to make it fertil with the Waters he had drunk in that Fountain of Life. A moſt great Favour, a ſovereign Benefit, an incomparable Grace it was, which our Lord did St. *John* in this Supper; but much greater was that he did him when he was upon the Croſs. For all the reſt of the Apoſtles having abandoned their Maſter, and *Peter*, who was the Head of them all, having denied him three Times, St. *John* alone accompanied him, and together with the moſt ſacred Virgin aſſiſted at his Paſſion on Mount *Calvary*, tranſpierced with incredible Grief, to ſee his Lord and Maſter faſtened to a Croſs with ſuch cruel Pain and Torment; and his moſt holy Mother, rather dead than alive, to ſee him die, to whom ſhe had given her Fleſh, and who had given her his Spirit. The bleſſed JESUS then being in

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that Conflict and Agony, and ſeeing his Mother and his Diſciple, compaſſionating the one, and deſiring to regale the other, and give us an Example of the Obedience, Reſpect, and Reverence which we owe to our Parents, he ſaid thoſe ſo amorous and ſenſible Words: *Woman behold thy Son.* And then turning himſelf to St. *John: Behold thy Mother.* By which Words he transfixed with the Sword of Grief the Bowels of his Mother, who loſt ſuch a Son, and exchanged him for *John*; and he honoured, exalted, and enriched *John*, giving him for Mother his own proper Mother, and making him, of a Diſciple, his Brother. O ſingular Grace! O ineſtimable Gift! O Gift of Gifts! By which, in a ſingular Manner, CHRIST made *John* his Brother both by Father and Mother, and parted the Inheritance with him as with his younger Brother. For JESUS CHRIST alone is the only and natural Son of the Father, and his inviſible Image, *the Splendor of the Glory, and Figure of the Subſtance of God*, the conſubſtantial, moſt perfect, infinite, coeternal, and in all Things equal to him that begot him; of whom the Prophet ſays: *The Lord ſaid unto me thou art my Son, and to Day have I begotten thee*; that is to ſay, *eternally*. And all thoſe that are united to CHRIST by a lively Faith, firm Hope, and ardent Charity, are his Brethren, and Members of his Body, which is the Church, whoſe Head he is: And ſo he calls them. For as the Apoſtle St. *Paul* ſays, *He did not diſdain to call us Brethren*; and being Brethren of CHRIST, they are adoptive Sons of the eternal Father; ſeeing that, as the ſame St. *Paul* ſays, *The holy Spirit gives Teſtimony unto us that we are the Sons of God, and if Sons, we are alſo Heirs of God, and Coheirs with* CHRIST. But although all theſe are Sons of the eternal Father, and for this Regard Brethren of CHRIST, our glorious Apoſtle and Evangeliſt St. *John*, is his more dear and more beloved Brother, (as was *Benjamin* to *Joſeph*, above all his Brethren) for that he is Son of the ſame Father, and of the ſame Mother. And be it, that all the Faithful who are in Grace, are the adoptive Children of this Lady; for although ſhe had only one Son, only begotten, and born of her Womb, by him ſhe deſerved to be the Mother of all the Living, and to have as many adoptive Sons as CHRIST has Brothers: Yet of all thoſe Sons, *John* is the firſt begotten, is the Pattern and Model of the reſt, becauſe to him alone was given this ſo ſpecial Priviledge, and CHRIST gave his Mother to him for Mother, and *John* to his Mother for her Son; and he took her for ſuch, and ſerved and aſſiſted her more perfectly, than if ſhe had been his own natural Mother. O happy Lot! O precious Gift! O ineſtimable Treaſure! *Ecce Mater tua: John* behold here thy Mother. Take *Mary*, not for Lady, not for Queen, not for Miſtreſs, not for Advocatreſs, (as hitherto thou haſt held her, and the whole Church holds her) but alſo for Mother. Take the Mother of God for thy Mother. Take the Queen of Heaven, the Empreſs of the World, the Governeſs of all the Creation, for Mother. Take the beloved Daughter of the eternal Father, the Spouſe of the Holy Ghoſt, the Temple of the moſt holy Trinity, for Mother. Take for Mother her, that Sanctuary and Bed-Chamber, in which God eſpouſed to himſelf humane Nature; in whoſe Reſpect the Cherubims and Seraphims do bow themſelves, and whoſe Beauty the Stars admire, and at whoſe Greatneſs all the Creatures do humble themſelves. This Lady I give thee for Mother. If thou haſt ſhewed me the Love which thou beareſt me by being here with me, in ſo hard a Time, and ſo great Affliction, I give thee for Reward of this Love, my Mother, *Ecce Mater tua:* She is thy Mother, and ſhe is ſufficient for thee. Thou haſt received a good Recompence for all the Services thou haſt done me, and for all the Love thou haſt ſhewed me. Thou haſt left for me thy Parents, I give thee in Requital my Mother. Thou haſt left a poor Bark for me, I give thee this ſo great a Ship, in which all are to paſs, all thoſe who ſail through the tempeſtuous Gulf of the World, if they deſire to arrive at the Haven of Salvation.

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St. *John* was ſo enriched with this Treaſure, and ſo honoured with ſuch a Mother, that from that very Hour he took her to his own, to ſerve her, and to keep her Company, and to obey her with a ſingular Care, as who knew well the Jewel that was given him, and the Love with which our Lord had given it him, and the Obligation he contracted to correſpond to it. And ſo he remained in Company of the moſt ſacred Virgin at the Foot of the Croſs, until our Lord having expired, *a Soldier opened his ſacred Side with a Launce, and there came out of it Blood and Water*, in a miraculous Manner. St. *John* was ſo attentive to this Myſtery, that he ſaw the Blood, and the Water, and diſtinguiſh'd them, and gives Teſtimony hereof, and ſays, *that his Teſtimony is true.* For out of that ſacred Side of the new *Adam* the Church was formed, as *Eve* was of the old *Adam*; and out of that Fountain of Life did flow the Sacraments of the Church. That Water does ſignify to us Baptiſm, which is the Beginning, and the Blood, the Sacrament of the Body and the Blood of our Lord, which is the End and Perfection of all the Sacraments. It is alſo to be believ'd that St. *John* was preſent at the taking down of the Body of our Saviour from the Croſs, and that he helped to put it into the Arms of his moſt bleſſed Mother, and afterwards to lay it in the Sepulchre, watering it with abundance of Tears, and kiſſing it with extra-

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extraordinary Devotion and Tenderneſs, and leaving his Heart with it; for his Soul was more where it loved, than in the Body where it lived. After this, *Mary Magdalen* came upon Sunday Morning to the Sepulchre, where our Saviour had been buried, and finding him not, ſhe went in great Haſte to tell St. *Peter* and St. *John*, as his moſt beloved Diſciples, and thoſe who loved our Lord moſt. They forthwith ran to the Sepulchre, and St. *John* being the younger, and the more nimble, he came to the Sepulchre before St. *Peter*, although, out of his Humility and Modeſty, he did not enter into it until St. *Peter* was come, and entered in, and then alſo he entered, and underſtood the Holy Scriptures, which ſpeak of the Reſurrection of CHRIST; for until then he had not underſtood them. Another Time, after our Lord had appeared glorious and triumphing to his Apoſtles, St. *John* and the other Diſciples went with St. *Peter* a fiſhing, and they having taken never a Fiſh all that Night, in the Morning following, our Lord appeared to them on the one Side of the Lake where they fiſhed (although they did not know him) and aſked them if they had any Thing to eat, and underſtanding that they had not caught that Night ſo much as one Fiſh, he commanded them to caſt their Net on the right Side of the Ship, and immediately it was filled with ſo many, and ſuch great Fiſhes, that they were not able to draw it out. In ſeeing this Miracle, St. *John* (as who was more ſharp-ſighted, and more familiarly knew CHRIST) forthwith underſtood it was his Maſter, and ſaid to *Peter*, that *it was our Lord*; and St. *Peter*, as being very fervorous, caſt himſelf preſently into the Water, and went to CHRIST, and St. *John*, and the reſt of the Diſciples, went in the Ship, and eat with our Saviour, of the Fiſhes they had taken. After they had eaten, and our Lord had commended his Church to St *Peter*, and made him Paſtor of all his Flock, he ſaid to him, that he was to glorify him by his Death, and that he ſhould follow him. And St. *Peter* beginning corporally to follow him, he caſt his Eyes back, and ſaw St. *John* coming after him, and aſked our Lord what was to become of him? and whether he was to have the ſame Happineſs with himſelf, and to die for his Love? For St. *Peter* loved St. *John* very dearly, as well for his noble and amiable Diſpoſition, and excellent Virtues, as principally, becauſe he ſaw our Lord loved him, and cheriſhed him ſo much. To this Queſtion of St. *Peter*, St. *John* himſelf ſays, that our Lord anſwered: *If I will that he remain as he is now until that I come, what is that to thee? Follow thou me.* And adds, that out of theſe Words the other Diſciples inferred, that St. *John* was not to die; although our Lord did not ſay that he was not to die, but that in caſe he would that he ſhould live until the Time of his Coming, it did not concern St. *Peter* to meddle with it, but to follow CHRIST, as he commanded him. And although the holy Evangeliſt had made this Interpretation, and declared what our Lord deſign'd by thoſe Words, there have not wanted ſome, who founding themſelves falſly upon them, have ſaid, that St. *John* is not yet dead, nor ſhall die until our Lord come to judge the living and the dead. But the Truth is, that the holy Apoſtle did die, as we ſhall ſay afterwards; and what our Lord would ſay in thoſe Words, was, that if he would that St. *John* ſhould remain without dying for him upon a Croſs, or until he ſhould come to puniſh the *Jews*, and to deſtroy *Jeruſalem* with the Army of the *Romans*, St. *Peter* was not to be troubled at it, nor was he to be ſolicitous about what did not belong to him. This is what we find in the Evangelical Hiſtory concerning St. *John*.

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Beſides this, in the Book of the Acts of the Apoſtles, St. *Luke* writes, that after CHRIST our Redeemer was aſcended into Heaven, did meet together in the Chamber of the laſt Supper, *Peter*, and *John*, *James*, and *Andrew*, and the reſt of the Apoſtles, putting St. *John* in the firſt Place after St. *Peter*. He ſays, moreover, that one Day St. *Peter* and St. *John* going at three a-Clock in the Afternoon, to make their Prayer in the Temple of *Jeruſalem*, at a Gate of the Temple, which was called *Beautiful*, they found a poor Man of forty Years of Age, who was lame from his Nativity, who aſked them an Alms, and the holy Apoſtles gave him one much greater than that he expected, or aſked of them; for taking him by the Hand, they gave him Health, and made ſound and whole the Soles of his Feet; inſomuch, that for the Novelty of the Thing, he leap'd for Joy, and entered with them into the Temple. This Miracle cauſed great Admiration and Aſtoniſhment in the People, and made a great Noiſe in the whole City; and the Prieſts and Magiſtrates, to ſtop the Damage which might come to them from it, apprehended St. *Peter*, and St. *John*, and caſt them into Priſon, and afterwards ſet them free, threatening them, and commanding them, under grievous Penalties, that they ſhould ſpeak no more of CHRIST. But they obeyed God, and not Men, and preached to the People JESUS CHRIST, teſtifying of him what they had heard and ſeen. They apprehended all the twelve Apoſtles again, and amongſt them St. *John*, and whipp'd them, for having violated their Commands; and the Apoſtles exceedingly rejoic'd, that God had held them worthy to be ill handled, and diſgraced for

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for his Name. St. *Philip* the Deacon preaching in the City of *Samaria*, and working great Miracles, many were converted to the Faith of our Redeemer; and the holy Apoſtles conſidering that there was a Gate opened to the Goſpel, were of Opinion that St. *Peter* and St. *John* ſhould go to *Samaria*, to confirm thoſe that had been newly converted, and to give them by the Impoſition of their Hands, the Holy Ghoſt, (for as yet they had not received it) and to convert the reſt. And St. *Peter*, although he were the Head of the Apoſtles, and St. *John* one of the more principal, and in Office and Apoſtolical Power equal to the reſt, conſented to it, and went to *Samaria*, and prayed for the converted, and laying their Hands upon them, they viſibly received the Holy Ghoſt, and returning to *Jeruſalem*, they preached in many Towns of the Province of *Samaria*, and did wonderful Things. St. *Paul* writing to thoſe of *Galatia*, ſays, that having come to *Jeruſalem* by divine Revelation, St. *Peter*, St. *John*, and St. *James* the Leſs, Biſhop of *Jeruſalem*, *ſeemed to be*, and were indeed, *Pillars* of the Church, made Friendſhip with him, and agreed, that they ſhould preach to the *Jews*, and *Paul* and *Barnaby* to the *Gentiles*. Beſides what we find in divine Writ concerning this moſt glorious Apoſtle, and beloved Diſciple of our Lord, we muſt alſo turn over the Eccleſiaſtical Hiſtories, and ſee what the Authors of them, and the holy Doctors write concerning the Life and Death of St. *John*.

Firſt of all, it ſeems to be undoubted, that the holy Apoſtle, after he had complied with his Apoſtolical Function, and enlightened the *Gentiles* by his Preaching, his principal Care was to accompany and ſerve the moſt ſacred Virgin, whom now he held for his Mother: And ſo all the Time he ſtay'd in *Jeruſalem*, and in *Judea*, he aſſiſted and ſerved her with ſingular Care and Reverence. Afterwards he went to *Epheſus*, the capital City of the Province of *Aſia*, which fell to him by Lot, to ſow in it the Seed of Heaven, and took along with him the Virgin, who remained there for ſome Time; as is gathered out of the *Epheſian* Council, in an Epiſtle written to the Clergy of *Conſtantinople*. This Care he continued during the Life of the moſt ſacred Virgin, which, according to the more probable Opinion, was three and twenty Years after the Death of our Saviour, as we have ſaid in the Life of the ſame Virgin. But in this ſo long a Time, who is able to explicate the great Rewards, and abundant Favours which this beloved Diſciple of our Lord receiv'd by this his treating and Converſation with the Mother of CHRIST, and his Mother? For if ſhe be ſo benign towards Sinners, what would ſhe be to him who was ſo holy? If ſhe is wont to be ſo liberal towards Servants, what would ſhe be towards him, whom ſhe knew to be ſo beloved, and ſuch a Favourite of her Son; and whom the ſame Son had given her to be her Son in his Place? And if the Sight only of this moſt bleſſed Virgin was ſufficient to compoſe any diſordered Perſon whatſoever, what did her Preſence work in the Breaſt of St. *John*, who knew ſhe was the Mother of God, and his Mother? What Colloquies and Diſcourſes did the Virgin and St. *John* hold with one another? What Illuſtrations? What Inflammations and Ardours did the beloved Son feel, when he heard the Words of his Mother, proceeding from that Heart, illuminated, and all on Fire with divine Love? How many, and how high Myſteries did ſhe teach him? How often did he become abſorpt, ſuſpended, and tranſported out of himſelf in ſeeing and hearing her? And with how great Humility and Confuſion did he ſerve her, conſidering ſhe was the Mother of God? This cannot be explicated, and it is better that every one ponder it within himſelf, and hence infer the ineſtimable Graces and Gifts which St. *John* received by this Familiarity and Converſation with the Mother of God.

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In *Aſia* St. *John* preached the heavenly Doctrine, which he had drank out of the Breaſt of our Lord, and founded there ſeven Churches in ſeven principal Cities, which were, *Epheſus*, *Smyrna*, *Pergamo*, *Thyatira*, *Philadelphia*, *Sardis*, and *Laodicea*; and in them all ordain'd Prieſts to adminiſter the Sacraments to the Chriſtians that were now there. But the Head and Metropolis of *Aſia* being the City of *Epheſus*, ſo renown'd for the famous Temple of the Goddeſs *Diana*, and the Natives, and Inhabitants thereof, being very much given to Idolatry, and to the vain Worſhip of their Gods; for this Regard, and for that it was a very rich and populous City, and full of Philoſophers, ſwelled with the vain Wiſdom of the World, our great Apoſtle found great Difficulties in planting our holy Religion in ſuch uncultivated and hard Hearts. But he, being, as it were, a bright-ſhining and divine Sun, with the Rays of his Doctrine and Light, overcame the thick Miſts of the Ignorance of that People; and by the Example of his heavenly Life, and Sanctity of his Manners, and Sweetneſs of his Converſation, gently won, and drew to JESUS CHRIST, thoſe who before were ſo far from him, and liv'd in the Shadow of Death. In ſuch Sort, that this Province, which before was like a thick Wood inhabited by wild Beaſts, and like a barren and untill'd Deſert, was converted into a pleaſant Garden, and watered with the plentiful Waters of Heaven. But the cruel Emperor *Domitian* having ſucceeded his

DECEM. 27. his Brother *Titus* in the *Roman* Empire, and moved a ſecond Perſecution againſt the Church (for that of *Nero* was the firſt) certain Philoſophers and wicked Men, Enemies of the holy Apoſtle, and of the Religion he preached, making their Benefit of the Occaſion, procured that the Proconſul of *Aſia* apprehended him, and ſent him to *Rome*; to the end he might give an Account of himſelf before *Domitian*, and be puniſhed as an Enemy of the Gods, of the Empire, and a Preacher and Maſter of a new Religion. They carried him to *Rome* loaded with Chains in an old and venerable Age. They preſented him to the Emperor, who aſked him divers Things; and the Saint having anſwered to them, and *Domitian* being not ſatisfied, *Metaphraſtes* ſays, that there before him he wrought many Miracles, caſting Legions of Devils out of the Bodies they poſſeſſed, curing grievous Infirmities, and raiſing the Dead. But all availed not to pacify the Tyrant, who was more fierce than the very Beaſts. He commanded him to be caſt into a Caldron of boiling Oil, that there he might end his happy Life. They ſtripped him and whipped him firſt (as the *Romans* were wont to do to thoſe who were condemned to die) and afterwards they caſt him into the Caldron in the Preſence of the Senate, and of innumerable People who had flocked together to this Spectacle. St. *John* entered into the Caldron, and the Fire loſt its Force, and the boiling Oil was converted into a heavenly Dew, and the Torment into a Refreſhment. The Fire ſpared the Saint, and burned many of thoſe that kindled it, and were the Miniſters of that Impiety. St. *John* came out of the Caldron more pure, and reſplendent, and more vigorous than he had entered in; as we have ſaid more at large upon the 6*th* of *May*, on the Feaſt of St. *John*, *Ante portam Latinam*, on which the holy Church celebrates this Martyrdom. The Emperor was troubled at this Event, and wondering at ſo great a Miracle, he dared not to kill the holy Apoſtle: Our Lord ſo ordaining, for that he would make uſe of him for other greater Things. *Domitian* commanded him to be baniſhed into the Iſland of *Pathmos* (which is one of the *Sporades*, not far from the Iſland of *Candia*) which is ten Leagues in Circuit, there to labour (as *Victorinus Pictavienſis* and *Primaſius* write) in the Metal Mines. The glorious St. *John* was carried into his Baniſhment, and arrived at *Pathmos*, and immediately he began to caſt forth Rays of Light in that Iſland, and ſcatter abroad the firſt Shinings of the Goſpel upon the Inhabitants thereof, who were Barbarians, Idolaters, and remote from all Light, and buried in the Darkneſs of their Infidelity and Ignorance. By the Doctrine which the divine Apoſtle taught them, they opened their Eyes to ſee the Clarity which God by him ſent to them, and were converted to JESUS CHRIST, and became Civil, and ſubjected themſelves to the mild Laws of the holy Goſpel. DECEM. 27.

Being here in *Pathmos* he had admirable Illuſtrations and Revelations from our Lord, and writ the Book of *Apocalyps* (that is to ſay *Revelation*) of which St. *John* himſelf ſays in the Beginning of the firſt Chapter, that JESUS CHRIST *ſent him that Revelation by an Angel; and that Bleſſed is he that reads, and he that hears the Word of that Prophecy, and keeps that which is written in it.* *Irenæus*, *Juſtin* and *Victorinus* Martyrs, *Andrew* and *Aretas* Biſhops of *Cæſarea* of *Cappadocia*, *Ambroſe*, *Bede*, *Ausbert*, and many other very learned Men, ancient and modern, have interpreted the Book of the *Apocalyps*. But how much ſoever they ſay, there will be always more to be ſaid, for it is an Abyſs without a Bottom, and contains the Eſtate of the Church until the End of the World: But under ſuch dark Sayings and Figures, that it is neceſſary the ſame Lord, who revealed them to St. *John*, give his Spirit to be able to underſtand them, and interpret them. And ſo St. *Denis* of *Alexandria* ſays, *That in his Judgment, the Things that are written in this Book, are above and exceed human Meaſure: and that there is in it a ſecret, hidden, and wonderful Senſe, and that he, although he did not underſtand it, admired and reverenced it.* And St. *Jerom* ſpeaking of the *Apocalyps*, ſays theſe Words: *The* Apocalyps *of St.* John *contains as many Sacraments as Words: I have ſaid but little, for all the Praiſe that I can give it, is leſs than that which the Book deſerves.* And in another Place he ſays, that *the* Apocalyps *of St.* John *in the Bark of the Letter contains the Pith, and the hidden Sacraments of the Church.*

About this Time they killed at *Rome* the Emperor *Domitian*, for that the World could no longer endure him, and the Senate undid what he had done, and annulled his Decrees; and *Nerva* a moderate Man having ſucceeded in the Empire, he gave liberty to thoſe that had been baniſhed by *Domitian*, to return to their own Homes: Amongſt which, one was our great Apoſtle, who notwithſtanding ſtayed in the Iſland of *Pathmos*; and going about to return to *Epheſus*, and to the Government of the Churches of *Aſia*, all the Iſlanders of *Pathmos* much reſented his Departure, and with tender Tears and Sobs, endeavoured to detain him with them, that they might not loſe ſo great a Maſter; and the Light of Heaven, which by his Means they had received. And although the holy Apoſtle was tenderly moved to Compaſſion, he would not condeſcend to them; for our

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This *Metaphraſtes* writes, and is of Opinion that our ſacred Evangeliſt writ his Goſpel in the Iſle of *Pathmos*, he dictating it, and *Prochorus* writing it; and *Theophylact*, *Nicephorus*, *Dorotheus* and *Prochorus* are of the ſame Opinion. But other more grave Authors, as *Irenæus*, *Euſebius*, *Auguſtin*, *Jerom*, *Iſidore* and *Gregory* of *Tours*, and many modern Authors ſay, that which St. *Jerom* writes, that St. *John* having read the Goſpels of St. *Matthew*, St. *Mark* and St. *Luke*, and approving all that is in them, he writ his own holy Goſpel at the Inſtance of the Biſhops of *Aſia*, to refute the Errors of *Ebion* and *Cerinthus*, Hereticks, who denied the Divinity of CHRIST: And that for this Cauſe, he begun his holy Goſpel with the eternal Generation of the Word. For writing of CHRIST, and CHRIST being both God and Man, he was to declare (like a good Hiſtoriographer) his Divinity, and his Humanity, to the end we might know who he was. The other Evangeliſts (as ſay St. *Jerom* and St. *Auguſtin*) write of our Lord, declaring his Humanity, his Life, and the Wonders he wrought; in which he ſhewed himſelf to be God. St. *Matthew* begins his Goſpel with the temporal Generation of CHRIST; St. *Luke* with the Prieſthood of *Zachary*; and St. *Mark* with the Propheſy of *Malachy* and *Eſay*, and with the Preaching of St. *John Baptiſt*. The firſt has the Face of a *Man*, the ſecond of a *Calf*, and the third of a *Lion:* But our St. *John*, like a *Royal Eagle*, flew above them all; and paſſing the Elements, the Heavens, the Principalities and Powers, the Cherubins, and Seraphins, finally all Things viſible, and all Things created, he came to the Breaſt of the eternal Father, and fixed his Eagle-Eyes upon the riſing of that divine and ſempiternal Sun, and with a moſt clear and firm Sight, he ſaw without twinkling, that as the Sun-beam is produced by the Sun, and as from the ſame Sun and its Beam does proceed Heat, ſo from the eternal Father proceeds the Son, and from the Father and his Son, like a Fire of Love, does proceed the Holy Ghoſt. He ſaw moreover, that from the three Perſons of the moſt Holy Trinity, equal, coeternal, and conſubſtantial, and united amongſt themſelves in one Eſſence, after an ineffable Manner do flow (as from their Fountain) all Things created. And for this he ſaid: *All Things were made by him, and without him nothing was made.* He ſaw how all Things are nothing in themſelves, and have their being in the Word, and in him live, and are ſuſtained: *That which was made, in him was Life.* Nor did this divine Eagle only fly ſo high, but as alſo the Eagle does from the very Top of Heaven he ſtooped down to the very Earth, and ſaw the ſame eternal Word cloathed with our Fleſh; *And the Word was made Fleſh:* But after ſuch a Manner, that hereby his Beauty was not defiled nor ſpotted, nor his Splendor diminiſhed, nor the immenſe Light of his Divinity altered. He ſaw the Benignity, Sweetneſs, and Familiarity of the ſame Word towards Men; ſeeing he ſays, that *he dwelt, and lived with us.* He ſaw the Abundance of his Glory, and that it was like the Glory of the only Begotten of the Father: *We ſaw his Glory as it were, the Glory of the only Begotten of the Father.* And finally he ſaw him full of Grace, and ſo full, that there is not a Drop of Grace in Heaven, nor in Earth, in Angels, nor in Men, which is not derived from this Fountain of Grace. Wherefore he ſaid: *Full of Grace and Truth, and of whoſe Fulneſs we have all received.* And not only in the Beginning does he treat ſo ſublimely of the Divinity of CHRIST, but alſo in his whole Goſpel he always ſupports and declares it: To beat down (as he does) all the Errors that the Hereticks of his Time, and thoſe that afterwards were to come forth of Hell, have dreamed againſt this moſt important Verity. And ſo St. *John Chryſoſtom* aſtoniſhed at the ſo high Flight, and ſo ſharp Sight of this Royal Eagle, ſays theſe Words: *St.* John, *as St.* Luke *teſtifies, was an illiterate Man, and without Learning, and never ſtudied before he was an Apoſtle, nor afterwards. He was a Fiſherman, of whom it could not be expected that he ſhould treat of any Thing, but of his Art of Fiſhing, of Rivers, Hooks, Nets, Fiſhes, and ſuch like Things; but this poor Fiſherman mounted above the Earth, above the Sea, above the Clouds, and above the very Heavens themſelves, and overcoming* Plato, Pythagoras, *and all the Philoſophers, and going above the Angels, the Virtues, the Cherubins, and Seraphins, in the great Sea of the Divinity he*

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Out of the Iſle of *Pathmos* the holy Apoſtle returned to *Epheſus*, and was received by all the Chriſtians with incredible Tenderneſs and Joy, as the Father, Paſtor, and Maſter of their Souls, and as ſo eminent a Man, and ſo beloved by the Son of God, Who like a Sun ſhined in the World, and after having been as it were eclipſed and obſcured in that Baniſhment of *Pathmos*, returned to diſplay his rays again to them by his heavenly Life and Doctrine. He remained here *at* Epheſus *founding and governing* (as St. *Jerom* ſays) *the Churches of* Aſia; and without Doubt wrought many and great Miracles in Confirmation of our holy Faith, and of the Goſpel which he had written, and preached; eſpecially becauſe in his Time there lived in *Epheſus Apollonius Tyannæus*, a great Magician, Necromancer, and Impoſtor, who with the vain Things which he wrought by his diabolical Art, coſened and enchanted the People, who reverenced him as if he had been a God. He had fled from *Rome*, where the Emperor *Domitian* kept him in Priſon. For he made himſelf inviſible, and diſppeared, and went to *Epheſus*, where (as we have ſaid) he remained; and it is credible that the holy Evangeliſt had great Conteſts and Debates with *Apollonius*, as St. *Peter* had with *Simon Magus*; and that he wrought many true Miracles to counterballance and deſtroy the lying and apparent ones, which the Magician wrought. *Prochorus* writ a Book of St. *John Evangeliſt*; in which he recounts many Miracles which the Saint wrought; but this Book of *Prochorus* is held for Apocryphal by learned and grave Men, and unworthy of Credit; although he that writ it, takes the Name of *Prochorus*, and makes himſelf a Diſciple of CHRIST, and Companion and Diſciple of St. *John* himſelf: *Iſidore*, in the Life he writ of the holy Apoſtle, ſays theſe Words: *Amongſt other Virtues of St.* John, *one was to work great Miracles; he changed wild Leaves into Gold, and Pebles into precious Stones, and afterwards made them return again to their own Nature; he raiſed a Widow to Life again at the Petition of the People, and made the dead Corpſe of a young Man to live; he drunk Poiſon without receiving any Harm, and reſuſcitated thoſe who died by drinking of it.* Thus St. *Iſidore* Archbiſhop of *Sevil.* The Miracle of his converting of Herbs, or Leaves of the Field into Gold, *Metaphraſtes* recounts in this Manner.

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There was a certain Chriſtian, a rich Man, who by divers Accidents and Misfortunes came to great Poverty, and to have ſo great Debts, that he was by no Means able to pay them. His Creditors preſſed him much, and uſed all Rigour to make him pay them. The poor Man ſeeing himſelf ſo urged, and in ſuch Affliction, reſolved to kill himſelf, that ſo he might be freed from the Straits of ſo bad a Life. He deſired a certain *Jew*, a great Sorcerer, to give him a Drench that would infallibly kill him; he gave him one, and when he was to take it (being

DECEM. 27. (being a Chriſtian) he made the Sign of the Croſs upon it; and ſuch was the Virtue of the Croſs, that the Drink did him no Harm. He returned the ſecond Time to the *Jew*, complaining that he had deceived him, and given him a weak Drink, and of no Force, beſeeching him, that he would give him another more ſtrong and efficacious. The *Jew* gave him a ſecond Potion, and the Chriſtian trembling and ſweating, and put into an Agony with the Fear of Death, made the Sign of the Croſs upon it, and took it, and it did him no Harm; for the Sign of the Holy Croſs with its Virtue overcame the Force of the Poiſon. The Chriſtian was aſtoniſhed at it, and much moved went again to the *Jew*, and related to him what had paſſed. The *Jew* knowing well what he had given him, and that taking that Poiſon it was humanly impoſſible he ſhould live, and having made Proof of it in a Dog, who taking it inſtantly died in the Place; he aſked the Chriſtian how he had taken it, and what he did when he took it. And the Chriſtian anſwering that he made the Sign of the Croſs (as the Chriſtians are wont to do) and then drunk the Poiſon: The *Jew* underſtood that the Croſs was ſo powerful, that it took away all Force of killing from the Poiſon; and enlightened and moved by God, he came to the glorious Apoſtle St. *John*, and caſt himſelf at his Feet, telling him that he deſired to be a Chriſtian, and what had moved him hereunto. The Apoſtle received him with all Kindneſs and Love, and inſtructed him in the Faith, and baptized him; and underſtanding the Neceſſity the other poor Chriſtian ſuffered, and how he was ſtraitened and ſurrounded on all Sides with Sadneſs and Sorrows, he ſweetly and lovingly comforted him, and commanded him to gather a Handful of Herbs in the Field, and to bring them to him. The Man brought them, and the Apoſtle made his Prayer, and bleſſed them with the Sign of the Croſs, and immediately they were turned into moſt pure Gold. The Saint commanded him to pay his Debts out of that Gold, and maintain himſelf with the Remainder, and give God Thanks for having delivered him from Death by Virtue of the holy Croſs, and from thenceforward have more Confidence in our Lord, who ſhews himſelf a moſt loving Father in all. But the Saint ſhewed his Charity much more in another Thing that he did, which is related in this Manner: The holy Apoſtle went from *Epheſus* to other Cities to ſettle in them the Foundations of our holy Religion. One Time he went to a certain City to give them a Biſhop, and afterwards in the Name of JESUS CHRIST recommended to the ſame Biſhop a young Youth that he ſaw there of a quick Wit, and a lovely Aſpect, to the End he ſhould bring him up, and make him a worthy Miniſter of our Lord. The Biſhop received the young Man into his Houſe, and began to teach him the Way of Life, and to take Care of him, as committed to his Charge and Truſt by the holy Apoſtle. At the firſt he kept him in; afterwards he gave him more Liberty; by which, and by bad Company the young Man begun like a headſtrong Horſe without a Bridle, not to endure to be check't by any one. He gave himſelf to Banquets and Dainties, and by little and little to the other Vices which follow thence; and finally he fell into ſuch a deep Abyſs of Wickedneſſes, that he made himſelf a Captain of Highway-robbers. After ſome Time St. *John* came again to that City, where he had committed the young Man to the Charge of the Biſhop, whom he aſked for him, and the Biſhop with many Tears and Sobs (as aſhamed and confounded) told him, how miſerably loſt he was, and the Courſes he took, and the Means he had uſed to reclaim him. When St. *John* heard this, it is not eaſy to believe what Grief he conceived hereat, tearing his Garments, and crying out: *To a truſty Guardian indeed I committed the Soul of my Brother.* And inſtantly without Delay he got on Horſe-back, with a Guide, and went to the Mountain where the young Man was with his Company of Robbers. The young Man ſeeing him, knew him, and began to fly away from him; and the holy old Man ran after him, crying out aloud: *Son, why doeſt thou fly from me thy Father, thou young, me old, and thou armed, me without Arms? I will anſwer for thee to* CHRIST, *and willingly die for thee, as our Lord died for us, and give my Soul for thine.* The hard Heart of that prodigal Son was mollified with theſe ſo loving Words; he ſtopped, alighted off his Horſe, caſt himſelf at the Feet of the holy Father, fearing and trembling, and hiding his right Hand, with which he had ſpilt ſo much Blood. The Saint ſhedding many Tears, proſtrated himſelf at the Feet of the young Man, and kiſſed that very Hand which he hid for Shame, promiſing to obtain for him of our Lord the Pardon of his Sins. He carried him to the Church, commanded him to faſt many Days, and to perſevere in Prayer; and the Saint himſelf faſted with him, and prayed for him, and obtained for him ſuch an Abundance of divine Grace, that ſeeing him now entirely amended, and a perfect Man, he committed to him the Government of a Church. Giving by this Fact ſo illuſtrious an Example to Prelates of the Care and Zeal they ought to have of the Souls of their Subjects; and teaching us that true Repentance reſtores to a Man the Grace which by Sin he had loſt.

But what Wonder is it, that he had and ſhewed ſuch a cordial Love to this ſinful young

DECEM. 27. young Man, who ſo much loved JESUS CHRIST, and well knew what that Soul had coſt him; and at the Foot of the Croſs had ſeen the Blood which he had ſhed for it? He was ſo inflamed with divine Fire and Charity towards his Neighbours, that he had no other Word in his Mouth, nor repeated any other to his Diſciples, but only that they ſhould love one another. For (as St. *Jerom* ſays) this moſt loving Apoſtle being ſo old, that they carried him in their Arms to the Church, and he could hardly ſpeak, he ſaid no other Word to the Faithful when they were aſſembled in the Church, but, *Filioli, diligite alterutrum: Little Children, love one another.* And when his Diſciples, as wearied, aſked him, why he always repeated unto them the ſame Words, and told them, that they ſhould love one another? The Saint anſwered them: *Becauſe it is the Precept of our Lord; and if it be fulfilled, it alone is ſufficient.* But although St. *John* was ſo ſweet towards all, yet towards Hereticks he was ſevere, as is ſeen by what *Euſebius* writes of him, alledging St. *Polycarp* for his Author; who ſaid, that one Day our Lord inſpired St. *John* to go to the Bath, and being come to it, he underſtood that *Cerinthus* the Heretick was in it, and turning himſelf to thoſe that came with him, he ſaid to them: *Let us be gone hence, and not enter into the Bath, in which* Cerinthus *an Enemy of the Truth waſhes himſelf, leſt the Bath fall upon us, and overwhelm us.* Giving us to underſtand by this Example how abhorred of God an Heretick is; and with what Care and Speed we ought to fly from him. Finally, the holy Apoſtle being now very old, and loaded with Years, Labours and Merits, and inflamed with moſt ardent Deſires of ſeeing his moſt ſweet Maſter in Heaven, he had a Revelation from God, that he would accompliſh his Deſires, and take him to the Enjoyment of himſelf; and one Day having admoniſhed his Diſciples, and told them what at that Time was convenient for them, he went with them into a Mountain, where he was accuſtomed to pray; and commanded them to dig there, and to make a Pit that would contain his Body; and arming himſelf with the Sign of the Croſs, and ſaying: *My Lord* JESUS CHRIST, *be with me*; and to thoſe that were there preſent: *Peace be with you, Brethren*; he threw his Mantle into the Pit, and afterwards entered into it himſelf: There environed with a reſplendent Light, he gave up his Spirit to our Lord; all his Diſciples lamenting and weeping, to ſee they had loſt ſuch a Father, ſuch a Maſter and Paſtor, and that as to them that Sun was ſet which lightened the World.

The Death of St. *John* is written by almoſt all the holy and ancient Doctors; as by *Tertullian, Euſebius Cæſarienſis,* who cites St. *Irenæus*; by St. *Ambroſe,* St. *Jerom,* St. *Chryſoſtome,* St. *Auguſtin,* St. *Iſidore,* St. *Gregory* of *Tours, Nicephorus Calliſtus,* and by *Metaphraſtes*; and beſides theſe ſo many, and ſuch grave Authors who affirm it, this Truth is gathered out of an Epiſtle, which St. *Celeſtin* Pope writ to the Council of *Epheſus*; and out of another which the ſame Council writ to the Senate of *Conſtantinople*; and out of *Polycrates* Biſhop of *Epheſus,* and a moſt ancient Divine, who writing to St. *Victor* Pope and Martyr, affirms that St. *John* died at *Epheſus.* And this is more certain and more ſecure. Although there have not wanted ſome who have written, that St. *John* is not yet dead, but that he is in the terreſtrial Paradiſe, and ſhall come with *Enoch* and *Elias* to preach againſt *Antichriſt.* Nor others, who have dreamed that he is yet alive, and as it were, aſleep in his Grave; out of which, they ſay, there boils up a certain Earth or Duſt like Manna, which is ſovereign againſt all Infirmities. But St. *Auguſtin* laughs at theſe Dreams. There wants not one, who ſays that St. *John* died a violent Death, and was martyred by the Emperor *Trajan*; but all theſe are particular Opinions, and leſs certain, and of Authors of leſs Eſteem. That St. *John* is in Heaven in Body and Soul, ſome Doctors do affirm it, and amongſt them *Bede,* St. *Thomas,* and other Moderns. And they found their Opinion in that he died without Grief, and in that it is not known, that his Body is upon Earth, and in that (according to the Opinion of ſome) thoſe who roſe with CHRIST, went up to Heaven in Body and Soul. The glorious Apoſtle died upon *27th* of *December,* in the Reign of *Trajan,* in the Year of our Lord 101, and threeſcore and eight Years after his Paſſion. Concerning the Age in which he died, Authors do not agree; for ſome give him more than a hundred Years, others ninety eight or ninety nine, others ninety three. The Cauſe of this Diverſity is, our not knowing the Years he had when CHRIST our Saviour called him to make him his Apoſtle. For ſome ſay he had twenty two Years, others that he had twenty eight, and others more; and each bring their Reaſons and Conjectures to prove their Opinion. Two Things ſeem to be certain; the one, that St. *John* was young, when our Lord called him, and the youngeſt of all the Apoſtles; the other, that after the Aſcenſion of our Saviour into Heaven, he lived (as we have ſaid) ſixty eight Years, to which adding the three Years, which he accompanied our Lord in his Life and Death, there are ſeventy one Years; and if he had two and twenty Years when he was called, as Cardinal *Baronius* is of Opinion, he died in the ninety third Year of his Age. But this makes little to declare the Virtues and

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St. *John* did not only preach in *Judæa* and *Aſia*, but alſo in *Phrygia*, and eſpecially in *Hieropolis*, where *Metaphraſtes* ſays, that he remained, until the Apoſtle St. *Philip* came thither. And it ſeemeth alſo that he preached to the *Parthians*, becauſe the firſt of the three Canonical Epiſtles which St. *John* writ, had anciently for its Title and Superſcription, *Ad Parthos*; and that he penetrated even into *India*, and illuſtrated it with his heavenly Doctrine, the Inhabitants thereof do affirm it, as write the Fathers of the Society of JESUS, who go into thoſe Countries, illuminating them with the Light of the Goſpel. Beſides the holy Goſpel, and the Book of the *Apocalyps*, our glorious Apoſtle writ alſo three Epiſtles, which the Church holds for Canonical, and for St. *John*'s, which, though ſhort in Words, are long and copious in Senſe, and caſt forth Flames of Love and Charity.

Beſides the Miracles which St. *John* wrought in his Life, after his Death he wrought many others, amongſt which *Theodoret* and *Nicephorus* recount, that the Emperor *Theodoſius* with his Army being ready to fight with the Tyrant *Eugenius*, the Night before the Battel, praying and begging of God to favour him, the glorious Apoſtles St. *John* Evangeliſt, and St. *Philip* appeared to him, cloathed in White, and upon white Horſes, and encouraged him, and commanded him to fight his Enemy, for they would aſſiſt him, and give him the Victory. *Theodoſius* fought, and miraculouſly overcame; for God ſent a Whirl-wind in his Favour, which beat in the Eyes of the Enemies, and blinded them, and returned the Shafts back upon them which they ſhot againſt the Army of *Theodoſius*. St. *John Chryſoſtome* being in Prayer, St. *John Evangeliſt* appeared to him, and put a Book into his Hands, and told him that with it he ſhould eaſily underſtand the holy Scripture, and with his Aſſiſtance ſhould find no Difficulty, as we have ſaid in the Life of St. *John Chryſoſtome*. St. *Gregory* Pope had a Coat of St. *John Evangeliſt*, and held it (with good Reaſon) for an ineſtimable Treaſure; and *John* the Deacon ſays, in the Life he writ of St. *Gregory*, that God wrought great and continual Miracles by it; and that in Time of a great Drougth, bringing it out, immediately it rained; and in Time of much Rain, fair Weather returned again. And that the Lamps that burned before the Altar, where the precious Relick was, ſometimes were lighted miraculouſly, without any one's meddling with them, and that the Oil of them did not conſume. And St. *Gregory* of *Tours* affirms, that at *Epheſus*, in the Place where the holy Evangeliſt writ his Goſpel, though uncovered and open to the Weather, there did not fall one Drop of Water, how much ſoever it rained; our Lord honouring in this Manner that Place, in which the Goſpel of St. *John* had been written. DECEM. 27.

But who can encloſe in ſo ſhort a Writing the vaſt Ocean of the Virtues, Privileges, and Excellencies of the holy Apoſtle and Evangeliſt St. *John*? Who can rehearſe the Praiſes and Titles which the holy Doctors give him? Saint *Dennis* the *Areopagite* calls him, *the Sun of the Goſpel*, and the Soul of St. *John* a *holy Soul*; and bids him rejoice, for that he is greatly beloved of him, who is truly amiable, deſirable, and worthy of all Love. *Origen* ſays: *St.* John *the Divine ſurpaſſes all Creatures viſible and inviſible, penetrates every Underſtanding, and deified in God goes beyond himſelf, and paſſing through all Creatures, approaches the Beginning and Cauſe of all Things; where he heard the Word by which all Things were made.* St. *John Chryſoſtome* ſays, that the very Angels in Heaven learned many Things of St. *John*, which they knew not before he told them, and confirms this by thoſe Words of the Apoſtle St. *Paul*: *That the manifold Wiſdom of God may be made known to the Principalities and Powers by the Church.* And St. *Chryſoſtome* adds, that the Angels, the Cherubims and Seraphims heard St. *John* with great Attention; and that it is our great Honour to have learnt with them that which they knew not. St. *Auguſtin* ſays, that when we ſhall hear any Thing concerning the Divinity of CHRIST, we may know that St. *John* ſpeaks. And St. *Ambroſe* ſays: *No Body ever with ſuch Sublimity of Wiſdom ſaw the Majeſty of God, and declared it unto us with ſuch proper Words, as St.* John. *He tranſcends the Clouds, he tranſcends the Virtues of Heaven, he tranſcends the Angels with his Sight, and finds the Word in the Beginning, and ſees the Word joined with God.* And Venerable *Bede* ſays, that St. *John*'s reſting in the Supper upon the Breaſt of our Lord, was not only a Sign of the ſingular Love which our Lord bore him, but alſo of the Myſtery which was afterwards to be declared; and that the Goſpel which he was to write, was to be more high and ſublime than all the other holy Scriptures, and to comprehend more perfectly the Secrets of the divine Majeſty. We ſhould never make an End, if we would here bring all that the Saints with great Amplification write and preach concerning the Virtues, Prerogatives, and Excellencies of this holy Apoſtle and Evangeliſt. They call him the Prince of the Doctors, ſovereign Divine, Maſter of divine Wiſdom, Sun of the Goſpel, Armory of the moſt holy Trinity, Son of Thunder, Royal Eagle, Friend of

DECEM. 27. of the Spouſe, Secretary of the eternal Word, and Store-houſe of his Treaſures, and Riches: And they give him other moſt glorious Titles, but all ſhort of what he deſerves, and a Cipher in Compariſon of what the Saint himſelf ſays of himſelf, that he was the Diſciple whom JESUS loved. *There was* (ſays he) *one of his Diſciples lying in the Boſom of* JESUS, *whom* JESUS *loved.* And in another Place: Peter *turned back his Eyes, and ſaw that the Diſciple followed him whom* JESUS *loved.* This is the Gift of Gifts, and Fountain of all the Gifts of God: For the Love which JESUS bears us, is not a dry, dead, and fruitleſs Love, like the Love of Men, but a living Root, and efficacious Cauſe, and the Head-fountain of all the Goods, we receive from his bleſſed Hand. For to love is to will Good, and the Will of God is Efficacious; in ſuch ſort, that in willing Good to one, he does him Good; and ſo much the more, by how much his Love is the greater. If then the Apoſtles are the Pillars of the Church, and their Eſtate and Dignity is the higheſt that is in it, how is our St. *John* exalted, ſeeing that above them all he was ſo beloved of our Lord, that he deſerved to be called, *The Diſciple whom* JESUS *loved?* He ſhewed him this ſpecial and tender Love, in all the Things that are recounted in this his Life: And more particularly in having taken him for his Brother, giving him the moſt holy Virgin for Mother, and parting with him his Goods, as with his younger Brother, and with ſuch a liberal Hand, that all that is found ſeveral and divided in the other Saints, is found conjoined and together in St. *John.* For he is an Angel, a Patriarch, a Prophet, an Apoſtle, an Evangeliſt, a Doctor, a Virgin, and a Martyr. He is an Angel not in Nature, but in Similitude, not in Subſtance, but in Imitation: And for this regard he was Companion to St. *Gabriel* the Archangel, that like an Angel he might aſſiſt, guard, and ſerve the Virgin. And for the ſame Cauſe, an Angel having upon a Time in the Iſle of *Pathmos* appeared to *John* very glorious, and cloathed with an immenſe Clarity, and he going about to do him Reverence, the Angel would not permit him, and bad him not do it, for that they were both Servants of the ſame Lord. And he is not leſs an Angel, having moſt perfectly exerciſed thoſe three hierarchical Acts, put down by St. *Denis Areopagite*, which are to purge, to illuminate, and to perfect. He was a Patriarch, not only as the other Apoſtles, who are the Fathers of all the Faithful, but with a greater Particularity, ſeeing he lived a longer Time than any of them; and in the Courſe of ſo long a Life begot more ſpiritual Children to our Lord, and fed them with that heavenly Wiſdom, which he had learnt in the Breaſt of his Maſter, and kept it in his own, as in an ancient and moſt ſacred Treaſury of the Deeds and Sayings of CHRIST. St. *John* was a Prophet, and a moſt excellent Prophet, and the only Prophet of the *New Teſtament.* For all the Prophets of the *Old Teſtament*, as Shadows, and Figures (the Light of CHRIST, and the Truth which they repreſented, appearing) ceaſed: But St. *John* in the Iſland of *Pathmos* (as we have ſaid) had moſt high Revelations, and as the only Prophet of the Law of Grace writ the *Apocalyps*, which is received for a true Propheſy, and for a canonical Book. And although it be true, that in the new Law there have been, and are other Prophets; yet the Church has hitherto received the Propheſy of none of them, nor holds it for canonical Scripture, as ſhe does that of St. *John.* He was an Apoſtle, and amongſt all the Apoſtles the moſt beloved, and moſt regaled by our Lord, as we have ſeen; for he was younger in Age, of a more gentle Diſpoſition, beſides his delicate Wit, and was moſt like to his Maſter in Meekneſs and Sweetneſs of Manners, and in the virginal Purity of his Soul. He was an Evangeliſt, and amongſt all the Evangeliſts the Eagle which flew (as we have ſaid) to the very Breaſt of God, and fixed his Eyes upon the Divinity of the eternal Word, and preached it, and declared it to the World. And to make this ſo high a Flight, and to loſe the Sight of all human Things, he prepared himſelf with his own Prayers and Faſtings, and with thoſe of all the People: And our Lord raiſed him by his ſpecial Grace, and fortified the Eyes of his Underſtanding, that he might be able to look earneſtly upon the Sun, without being made Blind. He was a moſt eminent Doctor not only for having been an Apoſtle, whoſe Office was to teach and inſtruct the whole World (as our Saviour told the Apoſtles themſelves, when he ſent them to preach) but alſo that as Doctor and Maſter of the Church, he writ three canonical Epiſtles, teaching her what ſhe was to believe and obſerve; and was called by the whole Catholick Church, by Way of Excellency, *John the Divine:* Which is a Title that has been given only to St. *John* amongſt all the Apoſtles. He was a Virgin in ſuch an excellent Manner, that *Euthymius* ſays, that from his Childhood he had a very great Care of the Purity of his Soul; and that he never permitted a laſcivious and foul Thought to enter into it: And that for this, he ever after that retained the Name of a Virgin, and as to a Virgin, CHRIST a Virgin recommended to him his Mother a Virgin, as St. *Jerom* ſays. Laſtly, our glorious Apoſtle was a Martyr, for he was impriſoned and whipped for CHRIST, firſt by the *Jews*, and afterwards by the *Gentiles.* And he entered DECEM. 27.

DECEM. 27. tered with Alacrity into the Caldron of boiling Oil, to die for his Maſter and Lord: And he having preſerved him, he was baniſhed into the Iſland of *Pathmos*, and ſuffered great Afflictions and Torments: And St. *John* wanted not a Will to Martyrdom, but Martyrdom was wanting to his Will; and he drunk (as CHRIST had told him) the Chalice of Suffering. Nor was he only in this Reſpect a Martyr, but yet after another more excellent Manner: For when he was upon *Mount Calvary* with the moſt ſacred Virgin, and ſaw his Life die, he died there with CHRIST, by a more painful Kind of Martyrdom, than if he had died by the Sword. For the Iron would only have cut off the Members of his Body, but that Grief and Compaſſion rent the moſt tender Strings of his Heart, and tranſpierced it through and through with ſuch an exceſſive Pain, that, had not our Lord ſuſtained him with his powerful Hand, he would there have expired at the Foot of the Croſs. Then what ſhall I ſay of another Kind of Martyrdom, long and irkſom, which the holy Evangeliſt ſuffered living ſo many Years ſeparated from the glorious Viſion of CHRIST, whom he ſo much loved, and ſo much deſired to ſee, and to come from amongſt the Idolaters, and brutiſh People with whom he lived, and who by their abominable Sins, continually grieved his Heart? Let us all be very devout to this moſt glorious, and moſt bleſſed Apoſtle. Let us recommend ourſelves with great Devotion to him, let us take him for our Interceſſor, let us imitate his virtuous Example; and underſtand, that ſeeing the Sum of Chriſtian Perfection conſiſts in Charity, and in loving and being loved of God, he will be a moſt efficacious Mediator for us to obtain it, who was ſuch for St. *Peter* with CHRIST our Saviour, who notwithſtanding loved our Lord ſo much, and was ſo much loved by him. And although it be true, that the chief Gate by which we are to enter to our Lord is his moſt bleſſed Mother (who is the Mediatrix of all Mankind to her moſt dear Son, as he is their Mediator to his eternal Father) yet towards the Virgin herſelf, St. *John* is a very good third Advocate for us; ſeeing that by ſpecial Prerogative he has her for his Mother, and ſhe him for her Son, and that they ever lived ſo lovingly together. In Confirmation of this Verity we read, that St. *Gregory Thaumaturgus* Biſhop of *Neocæſarea*, deſiring not to miſtake in what he was to teach his Flock, concerning the moſt Holy Trinity; praying much and devoutly to the moſt ſacred Virgin, beſeeching her that ſhe would be pleaſed to give him a Form which in this Matter he was to obſerve; one Night ſhe appeared to him, accompanied by St. *John Evangeliſt*; whom ſhe commanded to give him a Form of what he was to believe and preach: And St. *John* gave him one, and St. *Gregory* writ it; and by it did ſo inſtruct the Chriſtians of *Neocæſarea*, that in a Time of ſo many Errors they fell into none. Of St. *John* do write all the holy Doctors, who interpret the Goſpels, and the Authors of the eccleſiaſtical Hiſtory, and all the Martyrologies *Greek* and *Latin*. DECEM. 27.

The Feaſt of the HOLY INNOCENTS, *Martyrs.*

DECEM. 28. THERE is no Beaſt ſo fierce and terrible, as is a Tyrant overſwayed by ſome vehement Paſſion, and who has Power to put in Execution whatſoever he pleaſes, without Reſiſtance. For he is like a great Fire, which being blown and getting Strength by the Winds, burns up and conſumes all before it; or like a ſtrong and impetuous River, which ſnatches away, and carries along with its Stream whatſoever is in its Way. The Truth of this is ſeen in the moſt cruel and mercileſs Slaughter, which King *Herod*, ſurnamed *Aſcalonita*, commanded to be made of the Infants of *Bethleem*, to ſecure himſelf in his Kingdom, fearing leſt one of them ſhould take away from him his Scepter and Crown. This King was a Stranger, and had obtained the Kingdom of *Judæa* of the *Romans:* And for his Savageneſs and curſt Diſpoſition, he was hated by the *Jews*, who expected in his Time a new King, and *Meſſias*, who ſhould deliver them out of that hard Servitude and Captivity; and ennoble and exalt that People, which was the peculiar People of God. Although they thought this was to be done temporally; for as carnal Men they underſtood not the Excellency of the ſpiritual and eternal Goods, which their true King and *Meſſias* was to bring them from Heaven. DECEM. 28.

The Saviour of the World was born in a Stable at *Bethleem*, in the Manner we have ſaid in the Feaſt of his ſacred Nativity, and the Kings *Sages*, guided by a new Star which appeared to them, came from the *Eaſt*. They entered into *Jeruſalem*, aſking for the new born King of the *Jews*, whoſe Star they had ſeen in the Countries of the *Eaſt*. *Herod* was troubled hereat. He aſſembled the Scribes and Skilful in the Law to know where CHRIST was to be born; and underſtanding that he was to be born in

DECEM. 28. in *Bethleem*, according to what the Prophets had foretold; calling aſide the King and informing himſelf more particularly of them about the Star, and the Time, at which it had appeared to them, he wiſhed them *to go to* Bethleem, *and to ſeek out the Infant, and to return back by* Jeruſalem, *and give him an Account of what they found, that he alſo might adore him:* Although he diſſembled in all this. The Kings found the holy Infant in that poor Hovel, and adored him, and offered him the Gifts which they brought out of their Country; and adverti ſed by an Angel of our Lord, they returned home another Way, without having any regard to King *Herod*'s Requeſt; who much reſented it, judging that the Sages made no account of him: But at firſt he diſſembled the Matter, thinking perhaps, that having not found in *Bethleem* what they ſought for, being aſhamed, they dared not to return back to him; and that all they had ſaid of the Star they had ſeen, had proved only a Dream and Imagination. But when he heard that *a Child born in* Bethleem, at the end of forty Days had been *preſented in the Temple*, and that a venerable old Man, called *Simeon*, had taken him in his Arms, and reverenced him as *Saviour of the World*, and foretold great Wonders of him; and the other Things which happened at that Preſentation in the Temple (which were very notorious, and were publiſhed in the City of *Jeruſalem*, and *Herod* could not be ignorant of them) he underſtood that the Sages had deceived him. And he being a haughty and proud Man, and one that would die rather than loſe his Kingdom; it ſeeming to him in one regard a great Affront, and Diminution of his Honour, and otherwiſe being gnawed with his own Ambition, and transfixed as it were with a ſharp Dart of Fear of loſing his Kingdom, he gave Scope to his Indignation, and full of Rage and Fury, reſolved by all Ways poſſible to kill the Child whom he feared, and who he thought was to deprive him of his Kingdom. To compaſs his Intentions, it is credible he uſed all Diligence to ſeek him and find him out: But no human Diligence or Induſtry, being able to hinder the Counſel of God, all *Herod*'s Endeavours were in vain. For the Angel of our Lord appeared to St. *Joſeph*, and commanded him *to carry the Child and his Mother into* Egypt, *and to ſtay there until he ſhould receive other Orders from Heaven.* The divine Providence would not then uſe his divine Power, but take this human Means to deliver the holy Infant out of the bloody Hands of that impious Tyrant: Who ſeeing he could not get what he ſo much deſired; and believing that he might be hidden in *Bethleem*, or thereabouts: His Rage encreaſing, and his Fury growing hotter and hotter, he took a ſtrange and barbarous Reſolution, to kill all the Children that were born in *Bethleem*, and in all its Confines; from thoſe that were only one Day old, to thoſe that were now two Years of Age. For although he knew of the Kings, the Time in which the Star had appeared to them, and that the Star ſignified to them, that the Child was already born, who was King of the *Jews*; yet becauſe he could not know how long he had been born before they had ſeen the Star: To be more ſure (blinded with Paſſion) he judged it was convenient to kill all the Children that had been born in thoſe two Years; and enlarged the Time aſſigned by the Sages, as he alſo extended the Place, making all the Children to be killed that were born not only in *Bethleem* (where CHRIST was born) but alſo in all the Towns and Villages thereabouts. Being thus reſolved he called to him the Soldiers, Captains and Miniſters of his Cruelty, and gave them the Order they were to obſerve; firſt of all to regiſter the Infants, or to gather them together by ſome Craft, and to kill them all, ſo as none of them ſhould eſcape out of their Hands: Charging them with Secrecy and Fidelity in the Execution of that Buſineſs, which concerned him no leſs, than his being, or not being King. With this impious and infernal Command, rather than with their Swords, were thoſe cruel Butchers armed, like ſo many Wolves to fall upon a Flock of innocent Lambs, and to ſhed ſo much Blood as they did. What paſſed in that inhuman, cruel and lamentable Spectacle, the ſacred Hiſtoriographer does not ſet down, leaving it to every one to think and ponder by himſelf: But St. *Gregory Nyſſen* and St. *Auguſtin* recount it, who deſcribe the Cruelty of the hard-hearted Soldiers, the lamentable Outcries of the Mothers, the Wounds of the innocent Children, and the Blood of thoſe tender and pure Lambs, which ran about on all Sides. We know not certainly the Number of the holy innocent Children that died: For what ſome ſay, that they were *a hundred and forty four Thouſand*, becauſe St. *John* in his *Apocalyps* puts this Number, ſpeaking of the Children that followed the Lamb, it is not to the Purpoſe, nor is it Credible, that in a Town ſo little as *Bethleem* was, and in its Confines, there ſhould be found ſo many Children of that Age. Father *Alphonſus Salmeron*, of the Society of JESUS, and one of the firſt Companions of St. *Ignatius* in the founding of it, a very learned Man, and an excellent Divine, in the third Tome of the Eleven, which he writ upon the Goſpels, ſays that they were *fourteen Thouſand*; and that the Chriſtians of *Æthiopia*, whom we call *Abyſſins*, in the Canon of the Maſs do celebrate this Number of *the innocent Martyrs*. And *Genebrard* ſays the ſame, and that the *Greeks* put them

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in their Calendar. I call theſe Children *Martyrs*, becauſe the holy Church has always held them for ſuch; becauſe they were baptized in their own Blood and died for CHRIST, before they began to taſte of Life. And ſo ſays St. *Auguſtin* ſpeaking to the Infants themſelves. *He who believes that the Baptiſm of* CHRIST *does little Children no good, will doubt whether you have obtained the Crown dying for* CHRIST: *You had not Age to believe that* CHRIST *was to ſuffer, but you had Fleſh to ſuffer, and to endure Death for* CHRIST, *who was to ſuffer for you.* And St. *Bernard* ſays, *If you ſeek for the Merits which theſe Children had to be crowned of God, ſeek alſo the Crimes they had to be ſo cruelly murthered by* Herod. *Is perhaps the Piety of* CHRIST *leſs than the Impiety of* Herod? *That we ſhould believe* Herod *could make them die being Innocent, and that* CHRIST *ſhould not give them eternal Life, they having died for him?* Of the ſame Opinion are St. *Irenæus*, St. *Juſtin*, St. *Cyprian*. Martyr, *Origen*, *Hilary*, *Chryſoſtom*, *Auguſtin*, *Prudentius*, *Fulgentius* and *Leo* Pope: And finally, the whole Catholick Church, that keeps a Feaſt to theſe bleſſed Infants, and holds and honours them for *Martyrs*. From hence is gathered an Anſwer to a Doubt which ſome might have, and aſk, why our Lord gave Power to ſo cruel and wicked a Man, as *Herod* was, to ſhed ſo much Blood of little Children? And how JESUS CHRIST our Saviour, who came to give us Life, entering into the World, was the Occaſion of the Death of ſo many innocent Lambs? But if we conſider well, we ſhall find much in this Act, for which to praiſe the moſt ſweet Benignity of our Lord, and to admire at the Means he takes to crown ſome, and to puniſh others. For juſt as the Lord of a Vineyard may either gather the Grapes when they are ripe, and preſs them into Wine, or elſe make Verjuice of them, or cut off the Branches in the Flower, without doing Wrong to any one: And the Gardener may crop Flowers to make Poſies, to preſent to his Maſter; ſo God, who is the Maſter and Lord of all Creatures, as Gardener of this Garden of Pleaſure, the Church, gathered to Day *the Flowers of Martyrs* (for ſo St. *Auguſtin* and *Prudentius* call the *holy Innocents*) to make Poſies of, and to offer them at the Table of God. And although the Fury and Wrath of *Herod*, like a *North* Wind, cut and blaſted them, and the Flowers of this Earth once dryed and withered are not wont to flouriſh again: Yet it is not ſo in the Flowers which are gathered by the Hand of God: For when they ſeem to wither and die, then they moſt of all flouriſh and live. But if we conſider the Reaſons, why our Lord permitted this ſo bloody a Butchery, and this ſo lamentable a Slaughter of theſe innocent Children, we ſhall find that they were many and admirable: This was very convenient for the Glory of God, and for the Good of the Children themſelves, and of their Parents, and of all the holy Church, and for the greater Puniſhment of the very Tyrant who murthered them. For firſt of all it is the great Glory of God, that we ſhould underſtand that he is the Lord of all Things; and without Injury to any Body he can do what he pleaſes with all his Creatures, in Heaven, or in Earth, or under the Earth. Moreover, what Proclamation could have been made throughout the World more ſounding, and more efficacious, to declare that there was come from Heaven a new *King of the Jews*, than that it ſhould be publiſhed and made known, that King *Herod* for fear of this new-born King, and of loſing his Kingdom, had exerciſed ſuch a ſtrange, inhuman and ſavage Cruelty? And that he had not only cauſed the little Children of Strangers to be killed, but even his own Son, to put himſelf in greater Security. The Noiſe of this unjuſt Cruelty ſo ſounded through the whole World, that when the Emperor *Octavian* heard it at *Rome*, he ſaid, that *in* Herod's *Houſe it was better to be his Hog, than his Son:* Giving to underſtand, that being a *Jew*, he would not kill his Hog, becauſe he might not eat him, but being cruel he had killed his Son. If then we conſider the Children themſelves, who were killed, what love of their Parents could have done them ſo great Good, as the Hatred of *Herod* did them? Seeing that without knowing what he did, he freed them from the Labours, Dangers, Sins, and Miſeries of this Life, and ſent them to enjoy that Life, which only can worthily be called Life, and deſerves to be bought with any Labours and Pains whatſoever. What greater Benefit could they receive from our Lord, than to die for him; before they knew what Life is, and to gain the Crown without fighting, and to triumph over the World, before they knew it, and to be the firſt Fruits of the Martyrs of CHRIST? *The Infants* (ſays St. *Auguſtin*) *die for* CHRIST, *and Innocency dies for Juſtice. What bleſſed Age was that, which being not yet able to name* CHRIST, *deſerved to die for* CHRIST? *How happily were they born, who entering into this Life, met with eternal Life? As ſoon as they began to live, their Life was to them the Beginning of a bleſſed and eternal Life. They ſeemed not to be mature for Death, but they died happily to obtain Life: They had ſcarce taſted of the preſent Life, and they preſently paſſed to the Future: Hardly were they come to the ſwathing Clouts and Cradles of Infancy, when they received the Crown: They are torn out of the Arms of their Mothers, to be placed*

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DECEM. 28. *in the Boſom of the Angels.* Hitherto St. *Auguſtin.* And St. *John Chryſoſtome* ſays: *That Age was exalted to praiſe God which wants Sin, that he that is worthy of Praiſe, might be worthily praiſed, and the Innocent be depredicated by the Teſtimony of Innocents. They receive from* CHRIST, *and reſtore to* CHRIST *that which they did receive of him; they take and give, and at the ſame Time he who gave, receives; and he who received, gives;* CHRIST *takes again that which he had given, when not with their Voices, but with their Blood he was praiſed by the Innocents. O the happy Glory of thoſe that ſucked, ſeeing they deſerved to be Martyrs for* CHRIST! *At the ſame Time they began to live and to die; entered into the World and went out of it; received the freſh Air of this Life and paſſed to Immortality; were ſtrong in their Infancy, and victorious without fighting.* Theſe are the Words of St. *John Chryſoſtome.* And the other holy Doctors ſpeak in the ſame Manner. As to their Parents alſo, this Sacrifice, which was made of their Children was of great Honour and Profit to them; for what Honour could they have obtained in the World, if they had lived, which might be compared with this, to be the Parents of Martyrs? And together with the Honour, it was of great Profit to them, for by the Pain and Grief they had in the Death of their Children, they might pay for the Offences they had committed againſt God; being committed perhaps ſome of them for their very Childrens ſake; and with the many Tears they ſhed, eſpecially the Mothers, they waſhed away the Spots of their paſt Sins, and increaſed their Merits before God, without whoſe Will they knew that King *Herod* had no Power to take away the Lives of their Children. Then for the whole Catholick Church what a Glory is it amongſt the innumerable Martyrs, that environ and adorn her with their Blood, to have a Squadron of little Children, who before they had Members for the Battel, overcame Death, the Devil, and Hell? And by their Death they taught us that no Age is unfit for God, and that Parents ought to make great Account to conſecrate their Children to him, from their very Birth, ſeeing they are his, and when he takes them away from them, they return to him what he gave them. It is alſo credible, that the Souls of the holy Fathers that were in *Limbus*, received new Comfort, when the Souls of theſe bleſſed Infants brought them News of the Nativity of their Saviour; and when they underſtood by their Death, that now began (although with Blood) to be propagated the Kingdom of CHRIST. But what ſhall I ſay of King *Herod*, and of the moſt ſevere Puniſhment, with which God chaſtized him, even in this Life, for his other Wickedneſſes, but much more for the deteſtable Cruelty, which he exerciſed upon ſo many innocent Children? For beſides his being fruſtrated in his Deſign, not being able to take CHRIST, for which he was ready to burſt with Rage and Grief; after he had ſhed ſo much innocent Blood, it is not eaſy to believe into what an Abyſs of Calamities (by the juſt Judgment of God) he fell, and the Floods and Storms of Miſeries he ſuffered in himſelf and in his Family. This infernal Fury thought to hinder the Counſel of God; and deceived by his Ambition, took up Arms againſt CHRIST, thinking he was able to deſtroy him, whom he believed to come to take away his Kingdom from him. *But O impious and barbarous King* (ſays St. *Auguſtin*) *what does thy ſavage Cruelty avail thee? Thou mayeſt well make Martyrs, but thou ſhalt never be able to find out* CHRIST. *Doeſt thou think, that the Saviour will take away thy Kingdom from thee? There's no ſuch Thing, for* CHRIST *is not come to take away any one's Glory from him, but to give him his own; not to take away earthly Kingdoms, but to give the Kingdom of Heaven to all thoſe that ſhall believe in him, and love him.* So St. *Auguſtin.* Our Lord puniſhed this ſo cruel and inhuman a Wickedneſs, ſending the King ſuch a grievous Infirmity, or to ſay better, a Multitude of great and ſuch terrible Infirmities, that his whole Body was a Pourtraict of Dolours and Miſeries. For (as *Joſephus* ſays) he was burnt interiourly with a ſlow Fire, he ſuffered a canine and inſatiable Hunger, his Bowels were full of Ulcers and Pains of the Cholick, his natural Parts of Worms, his Feet were ſwelled, his Nerves contracted, his Breathing hard and ſhort, and from his whole Body came ſuch a Stink, that no Body was able to endure it. And he became ſo abominable to himſelf, that he aſked for a Knife, with Intention to kill himſelf; and he had done it, had not his Nephew hindered him. Five Days before his Death he cauſed to be killed his Son *Antipater*, whom he had in Priſon; and knowing well that the *Jews* would rejoice at his Death, he commanded to be called and to come to him, under grievous Penalties, all the Nobles of his Kingdom; and after they were come, he made them to be ſhut up in a certain Place, to the End that when he was dying, his Soldiers ſhould kill them all, and ſo his Funeral Exequies ſhould be celebrated with their Death, and with the Lamentation of the whole Kingdom. And he recommended his Siſter *Salome*, that ſhe ſhould by all Means cauſe this to be executed, for that ſo he ſhould depart with Comfort out of this Life; which he ended as we may well preſume of one ſo diſpoſed, with the great rejoicing of his whole Kingdom, to ſee themſelves freed from ſo monſtrous a Tyrant; but eſpecially of thoſe Nobles

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The Life of St. THOMAS *Archbiſhop of* Canterbury, *Martyr.*

DECEM. 29. THE Life of the glorious Prelate, and moſt valiant Martyr St. *Thomas* Archbiſhop, and Primate of *England* was written by one *Edward*, who lived at the ſame Time with him; and more at large by *Herebert* of *Hoſchan*, who was his Companion, and afterwards Cardinal and Archbiſhop of *Beneventum*; and by *John* of *Salisbury* Biſhop of *Chartres*; and by *William* a Monk of *Canterbury*; and by *Alanus* Abbot of *Teuksbury*, all grave Authors, and of great Authority; out of whom we will take, what we ſhall here ſay. St. *Thomas* was an *Engliſhman*, born in the City of *London*; his Father was called *Gilbert*, and his Mother *Matildes*, noble, rich, and very pious Perſonages. They ſay, that upon the Day that he was born, his Father's Houſe was ſet on Fire, and that with the ſame Fire a good Part of the City of *London* was burnt. When he was of Age to learn, they ſent him to School, and he applied himſelf to his Book with great Care and Diligence; and by reaſon of his Aptneſs and great Wit, he made good Progreſs in learning. He was of laudable Manners, of a gentle Diſpoſition, and his Countenance beautiful, in his Words modeſt and grave, and ſo great a Friend of Truth, that neither in Jeſt, nor Earneſt would he tell a Lie. *Theobald* Archbiſhop of *Canterbury* had Notice of his good Parts; received him into his Service, and finding him to be a diſcreet and prudent Man, he made uſe of him in publick Buſineſſes, and in thoſe of his Houſe, with great Satisfaction to himſelf, and to all thoſe that had to do with him. He made him the Archdeacon of his Church, and gave him other Benefices and Rents; which St. *Thomas* ſpent very liberally, making more Account of his Reputation and good Name, than of Riches and Wealth. The good Opinion which all had of St. *Thomas*, and the Love they ſhewed him, increaſed ſo much, that the King, by the Counſel of his Archbiſhop *Theobald*, made him Chancellor, or as it were the Preſident of his ſupreme Council; and favoured him ſo much, that whatſoever the Chancellor did, commanded, or forbad to be done, was held for a Law. And they counted themſelves happy, who were in his Favour, becauſe hereby they thought to obtain the King's Favour, and what they aimed at. Nor did he only ſerve the King in Matters of Peace, in the Government of his Kingdom, and the Adminiſtration of Juſtice, but alſo in warlike Affairs againſt the *French*; he did very notable Things in his own Perſon, ſhewing in all Things a great Courage, Valour and Prudence. Such was the Confidence the King had in his Chancellor, that being to give a Tutor to the Prince his Son (who was alſo called *Henry* as was his Father) he would have no other but him, nor ſhould he for this leave his Charge of Chancellor; but would have him with the Occupations of the Government of the Kingdom, join thoſe of the Education and Inſtitution of the young Prince, which were neither few, nor of a ſmall Weight; for the other Grandees and Lords of the Kingdom brought him alſo their Children to be inſtructed by him; as well that they might be brought up with the Prince, as by being molded by ſuch a Hand, they might become well-carriaged, courteous, and worthy of their noble Race. And the Chancellor did likewiſe charge himſelf with this Trouble (although it was great) judging that the Good of a Kingdom conſiſts much, in that the Gentry, Nobility, and DECEM. 29.

DECEM. 29. and Perſons of prime Note, be from their Youth well educated in the Love and holy Fear of God. Beſides all this, the King to favour the Chancellor the more, went ſometimes to dine with him; otherwhiles after he had dined himſelf, he would go to ſee him eat; and took great Delight to hear what was diſcourſed of at his Table. For although he was a young Clergy-man, and the reſt that were at Table with him, were Seculars and Courtiers; all that was there diſcourſed of, ſcented more of the Converſation of religious Men, than of Courtiers and ſecular Perſons. At this Time died *Theobald* Archbiſhop of *Canterbury*, and inſtantly the King caſt his Eyes upon *Thomas*, to give him that high Dignity, judging him to be the fitteſt Perſon he could beſtow it upon. *Thomas* underſtood the King's Intention, and beſought him with all Earneſtneſs, that he would not think of making him Archbiſhop; as well for that he had not Parts for it, as that he eſteemed more his Grace and Favour (which he feared if he were Archbiſhop he ſhould loſe) than all the Dignities and Honours in the World. *For your Majeſty* (ſaid he) *will not ceaſe to do certain Things againſt the Liberty of the Church, which being Primate, I cannot with a good Conſcience conſent unto.* But nothing was ſufficient to make the King deſiſt from his Purpoſe; and ſo *Thomas* bowed his Neck, underſtanding it to be the Will of God, to the great Content of the King and the whole Kingdom. He was then forty four Years of Age. He was ordained Prieſt (for as yet he was but Deacon) upon the Eve of *Pentecoſt*; and the ſame Day in his own Cathedral Church he was conſecrated Archbiſhop with the ordinary Ceremonies, fifteen Biſhops being preſent, and the Prince *Henry*, Heir of the Crown, with many of the chief Nobles of that Realm. The Pope (who was at that Time *Alexander* III.) ſent him the Pall, and the Archbiſhop received it, proſtrate upon the Ground bare-footed, and with extraordinary Devotion.

From the very Inſtant that he received the Sacred Unction, he ſeemed changed into another Man; not to give himſelf to Vanities, Pomps, and Greatneſſes, nor to live with more Largeneſs and Liberty (as the Cuſtom of ſome is) but to enter into himſelf, and to tie himſelf more ſtraitly by his new Obligations. And ſo he began to live an Apoſtolical Kind of Life, and worthy of ſo great a Prelate; for he overcame the Pleaſure of eating by Temperance; diſhoneſt Motions by a rough Hair-cloath, and by ſleeping little; other Deſires and inordinate Appetites he reſtrained by continual Prayer and reading of ſacred Things; and by how much the Degree, to which God had exalted him, was the higher, by ſo much the more did he humble himſelf. And that DECEM. 29. he might not grow proud by his new Dignity, he took the Habit and Inſtitute of the *Canons Regular*, endeavouring to fulfill the Obligations of a Monk, and of a Prelate. Above all the holy Biſhop increaſed in Love, and in a very extraordinary Devotion towards God, and in ſo great a Compaſſion of the Poor, that, as nothing was able to make him depart from Rectitude and Juſtice, by reaſon of the Zeal of it, which God had kindled in his Breaſt; ſo there was nothing which he was able to do in Behalf of the Poor, for the Relief of their Neceſſities, that he did not effectually do. And although the Poor that recurred to him were innumerable, he was never weary, nor failed to give to them. And that he might be able to give them the more, he endeavoured to recover certain Poſſeſſions and Inheritances of the Church, which ſome had uſurped, either through the Careleſneſs of the Archbiſhops his Predeceſſors, or elſe becauſe they were not able to make Reſiſtance againſt the Uſurpers, as being too potent for them. And although thoſe that were diſpoſſeſſed of the Goods of the Church unjuſtly uſurped by them, made their Complaint to the King, and endeavoured by divers Calumnies and Falſities to exaſperate him againſt the holy Biſhop; they were not able to effect their wicked Purpoſe (by reaſon of the great Conceit and Eſteem which the King had of the Saint's Perſon) until another Occaſion was offered of more Weight. Two Clergy-men had committed certain Crimes; and the one of them, who was a Canon, had miſuſed the Miniſters of the Royal Juſtice; and the other, who was a ſimple Clerick, had killed a Man, as they ſaid. This cauſed a great Murmuring amongſt the People, who ſaid, *that Clergymen cared not to commit great Inſolencies and Wickedneſſes, becauſe they knew they were not to be puniſhed with Death.* And although the holy Prelate to appeaſe the People, and to take away the Scandal, puniſhed them ſeverely; for all this the Tumult and Complaint ceaſed not, but came to the Ears of the King; who incited by the Enemies of the Archbiſhop, and under Pretext that Juſtice might be done in his Kingdom, and the Wicked be puniſhed, gathered an Aſſembly of his Grandees, as well eccleſiaſtical as ſecular, and in it demanded, *that all the Clergymen, who ſhould commit Offences, might be remitted unto him, to the end they might be puniſhed by his Miniſters of Juſtice.* To this Demand the holy Prelate oppoſed himſelf, and with fair Words beſought the King, *that he would not permit himſelf to be ſo far carried away with the Zeal and Love of Juſtice, as to do againſt Juſtice itſelf, and to exceed the Limits of his Power; and that he would be pleaſed to conſider, that the Sacred Canons,*

DECEM. 29. *and ancient Conſtitutions of Popes, Councils, and Emperors ordained, that Clergy-men ſhould be puniſhed by their Prelates; and that in enormous and capital Crimes the Clerick who had committed them, ſhould firſt be degraded, and afterwards be delivered up to the Secular Power to be put to Death; and that this had been ſo practiſed in the Church of God, from the very Time of the Apoſtles; and that ſeeing the Church was the ſame that was anciently, in all Equity that ſhould be ſtill obſerved which had always been uſed.* The King contended, that *it belonged to him to puniſh Crimes, and to make Laws, and that all ought to obey them*; but the holy Prelate anſwered him with great Freedom, *that he would ſo far obey the Laws he ſhould make, as they were not contrary to the Law of God.* Hereat the King was much offended; and all the Love and Favour which before he had ſhewn to St. *Thomas*, was turned into Deteſtation and Hatred; holding him for ungrateful, and for a Man that did not comply with his Obligations, and with the Benefits he had received of him. For great Princes will not commonly be contradicted in any Thing, but hold it for a Diſreſpect and Diminution of their ſovereign Authority, that they ſhould be reſiſted, although in ſuch Things, as this was, which cannot be permitted to paſs with a good Conſcience. The King went out of the Aſſembly in great Choler, and the Biſhops that were there, began to flatter him, and the other Lords to take and defend the King's Part (of ſuch Force is Ambition and Flattery) in ſuch ſort, that St. *Thomas* remained all alone to maintain and defend the Truth, expoſed to the Fury of the King, and to all the Batteries of his Enemies; but very ready to loſe his Life, that the Church might not loſe her Liberty. Great Means were uſed of Promiſes and Threats, of Gentleneſs and Terrors, to draw the holy Prelate to the Will of the King. And although at the firſt he ſhewed himſelf ſomewhat yielding, that the whole Clergy of *England* might not ſuffer for his ſake; and becauſe they had aſſured him, that the King deſired no more, than that he ſhould *by his Word only give his Conſent*; yet afterwards when he ſaw, that they commanded him to ſubſcribe, and to ſeal with his Seal the Articles which the King had written, and that they were pernicious, and notoriouſly prejudicial to the Church; he was grieved much that they deceived him, and for his own Facility in willing to give the King Content, to hinder the Inconveniencies that might have been feared, had he done otherwiſe. The Articles which the King propoſed, were ſix: The firſt, *that no Body ſhould appeal to the Sea Apoſtolick without the King's Leave.* The ſecond, *that no Archbiſhop, nor Biſhop ſhould go out of the Kingdom, although he were called by the Pope, without the Leave of the King.* The Third, *that no Biſhop ſhould excommunicate any Servant or Officer of the King, without having firſt conſulted with him.* The fourth, *that the Biſhop ſhould not puniſh any perjured or perfidious Perſon.* The fifth, *that the Secular Juſtice of the King ſhould take Cognizance of the Cauſes of Clergymen, and puniſh them if they deſerved Puniſhment.* The ſixth, *that the King and the Laity ſhould examine and judge Eccleſiaſtical Cauſes and about Tithes.* All which Things were prejudicial to the Church, and contrary to what has been ever practiſed in it from the Apoſtles hitherto; and to what all pious Emperors, Kings, and Princes have done; as we have proved in our Book *of the Chriſtian Prince.* But oftentimes ſome Princes are deceived, thinking it to be a leſſening of their Authority, to ſubject themſelves to the Church, and a Want of Juſtice not to puniſh the Offences of Clergymen, which do not belong to them; and Miniſters are never wanting to kindle the Fire; nor puſillanimous and timorous Prelates, who for Fear of falling into the Diſfavour of their Prince, loſe the Grace and Favour God, and fly like Mercenaries, and permit themſelves to be carried away with the Stream. St. *Thomas* did not ſo, who permitted not himſelf to be overcome, neither by Terrors, nor Flatteries, to conſent to the King in a Thing ſo damageable to the Church, and of ſo bad Example; but on the contrary he ſo lamented and grieved, for having given Signs of a Will to pleaſe the King herein (deceived, as we have ſaid, by what had been ſaid to him in this Behalf) that angry with himſelf, to expiate that his Fault he ſuſpended himſelf from ſaying Maſs, and would not go to the Altar, until the Pope ſent him his Abſolution; and he comforted himſelf with that, and with the Knowledge that his Intention had been always good, and in nothing contrary to the Will of God. Finally, the holy Prelate ſeeing the King was incenſed againſt him, and ſo obſtinately reſolved to promote his Intentions, that there was no Hope of pacifying or changing him, and that the Biſhops permitted themſelves to be carried away by the King's Will, and that the Grandees and Potentates of the Kingdom helped and aſſiſted him, and that the whole Church of *England* was in Danger of periſhing, and being deſtroyed; he reſolved to abſent himſelf for a little Time out of the Kingdom, to the end that *Jonas* being caſt into the Sea, that horrible Tempeſt might ceaſe. Wherefore he fled away in the Night diſguiſed, accompanied by two Monks only and a Servant, travelling in the Nights, out of the Highway, with great Labour and Incommodities, and taking Ship went over into *Flanders.* When the King underſtood that the holy Archbiſhop had eſcaped

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DECEM. 29. eſcaped out of his Hands, he was even out of himſelf, and ſent his Ambaſſadors to Pope *Alexander* III. with grievous Complaints againſt him, as againſt a ſeditious Perſon, and a Diſquieter of his Kingdom. The Pope having heard them in publick Conſiſtory, anſwered them, *That he would hear the Archbiſhop, that he might be able to judge aright in that Cauſe.* The King was enraged beyond Meaſure at this Anſwer, and commanded the Goods of St. *Thomas* to be confiſcated, together with the Goods of all his Kindred and Allies (who were many) and that they ſhould all go out of his Kingdom, ſparing neither Age, nor Sex, nor Condition, nor Dignity of Perſon: making the Men of ſufficient Age to ſwear, *that they would ſeek out the Archbiſhop whereſoever he was, and make their Complaints to him, as the Cauſe of their ſuffering ſuch Miſeries.* St. *Thomas* went to the Pope, and gave his Holineſs and the Cardinals an Account of himſelf, ſhewing them the original Articles, which King *Henry* would have eſtabliſhed in his Kingdom, and which he had refuſed to ſign: And declaring the Means he had uſed to pacify the King, and to bring him to Reaſon. He beſought the Pope, that *he would take away from him that Dignity, and beſtow it upon ſome other more in Favour with the King, to the end that he and his Kingdom might have Peace: For that he underſtood that God had puniſhed him for having accepted of that Charge without having Parts ſufficient for it, to pleaſe the King,* The Pope thought fit not to condeſcend to the Requeſt of St. *Thomas*, but confirmed him in his Dignity, and commanded him to keep it, that other Prelates in like Occaſions might not loſe Courage, and ceaſe to oppoſe the Perſecutors of the Catholick Church, ſeeing him who had ſo valiantly fought for it, deprived of the Dignity of Archbiſhop. But to appeaſe the King of *England*, he ordained that he ſhould retire to ſome Religious Houſe, where he might be with Quiet, in the mean Time that he endeavoured to reſtore him to the Favour of his King. The holy Archbiſhop made Choice of the Monaſtery of *Pontiniac* of *Ciſtercians* in *France*, which then was very Famous for great Sanctity.

To this Monaſtery the holy Prelate came with Letters and Recommendations from the Pope: But the chief Recommendation he brought with him, was the ſingular Grace of God, with which he came garniſhed, very joyful to ſee that he ſuffered for Juſtice, and deſirous to ſuffer much more. In this Monaſtery very ſecretly the holy Archbiſhop began to afflict his Body with extraordinary Rigour and Penance. He ate certain Herbs, and poor and groſs Meats, cauſing the more fine and delicate to be diſtributed amongſt the Sick and Needy. He went ſometimes into the River, which ran by the Monaſtery, when it was very cold, and almoſt frozen, and remained a good while in it, to mortify himſelf the more. And in other Reſpects he led ſuch a Life, that he ſeemed rather dead than alive: And he fell into a Sickneſs which had like to have taken him quite away. But what moſt afflicted him, was the great Miſery and Calamity of ſo many of his innocent Relations, which for his ſake (although without any Fault of his) they ſuffered; whom he was not able to help, but God provided for them by Means of the King of *France* and other Lords, and devout Perſons of prime Quality of that Kingdom, who knowing the Sanctity of St. *Thomas*, and the Cruelty of King *Henry*, and the Innocency of thoſe that ſuffered; aided and ſuccoured them in that their Baniſhment and Miſery, with ſo great Liberality, that many of them would not have been ſo well provided for, and accommodated in their own Houſes. But when King *Henry* heard that the holy Prelate was in that Monaſtery, it is not to be believed how enraged he was againſt the Abbot. He writ to him in a great Fury, *immediately to drive him out of his Houſe, and out of all the Houſes of his Order, threatening him if he did not do it, to thruſt all the* Ciſtercian *Monks out of his Kingdom, and to deſtroy their Monaſteries.* The holy Prelate underſtanding of the Abbot what the King had written to him, ſaid to him with all Calmneſs and Serenity: *God forbid, that ſo many and ſo holy religious Men ſhould ſuffer for me, and that their Monaſteries ſhould be ruined:* And giving Thanks to the Abbot and the Monks, for the Charity they had ſhewed him; and the King of *France* having come in Perſon to the Monaſtery, and thanked the Religious for their good Entertainment of the holy Prelate, he took him away with him, they all bewailing his Departure, and remembering the rare Example with which he had lived amongſt them.

He was two Years in the Convent of *Pontiniac*, and from thence he went to the Monaſtery of St. *Columba*, where he remained four Years, not with leſs Rigour and Example of his great Sanctity, and Admiration of all that converſed with him. It was a Wonder that he lay in a Bed, unleſs he were grievouſly ſick; he roſe before Day, and employed himſelf in divine Offices, and in celebrating every Day with very great Devotion and Reverence, the moſt ſacred Myſtery of the holy Maſs: Afterwards entering into his Chamber, with a contrite and humble Heart, he gave himſelf to Prayers, Tears and Sighs, and offering himſelf in Sacrifice to our Lord, and preparing himſelf

DECEM. 29. himſelf for Martyrdom. Afterwards he ate with the Poor, and with the few Servants which he had, with great Temperance: And after his Refection he entertained himſelf with ſome ſpiritual Reading, or with diſcourſing of neceſſary and profitable Things with his Familiars. He conſtantly watched almoſt all the Night, and calling his Chaplain, who alone ſlept in his Chamber, putting off his Hair-ſhirt which he wore next his Skin, he commanded him to whip him till the Blood came abundantly: And after his Chaplain was returned to his Bed, he exerciſed other Mortifications; kneeling, and proſtrating himſelf before our Lord, he ſpent the other Part of the Night in Prayer, until his Body being wearied and ſpent, he caſt himſelf upon the Ground to repoſe a little, making uſe of a Stone for his Pillow. But our Lord, who by theſe Eſſays prepared this his valiant Soldier, and intended to make him his glorious Martyr, one Day as he was proſtrate before the Altar, and having ended Maſs, was giving Thanks with great Fervour, appeared to him, and calling him by his Name, ſaid to him: Thomas, Thomas, *thou ſhalt illuſtrate my Church with thy Blood.* And he amazed ſaid, *Who art thou Lord? I am* (ſaid he) CHRIST *thy Brother and Saviour, who will illuſtrate my Church with thy Blood.* Then the Saint with great Jubilee of Soul, anſwered: *I pray God it may be ſo; and may that which thou ſayeſt unto me, O Lord, be accompliſhed in me, for I do not deſerve it.* The King of *England* endeavoured to caſt him out of *France*; and ſent Ambaſſadors to King *Lewis*, grievouſly complaining, that he kept in his Kingdom and favoured a Man who was his Enemy, and from whom he had taken away for his Demerits, the Dignity of Prelate. The moſt Chriſtian King anſwered them: *Tell your Maſter, that I am a King as well as he; and that I ſhould not dare to deprive of his Dignity the pooreſt Clerick of my Kingdom: That I underſtand not how he has been ſo bold as to offend the whole Catholick Church, and to depoſe from the higheſt Dignity of his Kigdom, ſo holy and ſo venerable a Man as* Thomas. In fine, after many Debates and Difficulties, the King of *France* by Entreaties, and the Pope by Threats, ſo preſſed the King of *England*, that he was reconciled, and made Peace with the holy Prelate, and gave leave to him, and to all his Friends to return back into his Kingdom, promiſing to make their Goods to be reſtored to them: And St. *Thomas* ſpoke with the King, who was then in *Normandy*, and made an Agreement with him, and after ſeven Years Baniſhment returned into *England*, to the great Joy and Rejoicing of the Good, and Grief of the Bad, who feared him as an inexorable Cenſor of their Miſdemeanors and Exceſſes. The Saint returned with the ſame Zeal of Juſtice and eccleſiaſtical Diſcipline that he had before; (for ſo many Afflictions and Sufferings, had not been able to abate it) and began to diſcharge his paſtoral Function with ſo great Integrity, that thoſe who had their own Conſciences for Witneſſes and Accuſers of their bad Life, would not expect the Sentence of ſo upright a Judge. He commanded certain Biſhops to make ſome Satisfaction for certain Offences which they had committed. They gathered againſt him many Eccleſiaſticks, and Seculars of the Chief of the Kingdom; and all of them together made their Addreſs to the King, telling him, *That the Archbiſhop went about to make the Kingdom rebel; and that he came out of his Baniſhment not more humble, but more proud; and that when he went out of his Houſe, all accompanied him as if he were the very Perſon of the King; and that to be King he wanted nothing, but to put the Crown upon his Head, and to ſay that he would be ſo.* They knew well how to whiſper into the King's Ear ſuch Things as theſe, which he as a lately reconciled Friend eaſily believing, without further examining the Truth of them, in a great Rage cried out: *Is it poſſible, that I cannot have Peace with one Prieſt of my Kingdom? Curſed be all thoſe that eat of my Bread, ſeeing that none of them revenges me of ſuch a Man.* Some of the King's Servants heard theſe his Words, and (as Flattery has a ſtrange Force, and the Deſire of pleaſing Princes is blind, and heady) they believed they ſhould do him a very grateful Office, if they ſhould kill the Archbiſhop: And accordingly four of the Chief of them reſolved to do it. But before they put in Execution this their wicked Purpoſe, the Wrath and Indignation which the King had conceived againſt the holy Prelate being publiſhed in the Kingdom (although commonly they held him and reverenced him as a Saint) it is not eaſy to believe, how the Minds of the common People were changed, and how they began to deride and ſcorn him: And this in ſo high a Degree, that *Polydore Virgil*, a diligent Hiſtoriographer of the Matters of *England*, writes, that the holy Prelate paſſing at this Time through a certain Village, the Inhabitants thereof to affront him, cut off the Tail of the Horſe on which he rode: But by the juſt Jndgment of God, all the Children of thoſe who had been thus bold to deride his Servant, were born with Tails like Beaſts; and this laſted until their Generation was ended. DECEM. 29.

But the Servants of the King the better to execute their wicked Purpoſe, taking with them a Company of armed deſperate Fellows, went one Day after Dinner to the Houſe of the Archbiſhop to kill him. And after

DECEM. 29. after they had given him ſome uncivil and contumelious Language; and the holy Prelate having anſwered them, on the one ſide with great Humility and Modeſty, and on the other with great Valour and Conſtancy; went out of his Houſe to call the Soldiers they brought along with them, and the Saint went to the Church, becauſe it was now Time of Veſpers. The Clericks going about to ſhut the Doors, he commanded them not to do it, ſaying, *That the Church was not to be defended like Caſtles, and that he was to overcome by Suffering and not by Fighting.* The cruel Murtherers entered into the Church in a great Fury, calling out with a loud Voice; *Where is* Thomas Becket, *Traitor againſt the King and Kingdom? Where is the Archbiſhop?* And the Saint without being any thing troubled, anſwered: *Here I am, no Traitor againſt the King, but a Prieſt of* JESUS CHRIST, *ready to die for him, who redeemed me with his Blood. God forbid that I ſhould fly your Swords, or for the fear of them, forſake Juſtice. Now* (ſay they) *thou ſhalt die, and receive the Reward of thy Boldneſs.* And the holy Martyr replyed, *I indeed am ready to die for my Lord, that the Church by my Blood may obtain Peace and Liberty. But take Notice that I command you in the Name of Almighty God, that you touch not, nor hurt any of mine. For if there be any Fault, it is mine, and not theirs.* Then preſently he fell down upon his Knees, and like a chaſed and thirſty Hart, who ſeeing near to him a plentiful Fountain of freſh Water, with violence caſts himſelf into it: So he, ſeeing that he approached near to the Crown of Martyrdom, which with ſo much Anxiety he did deſire, he threw himſelf into the Hands of our Lord, joining, and lifting up his own Hands to Heaven, and beſeeching *Almighty God to look down upon his Church, for the Interceſſion of the moſt glorious Virgin* Mary *our Lady, and St.* Denis *Biſhop and Martyr, and of the other Saints his Patrons.* The bloody Miſcreants fell upon the holy Prieſt, to offer him up in Sacrifice, and one of them with his Sword diſcharged a terrible Blow upon his Head, whence preſently iſſued Abundance of Blood: And a Clerick called *Edward* (who is he that writes his Life) going about to defend his Prelate (for the reſt of the Monks affrighted had abandoned him) and embracing him, they cut off his Arm, and grievouſly wounded him. But St. *Thomas*, although he was wounded in the Head, did not move it, nor ſtir his Body, but remaining immoveable, and conſtant in his Prayer, he expected after that Blow, the others which followed, until he fell down near to the Altar where he was kneeling, and the Brains of his holy Head were ſcattered upon the Ground. Theſe Miniſters of Satan went out of the Church, and entered into the Houſe of the Biſhop, and pillaged it, leaving nothing in it but two Hair Shirts, which were not for their Purpoſe: And after this they fled every one his way, although by the juſt Judgment of God they all died within three Years. The firſt that ſtruck him died in *Sicily*, tearing his Fleſh, and caſting it from him in Pieces: And he alſo, as well as all the reſt, who acted in that Sacrilege, as long as they lived, always went trembling, and as it were beſotted and without Judgment, and themſelves confeſſed it was a juſt Puniſhment of God. DECEM. 29.

After the cruel Murtherers were fled, the Clericks and Monks of the Church, recovering Courage returned to it, and ſhedding many Tears, took the Body of the holy Archbiſhop, and put it upon a Bier, and with Linnens gathered up the Blood that had come from it; with which they annointed their Eyes, and conſerved and reverenced it as a precious Relick. They ſtripped him, and found next to the Skin of the holy Martyr a rough Hair Shirt, which reached from his Neck to his Knees, ſo full of Vermin that it ſeems to be a kind of Martyrdom to have been able to endure it. Here all that were preſent doubled their Tears, and better underſtood the Sanctity of their holy Prelate. They buried him in his Pontifical Robes, in a Vault near to the Altar of St. *John Baptiſt*, and of St. *Auguſtin*, whom St. *Gregory* Pope ſent into *England*. Inſtantly the Kingdom began to be in a Combuſtion, and to be puniſhed by the Hand of the moſt High, with ſo great and civil Seditions and Diſcords, betwixt the King and his Son, that there was ſcarce one Man at Peace with another, nor was there any one that eſcaped this Fire, as if all the whole Kingdom had been to be burnt up by it. And for the greater Glory of the Saint, and to teſtify how grateful that Conſtancy had been to him with which he died for the Liberty of his Church, our Lord began to work great Miracles through his Interceſſion: And from all Parts of the Kingdom there was a great Concourſe of People to his Sepulcher, begging Favours of God for his Merits, and they returned home well ſatisfied and contented, having obtained ſingular Graces both for their Souls and Bodies.

But King *Henry* when he heard of the Death of the Saint, was much troubled, underſtanding as it happened, that all would caſt the Fault upon him, and make him the Author of it. For although his Intention was not to cauſe St. *Thomas* to be killed, yet his Words were the Occaſion of his being killed. He ſent his Ambaſſadors to Pope *Alexander* III. excuſing himſelf, and beſeeching him, that *he would command Information to be taken of all that had paſſed in the Buſineſs.* The Pope ſent two Legates who received the Information, and declared, that *though the*

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King's Will had not been that his Servants ſhould do what they did, yet he had been greatly faulty in the Death of the Saint, both by Reaſon of his ill Uſage of him, and alſo for the Words he had ſpoken againſt him, and then abſolved him, and appointed him his Penance, which he fulfilled with great Devotion and Humility. For it was ſignified to him from Heaven, that *he ſhould not have Peace nor Quietneſs in his Kingdom, until he had humbled himſelf to the Saint, and asked him Pardon, and obtained Mercy of our Lord through his Interceſſion.* And ſo he came to *Canterbury*, and from the Church of St. *Dunſtan*, went barefoot to the great Church, where the Body of St. *Thomas* was. Being come to the Door he proſtrated himſelf, and made his Prayer. Entering into the Church, he watered with many Tears the Place where the holy Biſhop was killed: And having made his Confeſſion at the Feet of the Biſhop, with great Trembling and Reverence he approached to his Sepulcher, bathed in Tears, and making thoſe that were preſent, to weep abundantly. There he unbared his Shoulders, and received upon them five Blows with a Diſcipline from the Biſhops, and afterwards three from every one of the Monks, who were more than fourſcore. In this Manner he was ſolemnly abſolved, and remaining barefoot upon the bare Ground, and faſting he ſpent all that Night in Prayer, with great Remorſe, Tenderneſs and Devotion. This is a rare Example, and well worthy to be obſerved, and imitated by Catholick Kings, and true Children of the holy Church, when for having fallen into ſome grievous Fault, ſhe like a Mother corrects them. And our Lord wonderfully favoured King *Henry* for this his Humility and Penance: For the ſame Day that he thus humbled himſelf, he got a notable Victory over his Enemies, and took the King of the *Scots* Priſoner, and had other very proſperous Succeſſes; and he remained ever after ſo devout to the Saint, that he enriched his Sepulcher with Gifts, and the Church where his holy Body was.

The Death of St. *Thomas* was upon the 29*th* of *December*, in the Year of our Lord MCLXX, as ſays Cardinal *Baronius*, or in the Year MCLXXI, as affirms the reformed Breviary of his Holineſs *Clement* VIII. and in the fifty third Year of his Age. Pope *Alexander* III. canonized him, and put him in the Catalogue of the holy Martyrs, commanding his Feaſt to be celebrated throughout the whole Catholick Church upon the Day of his Martyrdom. And with good Reaſon; for beſides his having been a moſt ſtout Defender of the Church, and a glorious Martyr of CHRIST, he has been very illuſtrious for innumerable Miracles, and more for his heroical and admirable Virtues; of which *Petrus Bleſenſis*, a grave Author, and of the ſame Time with St. *Thomas*, ſays theſe Words: Thomas *was a Preacher of the divine Word, a Trumpet of the Goſpel, a Friend of the Spouſe, a Pillar of the Clergy, Eye of the Blind, Tongue of the Dumb, Foot of the Lame, Salt of the Earth, Ornament of his Country, Miniſter of the moſt High, Vicar of* CHRIST, *and the Anointed of our Lord. All his Converſation was a School of Virtue, a Rule of good Manners, and an Example of Salvation. He was right in his Judgment, induſtrious in the Diſpoſing of Things, Diſcreet in Commanding, Modeſt in his Words, Circumſpect in his Counſels. He was ſparing in Eating, liberal in Giving, and in Anger Maſter of himſelf, in Fleſh an Angel, meek in Injuries, fearful in Proſperity, ſecure in Adverſity, a great Almsgiver, and very merciful. He was the Glory of Religious, the Delight of the People, the Terror of Princes, and the God of* Pharao. Thus *Petrus Bleſenſis.* DECEM. 29.

But St. *Thomas* having been what we have ſaid, and having flouriſhed, and been reverenced by the whole Catholick Church, for about four hundred Years; our Lord permitted that he ſhould be once again martyred, that he might be *twice a Martyr*, once in his Life, and another Time after his Death. For the unfortunate *Henry* VIII. King of *England*, after that, like an infernal Monſter, he had made himſelf ſpiritual Head of that Kingdom, conceived ſuch a ſtrange Hatred againſt the See Apoſtolick (becauſe it would not favour him in his impure and blind Loves and Follies) that beſides his having ſacrilegiouſly laid Hands upon the Treaſures of God, which were in the Church of St. *Thomas*, and were very great, with an infernal and diabolical Fury, he commanded the Saint himſelf to be cited to appear before him, and condemned him as a Traitor, and commanded him to be blotted out of the Catalogue of the Saints; and eſtabliſhed in his Courts under Pain of Death, that no Body ſhould celebrate his Day, nor recommend himſelf to him, nor call him Saint, nor keep a Book, nor Calendar, in which his Name was not blotted out. He commanded alſo his holy Relicks to be burnt, and to be diſperſed by the Wind, and perſecuted him, as if he had been ſome heretical and infamous Perſon, for no other Reaſon, but becauſe he died for the Liberty of the Church, the ſupreme Head whereof is the *Pope*, whom he ſo much hated, and would by no Means acknowledge, that he might make himſelf *Antipope*, and prodigious Head of the Church of *England*, or to ſay better, an *Antichriſt againſt* CHRIST *and his Vicar*; ſhewing himſelf in this more impious and barbarous than King *Henry* II. himſelf, who was the Occaſion of his Death; ſeeing that he acknowledged his Fault, and this other not: He gave great Gifts to the Church of St. *Thomas*, and this other took them away:

Henry

DECEM. 29. *Henry* II. proſtrated and humbled himſelf, and adorned the holy Relicks of the Saint, *Henry* VIII. diſinterred and burned them, and ſcattered them in the Air. Which is a lamentable Example, and teaches us, how furious a Tyrant's diſhoneſt Love is, when it poſſeſſes the Heart of a potent King; and that Hereſy is an infernal Fury, which if it be not ſtopped, deſtroys and ruineth all. We may alſo gather out of this Hiſtory the little we are to confide in the Favour and familiar Friendſhip of Princes, ſeeing that *Henry* II. ſo much exalted St. *Thomas*, and afterwards ſo much depreſſed him, hating him with Paſſion, whom with Reaſon he had before loved. Moreover, Kings and great Governors of the Common-wealth may learn hence not to meddle with Eccleſiaſtical Affairs, although it be with a Zeal of Juſtice, and to puniſh the Faults of the Clergy, as did *Henry* II; ſeeing it is not their Office but only to aid and favour, and not to judge and command in Things appertaining to the Church. And alſo they ought to be very circumſpect, and not to ſpeak Words, nor give a Sign of what they deſire to be done without Reaſon. For there are ſo many Flatterers, who deſire for their own Intereſts to pleaſe Princes, that they take Occaſion to do many unjuſt Things, and even contrary to the Will of the Princes themſelves; as it happened to King *Henry* in the Death of St. *Thomas*. And if at any Time a Prince, as Man, ſhould commit a Fault, he muſt underſtand that he does not loſe, but gain Authority with God and with Men, by ſubmitting himſelf to the Correction of the Church, and by humbling himſelf to the ſpiritual Miniſters of that Lord who made him King, and exalted him above other Men. And that the greateſt Safeguard and Aſſurance, which Kings have of their Conſervation, is their Reſpect to God and his Religion, by which they are maintained, and without which they are deſtroyed. But Eccleſiaſtical Perſons ought to take great Heed how they live, and not to give Occaſion to Seculars (by their bad Life) to make little Account of them, and ſo deſpiſe the ſacerdotal Dignity. For it is certain, that the Clergy is the Pulſe of this myſtical Body of the Church, and that as that goes, ſo go all the reſt. And it is not juſt, that *they being the Part of our Lord*, and *God being their Part*, ſhould give themſelves to Contentments which are not of God; and that they ſhould ſerve themſelves of that ſo ſublime a Degree, which God has given them, againſt God himſelf who gave it them, and to the Damage and Scandal of their Neighbours, for whoſe Profit and Edification it was given them. And that Prelates, who, like vigilant and careful Paſtors, are to watch over their Flock, ought to puniſh ſeverely the Exceſſes of Eccleſiaſticks their Subjects, that by one bad one many good ones may not be ſpoiled, and that Occaſion may not be given of Scandal to the Weak; and to Princes and Magiſtrates, to intermeddle in Eccleſiaſtical Matters, judging that they have no other Remedy, and they are obliged hereunto for the Good of the Common-wealth. But when Prelates have done, what on their Part they ought to do, they muſt remember, they are Depoſitaries of the Treaſure of God, and Guards of the Juriſdiction and Authority of the Church, that they may not conſent (as much as in them is poſſible) that any Thing be done againſt its Liberty; after the Example of the glorious Biſhop St. *Thomas*, who gave his Life for it. We ought to endeavour to imitate him in this, and in all thoſe excellent and admirable Virtues, with which he ſhined in his Life, and by them deſerved to obtain the Crown of Martyrdom. Let us beſeech our Lord, that by the Means of his Prayers we may ſo follow his Footſteps, that we may arrive where he arrived, and may enjoy what he enjoys, and ſhall enjoy for all Eternity. *Amen.* DECEM. 29.

The Feaſt of the Tranſlation of St. JAMES *Apoſtle, Patron of* Spain, *to* Compoſtella.

DECEM. 30. AFTER the glorious Apoſtle St. *James the Great*, the firſt of all the Apoſtles, who with his Blood confirmed and conſecrated the heavenly Doctrine which he had preached, was by the Command of *Herod* beheaded in *Jeruſalem*, ſome of his Diſciples by the Inſpiration of God, took his holy Body, and carried it to the Haven of *Joppe*, and put it into a Ship, earneſtly beſeeching our Lord, *that he would guide and direct them to that Land and Country, where his Pleaſure was that the holy Apoſtle ſhould be buried.* It pleaſed our Lord, that the Ship in a few Days going through the *Mediterranean* Sea, came to the Coaſt of *Spain*, and entering by the Strait of *Gibraltar*, and coaſting its two Sides of *Eaſt* and *South*, at laſt arrived in *Galicia*, at the City of *Irina Flavia*, which is now called the *Patron*. There the Diſciples of the Apoſtles ſtaied, and from thence (as the Hiſtory of *Compoſtella* affirms) the holy Body was carried thither where *Compoſtella* now is, and put in a Cheſt or Tomb of Marble, where it was hid above five hundred Years (the Cauſe is not known) until in the Time of King *Alphonſus the Chaſte*, God revealed DECEM. 30.

DECEM. 30. revealed it by Means of many Lights, which were ſeen in the Night over the Place where it was buried. And the Biſhop of *Iria*, called *Theodemirus*, advertiſed King *Alphonſus the Chaſte* of the Favour which God had done to *Spain* in diſcovering to them that precious Treaſure, and in giving them him for Patron and Defender, whom before he had given them for Maſter and Preacher of his Goſpel. The King preſently came with great Devotion, and viſited the holy Body, and built a Church for it, and endowed it with great Gifts; as is to be ſeen in the Priviledge granted to the ſame Church, which is dated in the Year DCCCXXXV. Immediately the holy Apoſtle began to ſhew his Favour to the *Spaniards* in their Battels againſt the *Moors*; and was ſeen divers Times all in Arms, to go before the Squadrons of the Chriſtians, and to fight with heavenly Force for them, until they had routed and defeated the Armies of *Barbarians*, and obtained a glorious Victory over them. Afterwards in the Year DCCCC, King *Alphonſus* III. ſurnamed *the Great*, made the Church much more magnificent; and from that Time hitherto that Sanctuary has increaſed in Building, Rents and Privileges, which Popes have granted to it; in which they ſay, *that they grant thoſe Graces to that Church, for that the Body of this holy Apoſtle is in it.* And accordingly Pope *John* VIII. gave a Brief for the Conſecration of the Church. Pope *Urban* II. transferred the Epiſcopal Seat of *Iria* to *Compoſtella*, and exempted it from the Subjection of the *Metropolitan* of *Bracara*. Pope *Paſchalis* II. confirmed to it this ſame Immunity, and added to it, not twelve Cardinals (as ſome write) but ſeven (*Ambroſe de Morales* in the fifth Book of his Hiſtory, and *Villegas* in the Life of St. *James* ſay, that there are twelve Cardinals at this Day in that Church) for the more worthy Miniſtery of that Altar, which is over the Body of the holy Apoſtle; and granted to the Biſhop of *Compoſtella* the Pall; which only Archbiſhops do uſe, Pope *Calliſtus* II. made the Biſhoprick of *Compoſtella* abſolutely an Archbiſhoprick, aſſigning *Merida* for its *Metropolis*. But what has made that Church ſo famous, are the many and great Miracles which our Lord has wrought for the Interceſſion of the holy Apoſtle, not only in Favour of the *Spaniards*, and of all *Spain*, but alſo for the Benefit of all thoſe who out of divers Nations, and the moſt remote Provinces of all Chriſtendom come in Pilgrimage to viſit his holy Sepulcher, and devoutly recommend themſelves to him. Theſe humble Suppliants of St. *James* are ſo many (although by the Hereſies of theſe Times this Devotion has been much diminiſhed) that the Pilgrimage to St. *James* of *Galicia* is held for one of the moſt principal of all Chriſtendom; and the Vow of going thither is reſerved to the Pope, as is that of going to *Jeruſalem*, or to viſit the Bodies of the glorious Princes of the Apoſtles St. *Peter* and St. *Paul*. And St. *Dominick* of *Calciata*, and St. *John de Ortena* employed themſelves in lodging and ſerving the Pilgrims that came in Pilgrimage to St. *James*, making plain the Ways, building Bridges, and making Hoſpitals where they might be entertained, for the great Devotion they had to the holy Apoſtle, and for that there were ſo many that came from all the Parts of the World, to reverence his holy Sepulcher. And Pope *Calliſtus* writ with great Diligence and Care (as ſays *Trithemius*) a Treatiſe of the Miracles of St. *James*; alſo ſome Sermons and Epiſtles of his Tranſlation. And *Leo* III. alſo makes Mention of the Tranſlation of St. *James* into *Spain*; and Pope *Innocent* II. as ſays Cardinal *Baronius*, and more largely the Hiſtory of *Compoſtella*, and *Ambroſe de Morales* in the ninth Book of his general Chronicle of *Spain*. The Church of *Compoſtella*, and ſome others in *Spain* celebrate the Tranſlation of St. *James*, upon the 30*th* of *December*, by a Brief of Pope *Gregory* XIII. diſpatched upon the 30*th* of *December*, in the Year MDLXXXIII; and by another of Pope *Sixtus* V. upon the 1*ſt* Day of *February*, in the Year MDLXXXIX, and in the fourth of his Popedom. DECEM. 30.

The Life of St. SILVESTER *Pope.*

DECEM. 31. ST. *Silveſter* Native of *Rome*, was the Son of *Ruffinus*, and from his Childhood was much inclined to Works of Piety. He had for his Maſter one *Cyrinus* a Prieſt, to whoſe Charge his good Mother committed him, that he might be inſtructed by him in holy Manners, and in the Myſteries of Chriſtian Religion. From his Youth he gave himſelf to uſe all Courteſy to Chriſtian Strangers, to lodge them, to waſh their Feet, and to feaſt them with great Charity and Devotion. Amongſt others he received into his Houſe St. *Timothy* Martyr; who having come from *Antioch* in Pilgrimage to *Rome*, was lodged by St. *Silveſter*; and having preached the Faith of CHRIST with great Conſtancy, and converted many in that holy City, was taken and martyred; and St. *Silveſter* in the Night ſecretly took away his Body, and enterred it, ſinging Hymns and Pſalms, with others of the Faithful, according to the Cuſtom of the holy Church. The Prefect DECEM. 31.

DECEM. 31. Prefect of *Rome*, *Tarquinius Perpenna* came to the Knowledge hereof, and greedily coveting the Goods of *Timothy*, which he believed to be great, and to be in the keeping of St. *Silveſter*, he commanded him to be apprehended, impriſoned, and caſt into a Dungeon. The Saint was nothing troubled hereat, *but propheſied that his Impriſonment ſhould not loſt long, and that the Night following the Judge that commanded him to be apprehended, ſhould die*; and ſo it happened. For the Prefect that Night at Supper eating of a Fiſh, a Bone of it went croſs his Throat, and choaked him, and ſo he died; and St. *Silveſter* the Day following was freed out of Priſon. He was made a Prieſt Cardinal by St. *Marcellinus* Pope, and not a Deacon by St. *Melchiades*, as ſome write; for St. *Auguſtin* calls St. *Silveſter the Prieſt of Marcellinus*. With his new Dignity he began to ſhine more in all Kind of Virtues, and gain the Affections of all, by the Example of his holy Life, and by the good Offices he did them. Wherefore *Melchiades* Pope being dead, by the common Conſent of the Clergy and People, St. *Silveſter* was placed in the Chair of St. *Peter*. At that Time *Conſtantine the Great* was Emperor, and by reaſon of the Competitions and Wars he had with *Maxentius*, *Licinius*, and *Maximinus* (who went about to uſurp the Empire) and by reaſon of the *Gentiles*, who armed with the Laws of former Tyrants, and fleſhed in the Blood of the Chriſtians, continued to perſecute them, the *Roman* Common-wealth was not abſolutely at Peace, nor the Root of Perſecution yet extirpated. For which Cauſe St. *Silveſter* fearing leſt he might be apprehended and killed, and judging that it was more to the Service of God to preſerve himſelf for a better Time, ſecretly went out of *Rome*, and retired himſelf to the Mountain *Soracte*, which is about twenty Miles from *Rome*. There he remained hidden in a Cave for ſome Days, and for this Regard that Mountain is called at preſent *the Mountain of St. Silveſter*. The holy Pope being hidden there, our Lord, who was reſolved to give Peace to his Church, afflicted the Emperor *Conſtantine* with an incurable Leproſy; with which alſo his Daughter *Conſtantia* had been infected, and was cured of it through the Interceſſion of St. *Agnes*, Virgin and Martyr (as we have ſaid in her Life) for the great Princes, Emperors and Monarchs of the World, being mortal Men, are alſo ſubject, as others are, to all the Miſeries of our Mortality and Corruption. And ſo *Pliny* ſays, *that this Diſeaſe was very common, and that ſometimes Kings had it, although to the Damage of all the People; becauſe to cure themſelves, they bathed themſelves in a Bath of Man's Blood.* The ſame the *Heatheniſh* Prieſts counſelled to the Emperor *Conſtantin*, making more Account of the Health of one Man, than of the Deſtruction of ſo many Innocents, who by their Deaths were to give him Life. The Emperor was reſolved to bathe himſelf in the Blood of three thouſand Infants; the which he had commanded to be ſought out in divers Places to make that cruel Sacrifice; and they having been brought, and the cruel Butchers who were to kill them, being ready, and their ſorrowful and weeping Mothers, tearing their Hair, and beating their Breaſts; and filling the Heavens with their Cries and Clamours, the pious Emperor having Compaſſion of the innocent Age of the little Children, and of the tender Reſentment of their Mothers, would not buy his Health at ſo dear a Rate. And ſo he reſolved to remain ſick, or to ſeek out other Medicines for the Cure of his Leproſy; and commanded the Children to be reſtored to their Mothers, and a good Sum of Money to be given them, and to be ſent contented and joyful to their Homes. That very Night St. *Peter* and St. *Paul* appeared to *Conſtantine*, and having thanked him for the Mercy he had ſhewed towards the Mothers and their Children, they adviſed him *to ſend to Mount* Soracte *for the Biſhop of the Chriſtians, who was called* Silveſter, *who would teach him another Bath, by which he ſhould be better cured both of the Leproſy of his Body, and alſo of the Leproſy of his Soul, than by that which the Prieſts of the Idols had counſelled him to make uſe of.* The Emperor forthwith ſent for St. *Silveſter*, who came, thinking they ſought him to martyr him; but when he heard from the Emperor the Dream and Revelation he had had, and *the divine Men* who had appeared unto him, underſtanding by the Signs which the Emperor gave him, that they were St. *Peter* and St. *Paul*, he ſhewed him the Pictures he had of them; and the Emperor was confirmed that they were the ſame, for that thoſe Pictures repreſented to the Life the Perſons he had ſeen. Hence St. *Silveſter* began to preach to the Emperor JESUS CHRIST, and to teach him the Myſteries of our Holy Faith, and to declare to him, *that without it there was no eternal Salvation to be had; and that thoſe two who had appeared to him, were Apoſtles of our Lord, Founders of the* Roman *Church, and Preachers of his Goſpel; and that he had ſent them to him to give him perfect Health in Body and in Soul, and to open to him the Way of Life; which he ſhould obtain, by caſting away the Worſhip of his falſe Gods, and by embracing the Chriſtian Religion, and by waſhing himſelf with the Water of holy Baptiſm.* The pious Emperor did all this, and putting off his purple and Imperial Diadem, he cloathed himſelf with Hair-cloath and Aſhes, and faſted and did Penance for his Sins, and the holy Pope inſtructed him in the Myſteries of our Faith, and

DECEM. 31. and afterwards baptized him. Over the Place where he was baptized, there ſuddenly appeared a moſt clear Light and more reſplendent than the Sun, and he came out of the Font of Baptiſm with his Fleſh as white, whole and pure, as that of a ſucking Infant, leaving the Water full of his Leproſy, like to the Scales of Fiſhes. By this his ſo ſudden, entire, and miraculous Health, the Emperor *Conſtantine* was much confirmed in the Matters of our holy Faith, and exceedingly deſirous to dilate it throughout all his Empire; and was very much affected, devoted, and obedient to the holy Pope *Silveſter*, by whoſe Means our Lord had done him ſo ſignal a Favour. This his Devotion was much encreaſed, after St. *Silveſter*, in the Preſence of the ſame Emperor, and of innumerable People, had a very hot and ſolemn Diſputation with certain Prieſts and Scribes of the *Jews*, who blaſphemed CHRIST, and reprehended the Emperor, *for that he had received the Religion of a Man, whom his Progenitors had crucified.* But the holy Pope convinced them, and put them to Silence, with Reaſons, and Teſtimonies of the holy Scripture, and Miracles; in ſuch ſort that they never more dared to lift up their Heads, nor conteſt with him; and *Conſtantine* knew more the Truth and Sanctity of the Chriſtian Religion, and began to favour it with equal Munificence and Piety. He commanded the Temples of the Pagans to be thrown down. He built in *Rome*, and in many other Places many and very ſumptuous Churches to the true God, and adorned them with moſt rich Veſſels of Gold and Silver, with Chalices, Croſſes, Patines, Thuribles, Cruets, Lamps, Candleſticks of great Price and moſt coſtly Work, and of ineſtimable Value. He endowed them with Rents and moſt rich Poſſeſſions, for the Maintenance of the Fabrick and the Miniſters of them; and with ſweet Perfumes, wherewithal to incenſe the Altars, every Year, and not content with all this, he left the City of *Rome* to St. *Silveſter*, and tranſlated the Seat of his Empire to the City of *Byzantium*, which afterwards from his Name was called *Conſtantinople*, and *New Rome.* Such was the Piety of this great Emperor. And although ſome do doubt of what we have here recounted, yet it is averred by many ancient and grave Authors.

But the Catholick Church being in great Peace, and our holy Religion flouriſhing and propagating itſelf into many and divers Parts of the World by the Sanctity and Vigilancy of our holy Biſhop *Silveſter*, and by the Liberality and Devotion of the Emperor *Conſtantine*; the Devil on the other Side moleſted and troubled it, ſending out of Hell a great and perverſe Miniſter of his, called *Arius*, to ſow Cockle amongſt the good Wheat, and to infect it with new and ſenſeleſs Errors and Hereſies. *Arius* was a Prieſt of *Alexandria* in *Egypt*, an ambitious, proud, and vain Man, who pretending to be Biſhop of that City, and ſeeing he could not obtain what he deſired, he began to teach new Doctrine, and to blaſpheme CHRIST our Redeemer, ſaying, *that he was not conſubſtantial and equal in all Things with his Father*; and deceived the People, making Diſciples, who held him for their Maſter, and followed him, to the great Damage and Scandal of the Catholick Church. The holy Biſhop *Alexander*, whoſe Prieſt *Arius* was, admoniſhed him, reprehended him, chaſtized him, and finally excommunicated him, and ſeparated him from the Congregation of the Faithful. But the Devil had now got ſuch Poſſeſſion of him, and the Wound was ſo rooted and feſtered in his Soul, that no Medicine was ſufficient to cure it, but it went on ſpreading and infecting every Day more and more; and out of that little Spark, which had begun in *Alexandria*, was raiſed ſuch a horrible and dreadful Flame, that it almoſt ſet on Fire the whole World. To quench it, it was neceſſary to make many Councils and Synods of holy Prelates, and of learned and prudent Men, to eſtabliſh the Catholick Faith, and to defend it againſt the Falſities of the Hereticks. The firſt, chiefeſt and moſt renowned of theſe Councils was celebrated at *Nice*, a little City of the Province of *Bythinia*; in which by the Authority of our Pope St. *Silveſter*, and by Command of the Emperor *Conſtantine*, were aſſembled three hundred and eighteen Biſhops; amongſt which there were many very holy and famous Men, who had ſuffered great Torments for CHRIST. In it did preſide as Legate of the See Apoſtolick, *Hoſius* Biſhop of *Cordova.* In this holy Council it was determined, that *the Father and the Son are of one and the ſame Subſtance*, and *Arius* and his Followers were condemned. Hence alſo came the Creed, which begins: *Credo in unum Deum*; ſome Words being added to the Creed of the Apoſtles for its further Explication, and for the greater Security of the Faithful, and to confound the Hereticks. The Emperor *Conſtantine* was preſent at this Council, and gave great Example to all Princes of Munificence, Modeſty, Devotion, and of the Reſpect and Obedience they ought to have to Eccleſiaſtical Perſons, and to the Decrees of the Church. Of Munificence, for he commanded to be given to many Biſhops what was neceſſary for their Journey. Of Modeſty, for he would not ſit in the Council but after all the Biſhops, and with their Leave, and in a low Seat. Of Devotion, for with great Tenderneſs he kiſſed the Eyes, or rather the Pits where the Eyes had been, of ſome Biſhops that were there, who had had them pulled out for CHRIST. Of Reſpect, for having had many

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The Council of *Nice* was celebrated in the Year of our Lord CCCXXV, and it was the firſt œcumenical and univerſal Council which after that of the Apoſtles was celebrated in the Catholick Church: And our Lord aſſiſted it with his holy Spirit, that it might determine what we ought to believe in an Article of ſuch Importance, and which is the Foundation of Chriſtian Religion, and might condemn thoſe who did impugn it, and by their Darkneſs went about to obſcure it. Moreover, God favoured that holy Aſſembly with certain wonderful Things which happened in it; of which I will here only recount two. One of them *Ruffinus* and *Sozomenus* relate in this Manner. Upon the Fame of the Biſhops and learned Men, who came to the Council, there recurred thither alſo out of divers Provinces many Philoſophers and wiſe Pagans: Either to ſee that Senate of holy Prelates, and Theatre of the World, or elſe to diſpute with the Chriſtians, and to vie Arguments with them, and to hear the Reaſons they gave for their Religion. Amongſt others there came a very acute Philoſopher, and a great Diſputer: Who having entered into Diſpute with ſome holy and learned Biſhops, could not be convinced by them, by reaſon of the great Acuteneſs and Quickneſs of his Wit. A holy Biſhop called *Spiridion*, one more verſed in bewailing his Sins, than in the turning over Books; and better furniſhed with divine than human Knowledge; having Licence to ſpeak to the Philoſopher, told him in few Words the Sum of what we Chriſtians do believe, and aſked him *whether he believed it*, without uſing any other Arguments or Reaſons. The Philoſopher was ſo aſtoniſhed at that only ſo ſimple and ſo plain an Interrogation, that he anſwered immediatly, *that he did believe it*; and gave him Thanks for having ſo convinced, and taught him: And turning himſelf to the other Fathers and learned Men that were preſent, he ſaid to them: *Hear me. When with Words you diſputed with me, I anſwered thoſe Words with other Words, and what was ſaid with Art, I deſtroyed with Art; but when the Virtue of God ſpoke by the Mouth of his Servant, my Words could not reſiſt the Virtue of God, nor could Man do otherwiſe than acknowledge his own Weakneſs, and yield up himſelf to him.* And with this he made himſelf a Chriſtian, to the Admiration of all, giving Thanks to our Lord, that being overcome he became Victor. The other Thing is written by *Gregory Prieſt* in an Oration of the great Council of *Nice*, and by *Nicephorus Calixtus*; and they ſay, that during the Seſſion of the holy Council, two of the Biſhops there aſſembled died, who were called *Chryſanthus* and *Muſonius:* And that the Council being ended, the other holy Prelates took the Decrees they had made, and ſigned and put them in the Tomb of the two Biſhops, and ſealed it up, and continued all that Night in Prayer, beſeeching our Lord, that he would confirm what they had determined by the Subſcription of thoſe two holy Prelates now dead, that were there. In the Morning opening the Sepulcher, they found the Decrees ſigned with the Hands of the two Biſhops in theſe Words: *We* Chryſanthus *and* Muſonius, *who were of the ſame Judgment with all the Fathers that were aſſembled together in the firſt and holy œcumenical Council, although now dead, have ſubſcribed this Paper with our own proper Hands.* This theſe Authors ſay, and I have thought good to inſert it here, as being a rare Thing, and having happened in the Council of *Nice*, which was celebrated by the Order of St. *Silveſter*, whoſe Life we write: Although the Church of God ſtands not in need of ſuch like Miracles to eſtabliſh her Faith, having other more ſure and certain Teſtimonies. By this Light of the *Nicene* Council the dark Miſts of the Hereticks were ſcattered: And although they were not quite convinced, yet they were for the preſent repreſſed, and out of fear grew to be more calm. But afterwards this Peſtilence more diſcovered itſelf, and got greater Forces, and more troubled the Catholick Church than any other Perſecution of the Precedent Tyrants, who ſhed ſo much Chriſtian Blood. But as long as the Emperor *Conſtantine* lived, the Church enjoyed much Peace, and by Means hereof the holy Pope *Silveſter* was able

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DECEM. 31. able to attend to the universal Government of it, and he did many Things of great Profit, shewing himself in all a holy, provident, and vigilant Pastor. He built a Church, which was called *the Title of Equitius*, and adorned it with many curious Pictures and Images, where the Saint himself afterwards was buried. *Constantine* the Emperor enriched it with many Gifts; and in it afterwards Pope *Sergius the Younger* put under the high Altar, the Body of the same St. *Silverster* Pope. Amongst the other laudable Things which the holy Pope did, one was, that he baptized *Romana* the Daughter of *Calphurnius* Prefect of *Rome*, a very noble Man, and taught her to keep perpetual Virginity: And she became so perfect, that she led a heavenly Life, and wrought many Miracles, and the *Roman* Martyrology makes Mention of her upon the 25*th* of *February*. We have many wholesom Statutes of St. *Silvester*; which are to be seen in the Decrees, and in the *Roman* Council celebrated in his Time. The Truth is, that some are attributed to St. *Silvester* which are none of his; for Example, *that the Bishop should make Chrism*, which was so practised before St. *Silvester*; as is manifest out of St. *Denis* the *Areopagite*, and other holy and ancient Fathers. And also that the Days of the Week should be called *Feria's*, and not by the Names of the Planets, as the Heathens called, and we do still call them: For the calling of these Days *Feria's* was an ancient Custom, and received in the Church before St. *Silvester*; as is to be seen in *Tertullian*. It may be, St. *Silvester* made a Decree, that that should be observed which was observed before; and that what he confirmed and commanded to be observed, was attributed to him as the Author of it. Some also say that he took away the Fast of *Saturday*, which was wont to be kept in *Rome*, but this Cardinal *Baronius* affirms to be false.

Gelasius Pope approved the Acts of St. *Silvester*, and says, *That, although the Author of them were not known, they were wont to be read in many Churches of* Rome, *and that other Churches imitated them herein.* And Pope *Adrian*, in an Epistle he writ to *Charles the Great* alledges this Book as authentical, and worthy of Faith. The Truth is, that Cardinal *Baronius* says, that those which are to be found are not wholly uncorrupted, and pure, but added unto, and depraved. DECEM. 31.

St. *Silvester* is wont to be painted with a Dragon wrapped about his Feet, because he killed a Dragon at *Rome* that infected the Air, and killed many People with his Breath. This many Authors do affirm, and amongst them *Venantius Fortunatus*, Bishop of *Poictiers*, an elegant Man, and a famous Poet (who flourished above a thousand Years ago) and *Metaphrastes* and *Cedrenus*, and other *Greeks* and *Latins*. In fine, our holy Pope having governed the Church of our Lord almost twenty two Years, and having at six Times which he gave Orders in the Month of *December*, ordained forty two Priests, twenty five Deacons, and sixty five Bishops, according to the reformed Breviary of his Holiness *Clement* VIII. (although others say that the Deacons, were twenty six) loaded with Years and Merits, he gave up his Soul to his Creator upon the 31*st* of *December*, in the Year of our Lord CCCXXXV, and was buried in the Church-yard of *Priscilla*, in the Way *Salaria*, three Miles from *Rome*. St. *Silvester* left a most glorious Memory and great Fame of himself, for his admirable Life, adorned with so many and such excellent Virtues, and for having converted and baptized the Emperor *Constantine*, and for that the Church of our Lord in his Time obtained Peace, and that Greatness and Majesty, which was derived to other succeeding Popes: Whereby they have been able to resist Infidels, to repress Hereticks, and to oppose disobedient and unquiet Princes. Of St. *Silvester* do write all the Martyrologies, and the Authors of the Ecclesiastical History, and those who write the Lives of Popes, ancient and modern.

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